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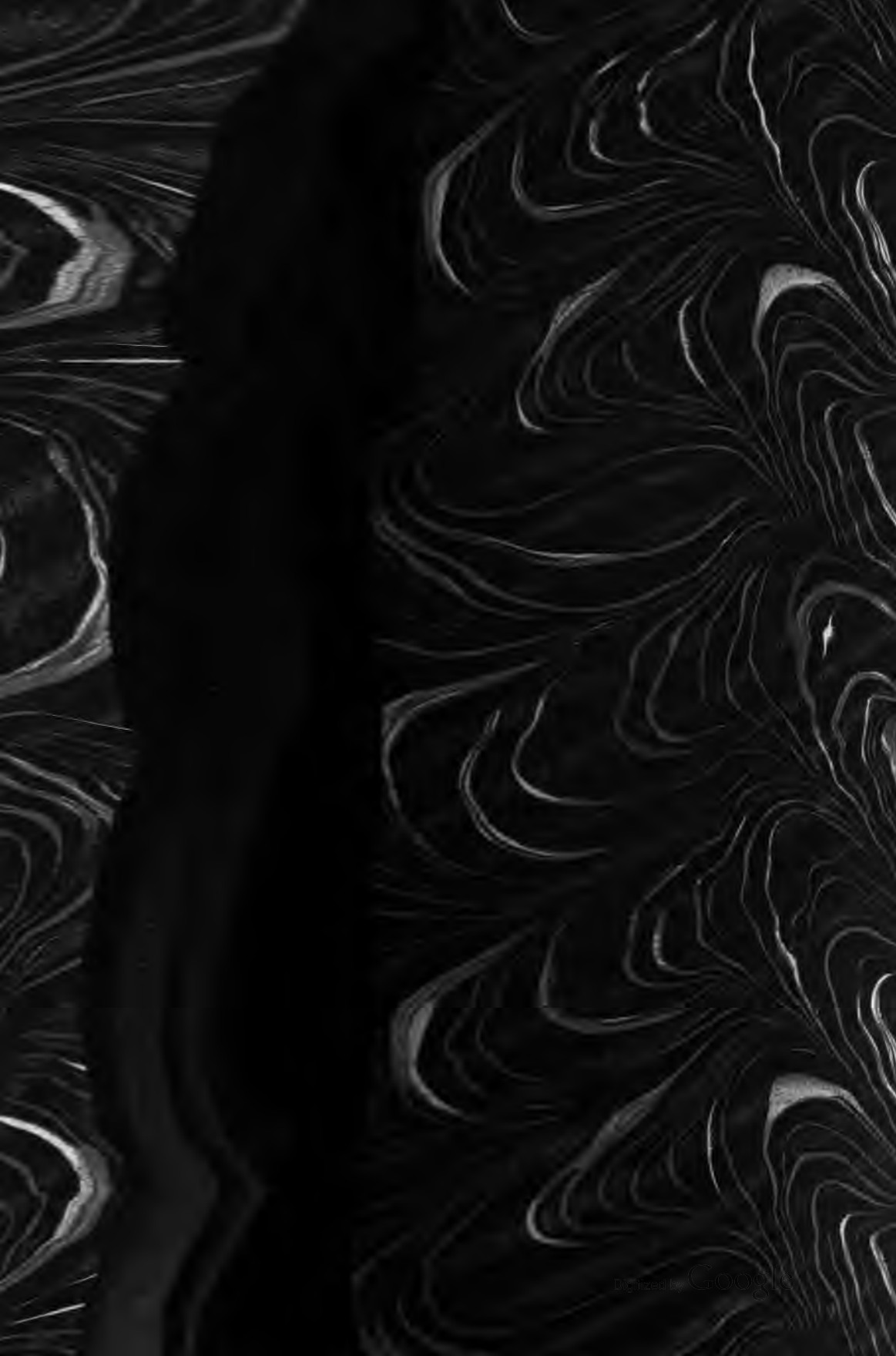
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THE PEOPLE'S BIBLE ENCYCLOPEDIA

BIOGRAPHICAL, GEOGRAPHICAL, HISTORICAL, AND DOCTRINAL

EDITED BY THE

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(New York University)

ILLUSTRATED BY NEARLY FOUR HUNDRED ENGRAVINGS, MAPS, CHARTS, ETC.

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LA'ADAH (Heb. לַעֲדָה, *lah-daw'*, uncertain meaning), the second son of Shelah (son of Judah), and "father" (founder) of Mareshah (1 Chron. 4:21).

LA'ADAN (Heb. לַעְדָּן, *lah-dawn'*, as above).

1. An Ephraimite, the son of Tahan, and grandfather of Elishama, which latter was prince of his tribe at the Exodus (1 Chron. 7:26), B. C. before 1210.

2. The first named of the two sons of Gershom, the son of Levi (1 Chron. 23:7–9; 26:21). He is called *Libni* (6:17). Keil (*Com.*, in loc.) thinks that Laadan was a later descendant of Gershom than Libni, and that the Shimei of v. 9 was a descendant of Libni, not elsewhere mentioned.

LA'BAN (Heb. לָבָן, *law-bawn'*, *white*).

1. The son of Bethuel (Gen. 28:5), grandson of Nahor, Abraham's kinsman, and brother of Rebekah (Gen. 24:15, 29); an Aramæan herd owner of Mesopotamia. He united with his father, according to the usual custom, in consenting to the marriage of Rebekah to Isaac (24:50, sq.), B.C. about 2200. When their son Jacob became of marriageable age his parents directed him to take a wife from the daughters of Laban, and Jacob complied (28:2, 5). Laban arranged with his nephew to give him Rachel to wife on condition of seven years' service, but on the wedding night led Leah, his eldest daughter, into the bridechamber. When complained to by Jacob he made the weak excuse, "It must not be so done in our country, to give the younger before the firstborn." But, to satisfy Jacob, he promised to give him Rachel in a week if he would serve him seven years longer. To this Jacob consented, and eight days later was wedded to the woman he loved (29:15–30). At the end of the second period of seven years Jacob desired to return to Canaan, but Laban persuaded him to remain, and made a contract with him to keep his flocks. By a cunning artifice Jacob made this bargain result greatly to his own advantage (30:25–43), and at the end of six years left stealthily for his former home (31:1–21). Three days after, Laban, hearing of Jacob's flight, started in pursuit, and overtook him on the seventh day at Mount Gilead. The night before he was warned by God in a dream "not to speak to Jacob either good or bad," i. e., not to threaten or persuade him to return. He confined himself to bitter reproaches; told Jacob that he had power to do him harm if God had not forbidden him, and accused him of stealing his gods (the teraphim). Rachel concealed the theft by resorting to a trick well calculated to deceive. Thereupon Jacob grew angry and remonstrated with Laban, who at once proposed a covenant of peace. This was celebrated with a feast, and the next morning Laban departed to his own place (31:22, sq.).

2. A place in the desert, on the route of the Israelites (Deut. 1:1), probably identical with LIBNAH (Num. 33:20).

LABOR, the rendering of a large number of Hebrew and Greek terms. The teaching of Scripture (Gen. 2:15) is that man, even in his state of innocency, was to lead a life of activity, which was very different, however, from the trouble and restlessness of the weary toil into which he was plunged by sin. Exercise of some kind was essential to his wellbeing (Eccl. 5:12). In consequence of the fall, the earth no longer yielded spontaneously the fruits requisite for man's maintenance, but he was obliged to secure the necessaries of life by labor and strenuous exertion (Gen. 3:19).

"*Work*, as distinguished from *labor*, is not so much a term denoting a lighter kind of labor as a general and comprehensive term applied to the performance of any task, whether easy or severe. עֲבֹדָה (*ab-o-daw'*) is the execution of a definite daily task, whether in field labor (Psa. 104:23) and mechanical employment (Exod. 39:32) on the one hand, or priestly service and the duties connected with the worship on the other (Exod. 12:25, 26; Lev. 23:7, sq.), i. e., such occupations as came under the denomination of labor, business, or industrial employment" (K. and D., *Com.*, on Exod. 20:8).

That labor was held in high respect we gather from such expressions as, "Seest thou a man diligent in business (skilled in his work), he shall stand before kings" (Prov. 22:29; comp. 10:4; 12:24, 27). When Nebuchadnezzar carried the Jews away into captivity he found among them a thousand craftsmen and smiths (2 Kings 24:14–16; Jer. 29:2).

The ancient rabbins regarded manual labor as honorable, and urged it upon all as a duty. In the Talmud we find such sayings as the following: "He who does not teach his son a craft is, as it were, bringing him up to robbery;" "Labor is greatly to be prized, for it elevates the laborer, and maintains him."

Value of Labor. The following values of labor are given by F. R. Conder (*Bib. Ed.*, iii, 223, sq.): "The *denarius*, which was the Roman equivalent for a quarter shekel, was a day's pay of a Roman soldier. This was in exact accordance with the price, mentioned in the parable of the laborers in the vineyard, of a penny a day. We thus arrive at the conclusion that the hire of a laborer or of a workman, about the time of the Christian era in Palestine, was equivalent to the price of a quarter of a bushel of wheat. If we take fifty-six shillings a quarter as an average wheat price, we have a day's wage of one shilling and ninepence (about forty-four cents), which is rather higher than the ordinary rate in Wales. We have another indication of the relative wealth or poverty of the industrial classes in Palestine at the time of Christ and in Europe at the present day from the provisions as to the distribution of alms. The limit between the proper subject for alms for the purpose of support and the independent man was fixed by the oral law at the receipt of two hundred *zuzae*, that is to say, to one

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shekel per week, . . . the equivalent of seven shillings (about one dollar and seventy-five cents) per week. This was considered by the law of Moses to be the lowest rate at which life was to be supported." See HANDICRAFTS, SERVICE.

LACE (Heb. פְּתִיל, *paw-theel'*, *twined*), the blue *cord* with which the high priest's breastplate was tied to the ephod (Exod. 28:28, 37; 39:21, 31). The Hebrew term is rendered "ribband" (Num. 15: 38); "thread" (Judg. 16:9, etc.). See GLOSSARY.

LA'CHISH (Heb. לָכִישׁ, *law-kheesh'*, *impregnable*), a royal Canaanite city, situated in the southeastern portion of Palestine, in the seacoast plain. Its king, Japhia, joined the confederacy against Joshua (10:3, 5), but was captured and destroyed by the Israelites (vers. 31–35; 12:11). It was rebuilt, or fortified, by Rehoboam (2 Chron. 11:9), and seems to have been regarded as one of the strongest fortresses of Judah—for hither Amaziah fled and was slain (2 Kings 14:19; 2 Chron. 25:27). It was strong enough to resist the siege of Sennacherib when on his way to Egypt (2 Kings 18: 13–17; 2 Chron. 32:9; Isa. 36:2; 37:8). It was finally taken by Nebuchadnezzar (Jer. 34:1, 7). It was reoccupied after the exile (Neh. 11:30). Micah (1:13) denounced Lachish because it was the first to grant admission to the iniquities of Israel, i. e., to the idolatry of the image-worship of the ten tribes (see Mic. 1:5; Amos 3:14).

Explorations conducted by Professor Petrie, for the Palestine Exploration Fund (1890), resulted in the discovery of the site of Lachish at Tell el-Hesy. The mound of Tell el-Hesy rises sixteen miles to the east of Gaza; stands on a natural eminence about forty feet in height, on the summit of which the ruins of successive cities are piled sixty feet higher. The earliest of these cities was the primitive Lachish; and above its ruins we find fresh walls raised upon those destroyed, and fresh buildings constructed of the old stones. "In the time of Amenôphis IV, or Khu-n-Aten, Lachish had been the seat of an Egyptian governor. More than one letter from him has been found among the cuneiform tablets of Tel-el-Amarna, and one of the dispatches of the vassal king of Jerusalem states that Lachish, Ashkelon, and Gezer had furnished the garrison of his city with food and oil" (Sayce, *High. Crit.*, p. 289). These explorations were continued by T. G. Bliss, Ph.D. (see *Recent Research in Bible Lands*, pp. 31, sq.), and among his finds is a "precious tablet in cuneiform, which encourages the hope of finding a library among the ruins."

LAD (Heb. נַעַר, *nah'-ar*). This term is applied to the young from the time of infancy to that of adolescence—of an infant just born (Exod. 2:6; Judg. 13:5, 7; 1 Sam. 4:21); of a boy not yet full grown (Gen. 21:16, sq.; 21:12; 22:12; Isa. 7:16; 8:4); and of a youth nearly twenty years of age (Gen. 34:19; 41:12; 1 Kings 3:7; 2 Sam. 18:5, 29); and occasionally of a *girl*, or maiden (Gen. 24:14, 16; 34:3, 12; Deut. 22:15, sq.). In some of the above passages the A. V. renders "child." See CHILDREN.

LADDER (Heb. סֻלָּם, *sool-lawm'*, *staircase*). This word occurs only in the account of Jacob's dream at Beth-el (Gen. 28:12, "and behold a ladder set up on the earth, and the top of it reached to heaven," etc.). By many the rendering "staircase" is preferred, and is supposed to apply to the rocky mountain side. The vision that Jacob saw of angels ascending and descending is thought to teach the fact of communication between heaven and earth, and the ministry of angels. "To us there is a deeper meaning since the incarnation. The true staircase by which heavenly messengers ascend and descend is the Son of man. It is he who really bridges the interval between heaven and earth, God and man."

LADY, LADIES, the rendering in the A. V. of:

1. *Gheb-eh'-reth* (Heb. גְּבֶרֶת, feminine of *master*), applied to Babylon (Isa. 47:5, 7; elsewhere "mistress," as opposed to maidservant, Gen. 16: 4, 8, 9; 2 Kings 5:3).

2. *Saw-raw'* (Heb. שָׂרָה), a noble female (Judg. 5:29; Esth. 1:18; elsewhere a "princess," particularly the king's wives of noble birth, 1 Kings 11:3).

3. *Koo-ree'-ah* (Gr. κυρία, feminine of *master*) occurs only as an epithet of a Christian woman (2 John 1:1, 5), either as an honorable title of regard or as a feminine proper name, CYRIA (q. v.).

LA'EL (Heb. לָאֵל, *law-ale'*, *to God*, i. e., devoted to him), the father of Eliasaph, who was chief of the Gershonites at the time of the Exodus (Num. 3:24), B. C. 1210.

LA'HAD (Heb. לָהַד, *lah'-had*, *oppression*), the second of the two sons of Jahath, a descendant of Judah (1 Chron. 4:2), B. C. after 1210.

LAHAI'-ROI (Gen. 24:62; 25:11), elsewhere BEER-LAHAI-ROI (q. v.).

LAH'MAM (Heb. לַחְמָם, *lakh-mawm'*, *foodlike*), a city in the plain of Judah (Josh. 15:40), perhaps among the Philistines west of the highlands of Judea. It is thought to be represented by the ruins of el-Lahm, near Beit-Jibrin.

LAH'MI (Heb. לַחְמִי, *lakh-mee'*, *foodful*), named as the brother of Goliath, and slain by Elhanan (1 Chron. 20:5). Dr. Strong (McC. and S., *Cyc.*, s. v.) considers this an incorrect reading for Bethlehemite, as in the parallel passage (2 Sam. 21:19). Winer, Keil, Deutsch, Grove, and others maintain that Chronicles gives the true reading.

LA'ISH (Heb. לַיִשׁ, *lah'-yish*, a *lion*).

1. A native of Gallim, a Benjamite, to whose son Phalti Saul gave David's wife Michal (1 Sam. 25:44; 2 Sam. 3:15), B. C. about 1036.

2. A place in the north of Palestine (Judg. 18: 7, 14), about four miles from Paneas, at the head of the Jordan. It was taken by the restless Danites and included within their territory. It is called also Leshem and Dan (Josh. 19:47; Judg. 18:7, 29; Jer. 8:16), now identified with *Tell-el-Kady*, "the mound of the judge," to the north of the waters of Merom (Josh. 11:5).

3. A place mentioned in Isa. 10:30, and thought by some to be the modern *el-Isawiyeh*, about a mile from Jerusalem.

LAKE (Gr. λίμνη, *lim'-nay*, a *pool*), a term used in the New Testament only of the Lake of Gen-

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nesaret (Luke 5:1, 2; 8:22, 23, 33), and the "lake of fire" (Rev. 19:20; 20:10, 14, 15; 21:8).

LA'KUM (Heb. לַקּוּם, *lak-koom'*, a *way stopper*, or *fortification*), a place in the northeast of Naphtali (Josh. 19:33).

LA'MA (Gr. λαμά, *lam-ah'*; λαμμᾶ, *lam-mah'*), a term signifying *why*, quoted from Psa. 22:1 by our Saviour on the cross (Matt. 27:46; Mark 15:34).

LAMB, the rendering of several Hebrew and Greek words:

1. The most frequent are *keh-bes'* (Heb. כֶּבֶשׂ), transposed form *keh'-seb* (כֶּשֶׂב), and the feminines *kib-saw'* (כִּבְשָׂה), *kab-saw'* (כַּבְשָׂה), and *kis-baw'* (כִּשְׂבָּה), and respectively denote a male and female lamb from the first to the third year. The former perhaps more nearly coincide with the provincial term *hog* or *hogget*, which is applied to a young ram before he is shorn. Young rams of this age formed an important part of almost every sacrifice, while ewe lambs were also offered (Num. 6:14; Lev. 4:32). See SACRIFICE.

2. The corresponding Chaldee form for the above is *im-mar'* (Heb. אִמַּר, Ezra 6:9, 17; 7:17).

3. *Taw-leh'* (Heb. טָלֶה, 1 Sam. 7:9; Isa. 65:25), a young sucking lamb; originally the young of any animal.

4. *Kar* (Heb. כַּר, *plump*), a fat ram, or more probably "wether," as the word is generally employed in opposition to *ayil*, which strictly denotes a "ram" (Deut. 32:14; Isa. 34:6). The Tyrians obtained their supply from Arabia and Kedar (Ezek. 27:21), and the pastures of Bashan were famous as grazing grounds (39:18). Mesha, king of Moab, sent tribute to the king of Israel of one hundred thousand fat wethers (2 Kings 3:4), and this tribute the prophet declares was now to be sent to Jerusalem (Isa. 16:1), as indicative of Moab's submission to the house of David.

5. *Tseh-one'* (Heb. צְאוֹן, from unused root, signifying to *migrate*), rendered "lamb" in Exod. 12:21, is properly a collective term denoting a "flock" of small cattle, sheep, and goats, in distinction from herds of the larger animals (Eccles. 2:7; Ezek. 45:15).

6. *Seh* (Heb. שֶׂה), in opposition to the above collective term, is applied to denote the individuals of a flock, whether sheep or goats (Gen. 22:7, 8; Exod. 12:3; 22:1, etc.).

7. In the New Testament we find *ar-nee'-on* (Gr. ἀρνίον, diminutive of ἀρήν, *ar-ane'*, which latter occurs only in Luke 10:3), a little lamb. Jesus calls his followers "my lambs" (John 21:15).

Figurative. In the symbolical language of Scripture the lamb is a type of: *Purity* (1 Pet. 1:19); Christ as a sacrifice (John 1:29; Rev. 5:6); anything dear or cherished (2 Sam. 12:3, 9); care of, type of love and tenderness (Isa. 40:11); patience of Christ (Isa. 53:7; Acts 8:32); among wolves, of ministers among the ungodly (Luke 10:3); deserted and exposed, as a lamb in a wide field becomes the prey of wild beasts, of Israel deprived of God's protection (Hos. 4:16); brought to slaughter (Jer. 51:40), and consumed in sacrifice (Psa. 37:20); of the destruction of the wicked; of meekness and innocence (Isa. 11:6; 65:25; John 21:15).

LAMB, as the symbol of Christ (John 1:36; 1 Pet. 1:19; Rev. 13:8), was typified by the paschal lamb (q. v.), and travestied by the Antichrist, who sets himself up as the true Christ, professing to imitate the Redeemer, of whom he is the opposite (Rev. 13:11, "another beast coming up out of the earth; and he had two horns like a lamb").

LAMB OF GOD (Gr. ἀμνὸς Θεοῦ, *am-nos' theh-oo'*), a title given to our Lord (John 1:29, 36; comp. Acts 8:32; 1 Pet. 1:19). In these passages Christ is likened to a sacrificial lamb on account of his death, innocently and patiently endured, to expiate sin. In the Revelation John beheld "a lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth" (Rev. 5:6); i. e., invested with the attributes of God, omnipotence and omniscience, and sharing the universal empire and homage of the universe.

LAME, a general term signifying imperfect, either by birth or injury. Lameness is mentioned among the bodily imperfections which would exclude a son (descendant) of Aaron from entering the holy place or offering sacrifices (q. v.). A person thus afflicted might, however, eat of the sacrifices, like other priests (Lev. 21:17–23).

LA'MECH (Heb. לֶמֶךְ, *leh'-mek*, *vigorous*).

1. The fifth in descent from Cain, being the son of Methusael and the father of Jabal, Jubal, Tubal-cain, and the latter's sister, Naamah (Gen. 4:18–22), B. C. probably about 3700. Lamech took two wives, Adah and Zillah, and was thus the first to practice polygamy. To the narrative of Lamech we are indebted for the only example of antediluvian poetry (vers. 23, 24):

> "Adah and Zillah, hear my voice;
> Wives of Lamech, hearken unto my speech:
> For a man I slew for my wound,
> And a young man for my stripes.
> For sevenfold is Cain avenged,
> And Lamech seven-and-seventyfold."

Many views have been entertained as to the meaning of these words. Keil (*Com.*, in loc.) says that "in the form of pride and arrogance Lamech celebrates the inventions of Tubal-cain;" and the idea of the song is, "Whoever inflicts a wound or stripe on me, whether man or youth, I will put to death; and for every injury done to my person I will take ten times more vengeance than that with which God promised to avenge the murder of my ancestor Cain." Turner (*Companion to Genesis*, p. 209) says "that he had slain a young man, not in cold blood, but in consequence of a wound or bruise he had himself received; and on the ground, apparently, of a difference between his case and that of Cain's—viz., that he had done *under* provocation what Cain had done *without* it—he assures himself of an interest in the divine guardianship greater than that granted to Cain."

2. The son of Methuselah and father of Noah. He lived to be seven hundred and seventy-seven years of age (Gen. 5:25–31; 1 Chron. 1:3; Luke 3:36).

LAMENT. See MOURNING.

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LAMENTATIONS, BOOK OF. See BIBLE, BOOKS OF.

LAMP (Heb. לַפִּיד, *lap-peed'*; נִיר, *neer*; Gr. λαμπάς, *lam-pas'*). The terms *candle* and *candlestick* are frequent in the A. V., where *lamp* and *lampstand* would have been more literal renderings. Although lamps are frequently mentioned in Scripture, no indication is given of their form and structure. The natural supposition is that they were similar to those employed in surrounding countries, especially Egypt, to which in matters of art and comfort the Israelites stood nearly related. The following are the references to lamps:

Roman Lamp.

1. That part of the golden candlestick (q. v.) which bore the light; also of the ten golden candlesticks in the Temple of Solomon (Exod. 25:37; 1 Kings 7:49; 2 Chron. 4:20; 13:11; Zech. 4:2).

2. A torch, such as were carried by the soldiers of Gideon (Judg. 7:16, 20), and, perhaps, similar to those which Samson tied to the foxes' tails (15:4). See TORCH.

3. Lamps for domestic use. The form of these may probably be inferred from the prevailing shape of ancient specimens from neighboring nations that have come down to us. In the British Museum there are various forms of ancient Egyptian lamps, of terra cotta and bronze, with ornaments in bas-relief. It seems that the Hebrews, like other ancient and modern orientals, were accustomed to burn lamps overnight in their chambers, which custom gave rise to several symbols. Wilkinson gives (*Anc. Egypt*, v, p. 376) what he takes to be a representation of a lamp made of glass, with a hand holding separately an erect wick, as if the bearer were about to place it in the vase previous to its being lighted. The lines, he thinks, may represent the twisted nature of the cotton wick, as they do the watering of the glass vase. Modern Egyptian lamps consist of small glass vessels with a tube at the bottom containing a cotton wick twisted around a piece of straw.

4. The use of lamps fed with oil in marriage processions is alluded to in the parable of the ten virgins (Matt. 25:1). These probably were similar to the modern Egyptian lantern, called *fanoos*, a sort of folding lantern.

5. Figurative. Lamp is used as symbolical of: The word of God (Psa. 119:105; Prov. 6:23); the omniscience of Christ (Dan. 10:6; Rev. 1:14); salvation of God (Gen. 15:17; Isa. 62:1); God's guidance (2 Sam. 22:29; Psa. 18:28, "candle"); spirit of man (Prov. 20:27, "candle"); ministers and wise rulers (John 5:35, "light;" 2 Sam. 21:17, marg.); completely put out, the destruction of him who curses his parents (Prov. 20:20).

LANCE (Heb. כִּידוֹן, *kee-dohn'*, Jer. 50:42, usually called "spear"), a javelin in distinction from the long-handled spear. See ARMOR I (3).

LANCET (Heb. רֹמַח, *ro'-makh*, to *hurl*, 1 Kings 18:28). This word is elsewhere rendered and appears to mean a javelin, or light spear. It may mean the iron point or head of a lance. See ARMOR I (3).

LAND. Respecting the cultivation of land by the Hebrews, see AGRICULTURE.

LAND AND PROPERTY. 1. Distribution. The patriarchs were promised for their posterity the possession of Canaan on the west of Jordan. Owing to the opposition of the Amorites, who had formed two large kingdoms on the east of Jordan, the Israelites were compelled to wage war with Sihon of Heshbon and Og of Bashan. Defeated by Israel, their territory was taken and divided by Moses, who gave it to the tribes of Reuben and Gad, and the half tribe of Manasseh. They were allowed to enter upon their possession, however, only after having fulfilled their promise of sending all their men of war in aid of their brethren over the Jordan (Num., ch. 32; Deut. 2:26–3:20; Josh. 13:15–32).

Ancient Lamp, from the Catacombs of Rome.

Joshua had charge of the taking and dividing of Canaan, and, having defeated thirty-one kings and taken their cities, he proceeded, by divine command, to divide the whole land among the remaining tribes, according to the boundaries fixed by Moses (Num. 34:1–35:8). The portion of each tribe was fixed by lot, i. e., by lot it was decided

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where each tribe was to be located (26:52–56; 33:54). Then the compass, size, and boundaries of the several territories were settled and regulated by the commission appointed for the purpose, consisting of Eleazar the priest, Joshua, and twelve princes of the tribes mentioned by name (Num. 34:16–29; Josh. 14:1). Naturally the extent of territory assigned to each tribe depended upon its number (Num. 33:54). A committee was formed of three men out of each tribe to survey the land (Josh. 18:4–9), i. e., not to measure it geometrically, but to have it described according to the number of its cities and villages, its soil, etc. The land was subdivided, so that every clan and father's house received an inheritance for itself. All the land was not immediately taken possession of, for the Canaanites were not extirpated. In the course of time the Canaanites left in the land were subjugated, and their land became the property of the Israelites. As to the division of the cities, towns, and villages, the Old Testament does not give any clear account.

Israel was taught that they had conquered Canaan only by the help of Jehovah (Psa. 44:3), and that the land was and remained the property of Jehovah, the covenant God (Lev. 25:23). Though the land was promised to the children of Israel for an everlasting possession (Gen. 13:15, sq.), yet their retaining it was conditional on their faithful fulfillment of its covenant obligations (Lev. 26:32, sq.; Deut. 4:26, sq.; 11:19, sq.), and even the ground did not become Israel's property in such a way that the possessor could dispose of it as he willed.

2. Laws. (1) **Rest.** (*a*) That Israel might be constantly reminded of the condition upon which it held the land, a year of rest for the ground was to be observed every seventh year, "a Sabbath for the Lord" (Lev. 25:4); and every fiftieth year was to be a jubilee, in which everyone returned to his property (25:10, 13). (*b*) *Sale.* The land was not to be sold in perpetuity, but there was a provision for redeeming the land by the seller or next of kin (25:23, 24); and if not redeemed before, the land reverted without payment in the jubilee year to its original possessor or his heir (v. 28). Thus every sale of land became a lease, since only its produce was sold, till the jubilee (25:15, 16). (2) **Redemption.** In case the owner or his next of kin wished to redeem the land, then the years that had elapsed since the sale were reckoned, and the buyer received only as much purchase money as would be due for the time remaining till the next jubilee (Lev. 25:25–27). This right of redemption in the jubilee held *absolutely* for (1) property in lands and houses in villages and unwalled places; (2) for the houses of the Levites in the cities allotted for them, and the attached fields (25:31–34). In a *limited* way it held: (1) for the dwelling house in walled cities; for them the right of redemption lasted only a full year from the day of sale (vers. 29, 30); (2) for fields vowed unto the Lord, with the limitation, that if they were not recovered for the prescribed valuation, but were sold to another, they did not revert in the jubilee to their original possessor or his heir, but as being holy to Jehovah, like a devoted field, became the property of the priests (27:14–21). Houses in walled cities were not so closely connected with the land, which the Lord gave to his people for an inheritance, that they could be regarded as inalienable. (3) **Consecration.** A bought field could be consecrated to the Lord by the buyer only so far as it had become his property. Strictly speaking, he had only bought its produce until the jubilee, and could, therefore, vow only this to Jehovah. If he ransomed it he ransomed it for himself till the jubilee; if he did not ransom it, the sanctuary had the use of it for this interval, after which the field reverted in either case without payment to the original owner (Lev. 27:22–24). An hereditary owner could vow a portion to Jehovah, who had given him all. In such a case ransom was allowed till the jubilee by the payment of the value of the harvests till this date with an added fifth. Then the field remained his property, and from the jubilee onward its produce again belonged to him cost free. If not redeemed it was understood that he had given it wholly to Jehovah, and it became the property of the priests (27:16–21).

LANDMARK (Heb. גְּבוּל, or גְּבֶל, *gheb-ool'*), a mark to designate the boundary of land; a stone, stake, or other monument. The removal of such landmark was prohibited by the Mosaic law (Deut. 19:14; 27:17; Prov. 22:28; comp. Job 24:2), on account of the close connection in which a man's possession as the means of his support stood to the life of the man himself. Landmarks were held sacred by other nations; by the Romans, for example, who held them so sacred that removal was punished with death.

LANE (Gr. *ῥύμη, hroo'-may*, Luke 14:21) a narrow way or passage in a town, shut in by buildings on both sides (Matt. 6:2; Acts 9:11; 12:10, A. V. "street").

LANGUAGE, the rendering of the following Hebrew and Greek words:

1. *Saw-faw'* (Heb. שָׂפָה); *sef-eth'* (שֵׂפֶת), a *lip*, and so speech (Gen. 11:1, 6, 7, 9; 2 Kings 18:26, 28; Neh. 13:24, etc.).

2. *Law-shone'* (Heb. לָשׁוֹן), *lesh-o-naw'* (לְשׁוֹנָה), *lish-shawn'* (לִשָּׁן), the *tongue*, and so *speech* or *language* (Esth. 1:22; 3:12; 8:9; Dan. 3:29, etc.).

3. *Law-az'* (Heb. לָעַז), to speak in a foreign tongue (Psa. 114:1); *daw-bawr'* (דָּבָר), from the primary idea of *ranging in order*, to *speak* (Psa. 19:3).

4. *Dee-al'-ek-tos* (Gr. *διάλεκτος*), the tongue or language peculiar to any people (Acts 1:19; 2:6, 8; 21:40; 22:2; 26:14).

Very natural is the question, How did man come to speak? We give as answer the following from Delitzsch (*Bib. Psyc.*, p. 213, sq.): "The Old Testament use of the word אָמַר (*aw-mar'*, to *speak*) proceeds from the essential identity of thought and speech, for אָמַר signifies both—the thought as inward speaking, and the speech as audible thinking. Thinking and speaking, spirit and speech, are necessarily associated. Human speech, indeed, is effected psychically and corpo-

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really, and is indissolubly bound to this agency; but speech in itself, even in the pure spirit, even in the Godhead itself, is inseparable from thought, for the word is the comprehension of the thought. . . . Man thinks by speaking inwardly; this speech often occurs so rapidly as not to be observed; but there are always words by which the thought, as all reckoning, even the most rapid, is by means of figures. To think apart from language is to think apart from thought itself.

"What is related in Gen. 2:19 is not the first genesis of language. By way of illustration, however, it is there set forth to us how language came into existence. God brought the animals to Adam to show him the creatures which were formed to serve him, that he might see what he would call them. . . . God does not order him to name them; but by bringing the beasts he gives him an opportunity of developing that intellectual capacity which constitutes his superiority to the animal world. The man sees the animals, and thinks of what they are and how they look; and these thoughts, in themselves already inward words, take the form involuntarily of audible names."

LANTERN (Gr. *φανός, fan-os', shining*). This word occurs only in John 18:3, where it is recorded that the party which went to Gethsemane were provided "with lanterns, and torches, and weapons." A lantern is simply a lamp with a covering of some sort to protect it from the wind and other violence. Therefore too sharp a distinction between it and lamp is not to be drawn, and not infrequently either term might be indifferently used. The lamps, e. g., of Gideon's band were lanterns rather than lamps in the ordinary sense; and when the psalmist speaks of "a lamp to his path" (Psa. 119:105), we naturally conclude that he refers to some kind of lantern. As the streets of Eastern towns are not lighted at night, and never were so, lanterns are used to an extent unknown to dwellers in modern towns. See LAMP.

LAODICE'A (Gr. *Λαοδίκεια, lah-od-ik'-i-ah*). Of the several cities named Laodicea in Syria and Asia Minor, only one is mentioned in the Scriptures, viz., the one situated on the confines of Phrygia and Lydia, on the banks of the Lycus, and about forty miles from Ephesus—not far from Colossæ. After having been successively called Diospolis and Rhoas, it was named Laodicea, in honor of Laodice, the wife of Antiochus II (B. C. 261–246), who rebuilt it. It was destroyed by an earthquake (A. D. 66, or earlier) and rebuilt by Marcus Aurelius. It was the seat of a Christian Church (Col. 2:1; 4:13, 15, 16; Rev. 1:11). It is now a heap of ruins, called by the Turks *Eski-hissar*, or "old castle."

LAODICE'A, CHURCH AT. Among the residents of this city at the time of the apostles were many Jews; and it is probably owing to this fact that a Christian Church was planted here at so early a date. It appears from the epistle to the Colossians (4:15, 16) that Paul never visited Laodicea, but hearing, most probably, from Epaphras of the false doctrines spread in that city, he wrote to the Colossians desiring that his epistle to that Church should also be read in Laodicea. The message of the Spirit (Rev. 3:14–22) to the Church of Laodicea was an awful warning. See LAODICEANS, EPISTLE TO.

LAODICE'ANS, EPISTLE TO. In Col. 4:16 Paul desires that the epistle from Laodicea "be read at Colossæ." From this it has been supposed that Paul wrote an epistle to the Laodiceans, which is no longer extant. Jerome and Theodoret mention such an epistle, and it was also referred to at the second council of Niceæa. The epistle assuming to be that in question, and which is generally condemned as spurious, is found in some copies of the New Testament printed in Germany; and Calmet in his dictionary gives a full translation of it. Some (Conybeare and Howson) have thought that the epistle to the Ephesians is the one alluded to by the apostle. Another explanation of the passage is that St. Paul intended the letter of the Laodiceans *to him*, conveyed by Epaphras, to be read in the church of Colossæ, together with the apostolic epistle to the Colossians themselves; and that as the epistle to the Colossians was in some sense an answer to the Laodiceans, it would be necessary that both should be read in the church of Laodicea also (*Imp. Dict.*, s. v.).

LAP (Heb. בֶּגֶד, *beh'-ged*, 2 Kings 4:39, a *garment*; חֵיק, *khake*, Prov. 16:33, the *bosom*; חֹצֶן, *kho'-tsen*, *bosom*, Neh. 5:13). The fold of the garment in which orientals are accustomed to carry articles in lieu of pockets; thus one of the sons of the prophets gathered "wild gourds (q. v.) his lap full" (2 Kings 4:39). See DRESS.

The psalmist prayed, "render unto our neighbors sevenfold into their bosom their reproach" (Psa. 79:12). The same allusion occurs in Luke 6:38, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

LAPI'DOTH (Heb. לַפִּידוֹת, *lap-pee-doth'*, *torches*), the husband of the prophetess Deborah (Judg. 4:4), B. C. about 1120.

LAPPED, LAPPETH (Heb. לָקַק, *law-kak'*, to *lick* up as a dog, 1 Kings 21:19, etc.). Lapping was the test of Gideon's men (Judg. 7:5, 6), and is still in the East supposed to be an evidence of that readiness which fits men for active service. The meaning is that these men, instead of kneeling down to drink, employed the hand to carry the water to their mouths. Practice gives a peculiar tact in this mode of drinking; and the passage of the hand between the water and the mouth is so rapidly managed as to be comparable to that of the dog's tongue in similar circumstances. Again, the water is dexterously jerked into the mouth before the hand is brought close to it, so that the hand is reaching for a new supply before the preceding has been swallowed.

LAPWING. See ANIMAL KINGDOM.

LARGE. See GLOSSARY.

LASCIVIOUSNESS (Gr. *ἀσέλγεια, as-elg'-i-a*, that which *excites disgust*), unbridled lust, licentiousness, wantonness. In the list of the evil products of the heart given by our Lord (Mark 7:

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22) it is uncertain what particular vice is spoken of; gluttony and venery (Jude, ch. 4; 1 Pet. 4:3); carnality (2 Cor. 12:21; Gal. 5:19; Eph. 4:19).

LASE'A, or LASÆ'A (Gr. Λασαία, *las-ah'-yah*), a city of Crete, near Fair Havens (Acts 27: 8). If the vessel in which Paul was sailing stopped any length of time it is probable that Paul visited Lasæa. Its ruins are located near Cape Leondu, about five miles from Lasæa.

LA'SHA (Heb. לֶשַׁע, *leh'-shah, fissure, spring*), one of the places named in defining the border of the Canaanites (Gen. 10:19). Jerome, Jonathan, and the Jerusalem Targum identify it with Calirrhoe, a place with sulphur baths, east of the Dead Sea, in Wady *Serka Maein*.

LASHA'RON (Heb. כַּשָּׁרוֹן, *lash-shaw-rone'*, signification unknown), one of the thirty-one Canaanitish towns, west of Jordan, smitten by Joshua (Josh. 12:18). Harper (*Bib. and Mod. Dis.*, p. 167)

A Latticed Window.

identifies it with "the ruins of Sarona, six and one half miles W. of the south end of the Sea of Galilee, the district generally between Mount Tabor and the Sea of Galilee."

LAST DAY. See JUDGMENT, THE FINAL.

LAST TIME. See ESCHATOLOGY.

LATCHET (Heb. שְׂרוֹךְ, *ser-oke'*, *thong;* Gr. ἱμάς, *hee-mas'*, *strap*, i. e., *tie*), the strap or cord used by the orientals to fasten the shoe upon the foot (Isa. 5:27; Mark 1:7; Luke 3:16; John 1:27). See GLOSSARY.

Figurative. In Isa. 5:27, the prophet uses the poetical figure, "neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken;" to illustrate the tightness and durability of their equipment. The expression, "the latchet of whose shoes I am not worthy to unloose" (Mark 1:7; Luke 3:16; John 1:27), and that in Matt. 3:11, "whose shoes I am not worthy to bear," refer to the fact that in the East to bear the sandals of their masters, as well as to fasten them on or take them off, was the business of slaves of the lowest rank. "That I will not take from a thread even to a shoe latchet" (Gen. 14:23) is figurative for the smallest or most worthless thing belonging to the king of Sodom.

LAT'IN (Gr. Ῥωμαϊκός, *rho-mah-ee-kos'*, *Roman*, Luke 23:38), the vernacular language of the Romans, although most of them in the time of Christ likewise spoke Greek.

LATTICE, the rendering of the following words:

1. *Esh-nawb'* (Heb. אֶשְׁנָב), a latticed window, through which the cool breezes pass (Judg. 5:28; "window," Prov. 7:6).

2. *Seb-aw-kaw'* (Heb. סְבָכָה, a *net*, 2 Kings 1: 2), probably a screen before a window.

3. *Kheh'-rek* (Heb. חֶרֶךְ), a window lattice (Cant. 2:9).

The object of the lattice is to keep the apartments cool by intercepting the direct rays of the sun, and at the same time permit a free circulation of the air through the trellis openings. Perhaps the network through which Ahaziah fell and received his mortal injury was on the parapet of his palace (2 Kings 1:2).

LAUD. See GLOSSARY.

LAUGHTER (Heb. צְחֹק, *tsekh-oke'*; שְׂחָק, *saw-khak'*; Gr. γέλως, *ghel'-oce*). "In Scripture it usually expresses joy (Gen. 21:6; Psa. 126:2; Eccles. 3:4; Luke 6:21); sometimes mockery (Gen. 18:13; Eccles. 2:2; James 4:9); also security (Job 5:22). When predicated of God (Psa. 2:4; 59:8; Prov. 1:26) it signifies that he despises or pays no regard to the person or subject" (McC. and S., *Cyc.*, s. v.).

LAVER (Heb. כִּיוֹר and כִּיר, *kee-yore'*, something *round*, a *basin*), the basin at which the priests washed their hands and feet while engaged in their public ministrations. The laver of the tabernacle differed from that of the temple.

1. Tabernacle Laver. This was made by divine direction (Exod. 30:18) of "brass" (i. e., copper or bronze) out of the metal mirrors of the Hebrew women (38:8). It was placed between the tabernacle and the great altar, so as to be convenient for the priests' use when going from the altar to the tabernacle (30:20, 21; 40:32). It consisted of two parts, viz., the laver proper and foot or pedestal. Neither the form nor size is given. Regarding its shape, something may be deduced from the etymology of the Hebrew term and its use in other passages. *Keeyore* "is derived from a root that seems primarily to mean *excavation by hammering*, and this would naturally yield a semiglobular hollow, which form is confirmed by the convenience for a lavatory, like a washbowl or basin, and by the similar shape of the molten sea and the smaller lavers, which took its place in the temple (1 Kings 7:38, 40, 43, etc.), and which are denoted by the same word. The laver proper was probably used as the receptacle

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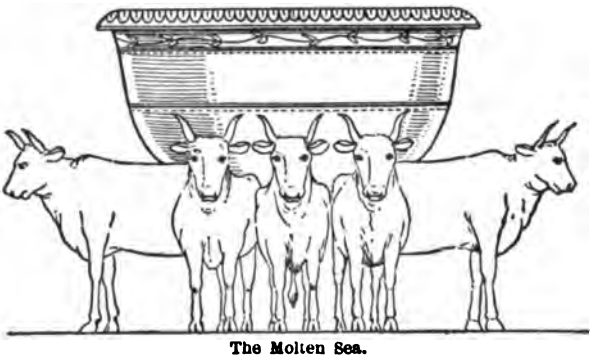
for the water, which was allowed to run down upon the hands and feet of those washing."

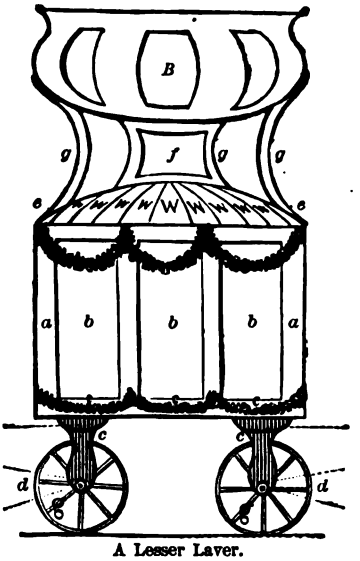
The "foot" (Heb. כֵּן, *kane*) was, doubtless, circular in shape, and formed another basin. It was evidently an expansion of the shaft, probably



The Molten Sea.

with a turned-up rim. As no mention is made of a vessel in which was washed the parts of the victims offered in sacrifice, the laver probably served this purpose. No direction is given as to the kind of water to be used; but the Jewish commentators state that any kind might be employed, provided that it be renewed daily. "In the account of the offering by the woman suspected of adultery there is mention made of 'holy water' mixed with dust from the floor of the tabernacle, which the woman was to drink according to certain rites (Num. 5:17). Most probably this water was taken from the laver. Perhaps the same should be said of the 'water of purifying' (Num. 8:7), which was sprinkled on the Levites on the occasion of their consecration to the service of the Lord in the tabernacle" (Fairbairn). Like other sacred vessels, the laver was consecrated with oil (Lev. 8:10, 11). No mention is made in the Hebrew text of the mode of transporting the laver, but "in Num. 4:14, a passage is added in the LXX agreeing with the Samaritan version, which prescribes the method of packing it, viz., in a purple cloth, protected by a skin covering" (McC. and S., *Cyc.*, s. v.).

2. Temple Lavers. Owing to the increased number of priests and victims in Solomon's temple, greater facilities were needed for washing; *ten* lavers were used for the sacrifices and the "molten sea" for the ablutions of the priests (2 Cor. 4:6). Of these we have minuter descriptions than of the tabernacle laver. **(1) The "molten sea"** (Heb. יָם, *yawm*, *sea*). This was a huge round basin, five cubits high and ten cubits in diameter at the brim, "and a line of thirty cubits did compass it about" (1 Kings 7:23–26). Perhaps the circumference measurement was of the bowl at the water line, and not including the projected rim. It was made of strong bronze, a hand breadth in thickness. "Its brim was bent outward in a cuplike form, and made to resemble the flower of the lily, while underneath two rows of 'knops' (coloquintidas, i. e., wild cucumbers or apples), ten to every cubit, ran around the sea for ornament." In 2 Chron. 4:3, we have "the similitude of oxen" instead of "knops." "It is possible that בְּקָרִים, *bakarim*, oxen, may be a corruption of פְּקָעִים, *pekaim*" (Clark, *Com.*, in loc.). The capacity of this huge basin was two thousand baths (comp. *bath*). The number three thousand baths (2 Chron. 4:5) is thought to be an error of a transcriber. The water was doubtless drawn from this basin by means of faucets. This laver was supported by twelve brazen oxen, three looking toward each point of the compass, while it is probable that they all stood upon one and the same basement of metal. **(2) The ten lesser lavers.** For full description of these see 1 Kings 7:27–39. In order to convey water to any part of the courts where it might be needed for washing "such things as they offered for the burnt offering (2 Chron. 4:6), ten beautifully ornamented bronze trucks (A. V. '*bases* of brass') were prepared, five of them being placed on the south and five on the north side of the altar. These trucks were all alike in form, size, and casting; and were square chests, four cubits long, the same wide, and three cubits



A Lesser Laver.

B—laver. *a*—stiles (A. V. "ledges"). *b*—panels (A. V. "borders"). *c*—shoulderpieces (A. V. "undersetters"). *d*—wheels. *e*—lid of chest. *f*—crown (A. V. "chapiter"), into which the laver fitted. *g*—shoulderpieces (A. V. "undersetters").

high. They were constructed with flat panels (Heb. מִסְגֶּרֶת, *mis-gheh'-reth*, something *inclosing*, A. V. 'borders'), supported by stiles (Heb. שְׁלַבִּים, *sheh-lab-beem'*, A. V. 'ledges'); the panels being ornamented with figures of lions, oxen, and cherubim." Each truck had four bronze wheels and

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bronze axles, and the four feet thereof had shoulderpieces (1 Kings 7:30). The meaning seems to be that the chests had feet at each corner, and that these rested upon the axles in such a manner as to raise the chest above the rim of the wheels (v. 32), and under the borders were four wheels. Keil supposes that the shoulderpieces ran up each corner from the foot and reached to the lower side of the laver, thus helping to support it (A. V. "under the laver were undersettters, molten at the side of every addition," v. 30). The wheels were one and one half cubits high, in construction resembling that of chariot wheels, and their hubs, felloes, spokes, and axletrees were cast in bronze. The top of the trucks were constructed for the purpose of holding the lavers. They were made with stiles and panels, like the sides, but appear to have been arched so as to rise in the center, terminating in a circular receptacle (A. V. "chapiter"), one half cubit high by one and one half diameter, for the laver. These stiles and panels were ornamented with graved cherubim, lions, and palm trees. The lavers were four cubits in diameter, corresponding with the trucks, narrowing down at the base to one and one half cubits, and held forty baths (about four hundred and forty gallons), just one fiftieth of the capacity of the great laver. Some have thought that these trucks were made of so great height in order to bring the laver near the height of the altar. It may be that these chests (trucks) opened at the sides, and were really tanks for washing the sacrifices in, the water coming into them from the lavers by means of a pipe. After use they could be wheeled away and cleansed.

3. In the second temple there appears to have been only one laver of brass, with twelve instead of two stopcocks, and a machine for raising water and filling it.

LAW (Heb. תּוֹרָה, *to-raw'*, direction; Gr. νόμος, *nom'os*), a term which in the Scriptures almost universally refers to the revealed will of God with respect to human conduct. It includes all the divine commands and precepts for regulating man's moral life without and within. When the word has other applications the meaning may be readily discovered from the context.

1. The Scriptures recognize divine law, or a knowledge of the divine will, as a part of natural religion (see Acts 10:34, 35; Rom. 1:19, 20; 2:14–16). But this knowledge of the will of God confused and made imperfect by sin is not the law to which the Scriptures commonly refer.

2. The law is one of the chief contents of special revelation. The whole body of truth contained in the Scriptures may be comprehended under the two terms, the law and the Gospel. The relation between the two is one of the great questions of Christian theology and ethics; hence we observe further:

3. The law of God is perfect. Its statutes are appropriate expressions of divine authority, holiness, wisdom, goodness, and love. They are adapted to the necessities and welfare of mankind. They are conformed to the final end of divine government (see Psa. 19:7; 119:142; 97:2; Rom. 7:12; 1 John 5:3; Rev. 16:7).

4. The law as revealed in the Scriptures contains two elements, the permanent and universal, and the temporary and limited. The moral law revealed upon Sinai is for all men and all times. The special laws, ceremonial and otherwise, for the regulation of Jewish life under the old dispensation belonged exclusively to the Jews and were for that period (see LAW OF MOSES). It is these temporary enactments which the New Testament Scriptures declare to be abolished under the Gospel (John 4:20–24; Acts 21:21; Rom. 2:29; Gal. 5:1–6; Heb. 8:13).

5. The permanent and universally binding element in divine law is, however, to be viewed under the Gospel under new aspects. (1) It received a new sanction from Christ, inasmuch as he expressly approved and ratified its various items, and exhibited in his own life its perfect fulfillment (see Matt. 19:17–19; John 8:46; Heb. 4:15). (2) At the same time its spiritual character was unfolded, and its meaning more deeply and broadly manifested. Love is declared to be the fulfilling of the law, but it is a love which finds in Christ its highest and most practical example. The law thus is to be looked upon as a life principle which includes not only those obligations which are of universal requirement, but also those individual duties which are based upon the particular circumstances and relationships of individuals (see Matt. 22:37–40; Rom. 12:8–10; Phil. 2:2–12, et al.). (3) In the economy of grace man's fulfillment of the law is not a condition of his salvation. This, however, is a point of such importance as to call for most careful consideration. Under the old dispensation were manifestations of grace as offerings for sin and the exercise of divine mercy in forgiving sinners.. This was in anticipation of Christ, who by his gracious atonement brought salvation to a sinful world. It is impossible for men to be saved otherwise than through the grace of God in Christ (see Acts 4:12; Rom. 3:20–23; Tit. 3:5, et al.). And beyond this necessity for forgiveness of the sins of the past there remains even in believers mental and moral weaknesses which make them constantly dependent upon divine mercy (see Matt. 6:12; James 3:2; 1 John 1:8–10; 2:1, 2). The law nevertheless has a most important place in connection with the Gospel. It reveals to sinners their sin, and brings them to the Saviour (see Rom. 7:9–13; Gal. 3:24). It is the rule and standard of holy living, to be known in its depth and breadth more and more completely, and to be strenuously applied in the strength and spirit of the divine Master (Rom. 6:1, 2; 12:2). It is the test of the reality of repentance and faith, and of the new life implanted by the Holy Spirit (see Matt. 7:21, 29; John 15:14; Heb. 8:10; James 2:17, 18; 1 John 2:3, 4). It is a criterion with respect to which will be the allotments of the final judgment. See JUDGMENT, THE FINAL; also ATONEMENT; IMPUTATION; SANCTIFICATION.

LITERATURE.—Pope, *Comp. of Christ. Theol.* (see Index); Martensen, *Christ. Eth.*, vol. i, 344, sq.; Van Oosterzee, *Christ. Dogm.*, 393, 610, 735; Hodge, *Sys. Theol.*, vol. iii, 265, sq.; Dorner, *Christ. Doc.*; Weiss, *Bib. Theology of New Testament.*—E. McC.

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LAW OF MO'SES (Heb. תּוֹרַת מֹשֶׁה, *to-raw' Mo-sheh'*), signifies the whole body of Mosaic legislation (1 Kings 2:3; 2 Kings 23:25; Ezra 3:2); called with reference to its divine origin *the law of Jehovah* (Heb. תּוֹרַת יְהוָה, Psa. 19:8; 37:31; Isa. 5:24; 30:9). In the latter sense it is called by way of eminence, THE LAW (Heb. הַתּוֹרָה, *hat-to-raw'*, Deut. 1:5; 4:8, 44; 17:18, 19; 27:3, 8). The law is especially embodied in the last four books of the Pentateuch. Respecting the question of the *origin* of the Mosaic law, we quote from Dr. J. Robertson, *Early Religion of Israel*, p. 335, sq.: "It occurs at once as a striking thing that the uniform tradition is, that Moses gave laws and ordinances to Israel; and that it is not a blind ascription of everything to some great ancestor may be gathered from the fact that there are ordinances and customs which are not traced to him. The Sabbath is made as old as the creation; circumcision is a mark of the covenant with Abraham; sacrifices are pre-Mosaic; and the abstaining from the sinew that shrank is traced to the time of Jacob. The body of laws, however, that formed the constitution of Israel as a people is invariably referred to Moses. The persistence with which it is represented that law, moral and ceremonial, came from Moses, and the acceptance of the laws by the whole people as of Mosaic origin, proves at least that it was a deeply-seated belief in the nation that the great leader had given some formal legal constitution to his people. . . . The testimony of a nation is not so lightly to be set aside; it is the work of criticism to explain and account for tradition, not to give it the lie."

Principles. At the root of the Mosaic code lies (1) the principle of strict but righteous retribution, and its intention is to extirpate evil and produce reverence for the righteousness of the holy God in the heart of the people; (2) Punishment should correspond to the heinousness of the offense, that there shall fall upon the culprit what he has done to his neighbor; the punishment is to be limited to the guilty party, and not be extended to his children (Deut. 24:16); (3) It commands with unsparing severity the punishment of all presumptuous disobedience to God and to his holy ordinances; and, (4) finally, "it threatens a curse and severe punishments from God, the avenger of all evil, for offenses which either escape the eye of civil justice, or which, like apostasy from the Lord to idolatry, may prevail to such a degree that the arm of the earthly magistrate is overpowered and paralyzed by the spirit of the time." In analyzing the Mosaic code we adopt the division usual in systems of law—the civil, criminal, judicial, constitutional, ecclesiastical, and ceremonial.

1. Civil. (1) Of persons. (*a*) OF FATHER AND CHILDREN. The authority of the father to be sacred; cursing, smiting (Exod. 21:15, 17; Lev. 20:9); stubborn and willful disobedience to be considered as capital crimes; but punishment of death was vested only in the congregation (Deut. 21:18–21); vow of daughter conditional upon consent of father (Num. 30:3–5). *Inheritance.* Right of the *firstborn* to a double portion not to be set aside by partiality (Deut. 21:15–17); inheritance allowed to daughters in default of sons, if the heiress married within her own tribe (Num. 27:6–8; comp. ch. 36); *unmarried daughters* entirely dependent upon their fathers (30:3–5). (*b*) HUSBAND AND WIFE. The power of husband over wife such as to make the wife dependent even to the fulfilling of an engagement before God, as in case of a vow (30:6–15); but a widow or divorced wife became independent, and was bound by any vow she may have made (v. 9); upon marriage the husband was excused from war or public duties for one year (Deut. 24:5); *marriages* within certain degrees were forbidden (Lev. 18:1, sq.); *divorce* for "uncleanness" allowed, but the divorced wife could not be taken back after marriage to another (Deut. 24:1–4); *slander* against a wife's virginity punishable by fine and by deprival of power of divorce, but if wife was proven guilty she was put to death (Deut. 22:13–21); *a slave wife*, bought or captive, not to be actual property, nor to be sold; if ill-treated, freed (Exod. 21:7–9; Deut. 21:1, sq.); *raising up of seed* (Levirate law) a right to be claimed by widow with a view of preserving the family (Deut. 25:5–10). (*c*) MASTER AND SLAVE. *Power of master limited*, so that death under chastisement was punishable (Exod. 21:20), and maiming gave liberty (vers. 26, 27); *Hebrew slave* freed at the Sabbatical year (his wife and children, if they entered bondage with him, to go out with him), unless he formally consented to remain in perpetual servitude (Exod. 21:1–6; Deut. 15:12–18); but in any case he seems to have received his freedom and that of his children at the jubilee (Lev. 25:10); if sold to a resident alien ("stranger"), he was always redeemable, at a price proportional to the distance from the jubilee (25:47–54). *Foreign slaves* were held and inherited as property forever (25:45, 46), and fugitive slaves from other nations were not to be given up (Deut. 23:15). (*d*) STRANGERS seem never to have been *sui juris*, or able to protect themselves; and kindness toward them was enjoined as a duty (Exod. 22:21; Lev. 19:33, 34). **(2) Law of things.** (*a*) LAND AND PROPERTY. All land was considered as belonging to Jehovah, with its holders as his tenants (Lev. 25:23); *sold land*, therefore, was to return to its original owners at the jubilee, the price of sale to be calculated accordingly, and redemption on equitable terms to be allowed at all times (25:25–28); a *house sold* to be redeemed within one year, and if not, to pass away altogether (25:29, 30); land to rest in Sabbatic and jubilee years, and spontaneous growth of these years to be for poor, stranger, etc. (Lev. 23:22; Deut. 24:19–21). *Houses of Levites*, or those in unwalled villages, to be redeemed at any time, in the same way as land, and Levitical suburbs inalienable (Lev. 25:31–34); *sanctified* land or houses, tithes, or unclean firstlings might be redeemed at the addition of one fifth their value (reckoned by priest according to distance from the jubilee), if devoted and unredeemed by owner, to be hallowed at the jubilee forever, and given to the priests (25:14–39); Inheritance (q. v.). The following were the regulations respecting *losses:* If two men strove together, and as a result one should be disabled from work, the other must pay for the lost time (Exod.

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21:19); claims for losses from trespass, or for any lost thing, were to be brought before the judges, and adverse judgment was followed by the payment of double to the other (22:9); a man finding any lost thing, and denying it, was obliged, when he wished to present a trespass offering, to restore the lost thing with an added fifth to the one to whom it belonged (Lev. 6:4, 5). The general principle upon which these enactments were based was that an Israelite's fellow-countrymen were his brothers; and he was always to act the brotherly part. Therefore, whenever he found anything that was lost he was commanded to care for it, and to make diligent search for its owner with a view of restoration (Deut. 22:3). (*b*) LAWS OF DEBT. *All debts* to an Israelite to be released at the Sabbatical year, but they might be exacted of strangers (Deut. 15:1–11); *interest*, from an Israelite, not to be taken (Exod. 22:25–27; Deut. 23:19, 20). Pledges not to be insolently or ruinously exacted (Deut. 24:6, 10–13, 17, 18). (*c*) TAXATION. *Census money*, a poll-tax (of a half shekel) to be paid for the service of the tabernacle (Exod. 30:12–16); *spoil* in war, divided equally between combatants and the congregation, of the combatant's half one five hundredth, and of the people's one fiftieth, given as a heave offering unto the Lord (Num. 31:26, sq.); *Tithes* (q. v.); *poor laws* providing for the legal right of the poor to *glean* fields and vineyards (Lev. 19:9, 10; Deut. 24:19–22); for the hungry to eat of grain, etc., on the spot (Deut. 23:24, 25); for payment of wages daily (24:15); *maintenance of priests*, see PRIEST.

2. Criminal. (1) **Offenses against God**, which were considered as treason. These offenses were all forbidden, in principle, by the Ten Commandments. FIRST COMMAND. Acknowledgment of false gods (Exod. 22:20), and all idolatry (Deut., ch. 13; 17:2–5). SECOND COMMAND. Witchcraft and false prophecy (Exod. 22:18; Deut. 18:9–22; Lev. 19:31). THIRD COMMAND. Blasphemy (Lev. 24:15, 16). FOURTH COMMAND. Sabbath breaking (Num. 15: 32–36). Punishment in all cases, death by stoning. Idolatrous cities to be utterly destroyed. (2) **Offenses against man.** FIFTH COMMAND. *Parents*, disobedience to, cursing, or smiting of (Exod. 21:15, 17; Lev. 20:9; Deut. 21:18–21); also disobedience to priest or supreme judge. Punishment, death by stoning (comp. 1 Kings 21:10–14; 2 Chron. 24:21). SIXTH COMMAND. (1) *Murder*, punished without sanctuary, reprieve, or satisfaction (Exod. 21:12, 14; Deut. 19:11–13). If in a quarrel a *pregnant* woman is struck, and she lose her child, fine was exacted; but if she suffered other injury, full retribution (Exod. 21: 22, sq.). Death of a slave actually under the rod to be punished (21:20, 21). (2) *Death* by an ox known to gore, punishable by death of ox and owner, but as this was not an intentional crime the owner was allowed to redeem his forfeited life by expiation money (21:28–30). (3) *Accidental homicide*, escaped the avenger by flight to city of refuge till death of high priest (Num. 35:9–28; Deut. 4:41–43; 19:4–10). (4) *Death at hands of unknown person*, to be expiated by formal disavowal and sacrifice by elders of the nearest city (Deut. 21:1–9). SEVENTH COMMAND. (1) *Adultery*, punished by death of both offenders; *rape* of married or betrothed woman, by death of offender (22:22–27). (2) *Rape* or *seduction* of unbetrothed virgin, to be compensated by marriage, with dowry (fifty shekels), and without power of divorce; or, if she be refused, by payment of full dowry (Exod. 22:16, 17; Deut. 22:28, 29). (3) *Unlawful marriages* (incestuous, etc.), to be punished, some by death, some by childlessness (Lev., ch. 20). EIGHTH COMMAND. (1) *Theft.* Stolen property found on thief, if an ox, ass, or sheep, punished by twofold restoration; if killed or sold, then restoration to be made, fivefold for an ox and fourfold for a sheep (Exod. 22:1–4). If unable to make restitution, thief might be sold (v. 3); if he was killed while breaking in the thief might be slain as an outlaw (v. 2). (2) *Trespass*, injury to things or money lent, to be compensated (22:5–15). (3) *Perversion of justice*, by bribes, threats, etc., strictly forbidden (23: 6–9). (4) *Kidnapping*, to be punished by death (Deut. 24:7). NINTH COMMAND. *False witness*, punished with that which he wished done to the one against whom he testified (Exod. 23:1–3; Deut. 19:16–21). *Slander* of a wife's chastity punished by fine and loss of power of divorce (Deut. 22:18, 19). TENTH COMMAND. For the tenth commandment, see DECALOGUE, 8. In addition to the above, it was forbidden to remove boundary lines, under penalty of a curse (Deut. 27:17); neighbor's straying beast to be returned (Exod. 23:4, sq.), or helped if in trouble (Deut. 22:1–4); injury done to the field or vineyard of another by beast or fire, to be compensated by best of one's own (Exod. 22:5); the killing of a beast to be made good, beast for beast (Lev. 24:18); a blemish caused to another punished by *lex talionis*, or damages (Exod. 21:18, 19, 22–25; Lev. 24:19, 20).

3. Judicial. See LAW, ADMINISTRATION OF.

4. Constitutional. See ISRAEL, CONSTITUTION OF.

5. Ecclesiastical and Ceremonial, including: (1) **The law of sacrifice** and offerings (see SACRIFICE, OFFERINGS). (2) **The law of holiness** (see HOLINESS, CEREMONIAL).

LAW, ADMINISTRATION OF.

1. Judges and Courts. (1) **Early courts.** In patriarchal times the head of the house had the judicial power over his household, even over life and death (Gen. 38:24). With the increase of families this power naturally passed over to the heads of tribes and clans; but after the exodus those who sought justice naturally turned to Moses (Exod. 18:13, sq.). Moses, unable to keep up with the demands made upon him, acting on Jethro's advice, chose from among the elders "able men, such as feared God, men of truth, hating covetousness." These he appointed as rulers over thousands, hundreds, fifties, and tens, who should act as judges in all small matters, while the more difficult matters should be brought to Moses for decision (Exod. 18:19–26; Deut. 1: 13–18). The relation of these judges to one another is not exactly defined in Scripture; but it may have consisted in this, that the judges over thousands were appointed to settle the disputes between the tribes and chief clans of the people; the judges over hundreds, etc., the quarrels

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and the different contentions between the larger and smaller divisions of the clans and families. **(2) Local courts.** After the entrance into Canaan the same general rules remained in force. For this period there is only the quite general command: "Judges and officers (*shoterim*) shalt thou make thee in all thy gates (cities), that they may judge the people with just judgment" (Deut. 16:18). These officials were the *local justices*, who, in the several cities, pronounced finally on all minor controversies, i. e., such as were easy to decide by law, and to punish the guilty. For more difficult cases, viz., such as had been referred to Moses, a *higher court* is appointed, having its seat at the place of the sanctuary, and to consist of priests and judges; with the high priest and a (secular) supreme judge (Deut. 17:8; 19:16, sq.). In this court the lay judge conducted the investigation (19:18), while the priest gave guidance from the law (Lev. 10:11); finally the judge pronounced sentence. **(3) Senate.** Besides these local courts, the elders of every city formed a *senate* or *magistracy*, whose duty it was, as representatives of the congregation, to remove the evil from the midst of them. This senate decided various simple family matters which required no deeper judicial investigation, punished the guilty even with death, and delivered up the deliberate manslayer to the avenger of blood (Deut. 19:12). Among the cases which came under the jurisdiction of this senate were a rebellious son (21:18, sq.), a husband's charge against the virgin chastity of his wife (22:13, sq.), and the refusal in the matter of levirate marriage (q. v.). These matters belonged rather to the department of government than to the administration of justice in the strict sense; and the elders took up these cases as the upholders of good order. *In David's time.* David, after his wars, arranged the affairs of his kingdom; and among other appointments set apart six thousand Levites to be *shoterim* and judges (1 Chron. 23:4; comp. 26:29). It is doubtful if these Levites were associated with the local courts, the probability being that they were appointed to administer the payments of the people for the sanctuary, to watch over them, and in disputed cases to give judicial decisions. Jehoshaphat, desirous of spreading the knowledge of the law (2 Chron. 17:7–9), put judges in all the fortified cities (19:5–7), and provided a supreme tribunal in Jerusalem, consisting of Levites, priests, and heads of tribes, presided over by the high priest (for the interest of Jehovah) and the prince of the house of Judah (for the king's interest), with functions of an exclusively judicial character. *Post-exilic times.* Josephus (*Wars*, ii, 14, 1) mentions *local courts* that discharged judicial functions; and local sanhedrins are referred to as those to which the believers would be delivered (Matt. 10:17; Mark 13:9). These lesser courts were empowered to deal with criminal cases of a serious nature, even to the sentencing of murderers. We may also regard as belonging to the same category those courts that in Matt. 5:22, are assumed to be inferior to the high court of the sanhedrin; and similarly with regard to the "elders" of Capernaum (Luke 7:3). The most subordinate of these courts consisted of seven persons; although three judges were considered sufficient to decide certain cases. There is a statement in the Mishna to the effect that an inferior sanhedrin consisted of twenty-three persons, and that one of this sort was assigned to every town with a population of at least one hundred and twenty, or, according to R. Nehemiah's view, of at least two hundred and thirty, in order that there might be a judge for every ten inhabitants. **(4) The Sanhedrin,** the great council in latter times (see SANHEDRIN).

2. Judicial Procedure. The course of justice was very simple. The judges appointed by Moses were to judge the people "at all seasons" (Exod. 18:22); while the lawgiver himself sat with Aaron and the princes of the congregation before the tabernacle (Num. 27:2; comp. Exod. 18:19, sq.). Judges in the cities, after the custom of the ancient East, had their seat at the gate (Deut. 21:19; 22:15; Prov. 22:22; Amos 5:11, 15) and on the open squares. Before them the litigants appeared, and presented their case orally (Deut. 1:16; 21:19; 25:1); and the accused who did not appear was summoned (25:8); counsel are unknown in the Old Testament. The supreme judges of the people administered justice in public; e. g., Deborah under a palm (Judg. 4:5), the kings in the gate or court of the palace (2 Sam. 15:2, 6; comp. 14:4, sq.; 1 Kings 3:16); Solomon made a porch of judgment in his palace (1 Kings 7:7). Later the princes sat for judgment at the entrance of the new gate of the temple (Jer. 26:10, sq.). The judge was bound to hear and examine closely (Deut. 1:16, sq.; 13:14). The *proof* varied according to circumstances. It might be a simple oath (Exod. 22:11), the word of accuser if a parent (21:18), a token (Deut. 22:15, 17). Generally the declarations of witnesses were taken, and those of two or three were required to make testimony valid (19:15), especially in criminal cases (Num. 35:30; Deut. 17:6). Witnesses were to be rigidly questioned, and if a witness was found to be false he was to be punished with the punishment which would have fallen upon the accused (Deut. 19:18, 19). From Prov. 18:18; 16:33, it would appear that other evidence lacking the lot was applied, though it is not mentioned in the Pentateuch, but only in Josh. 7:14, and 1 Sam. 14:40, sq., as an immediate divine decision. *Sentence.* Sentence was pronounced orally, although under the kings the judges seem to have written their sentences (Isa. 10:1). *Punishment.* This was executed without delay (Num. 15:36; Deut. 22:18); was administered before the judge (Deut. 25:2, sq.), probably by the officers of the court; if capital it was stoning by the whole congregation (Num. 15:36) or the people of the city (Deut. 22:21), the witnesses being the first to cast a stone (13:9; 17:9), which could hardly be expected of a witness who was not fully satisfied of the truth of his testimony; or by the avenger of blood (Num. 35:19, sq.). After the introduction of the kingdom punishment was administered by the servants of the king (2 Sam. 1:15), or by the royal guard in case of state or treasonable offenses (1 Kings 2:25, 34, 46; 2 Kings 10:25).

LAWGIVER (Heb. מְחֹקֵק, *meh-kho-kake'*; Gr. *νομοθέτης, nom-oth-et'-ace*), used in the usual

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sense of lawgiver (Deut. 33:21; Isa. 33:22); of God as the supreme lawgiver and judge (James 4:12); but elsewhere a *scepter*, as a badge of power (Num. 21:18; Psa. 60:7; Gen. 49:10).

LAWYER (Gr. *νομικός, nom-ik-os'*, according to *law*), a term used to signify one who is *conversant with the law*, "jurist" (Matt. 22:35; Luke 7:30; 10:25; 11:45; 14:3; Tit. 3:13), and probably applied to a scribe (q. v.) in his practical administration of the law in the pronunciation of legal decisions. It is not accidentally that the expression is so frequently used by St. Luke. He purposes by the repetition to make clear to his Roman readers the character of the Jewish scribes.

LAY. See GLOSSARY.

LAZ'ARUS (Gr. Λάζαρος, *lad'-zar-os*, abridged form of Heb. *Eleazar*).

1. A beggar named in the parable of Dives (Luke 16:20–25), whose patient piety in this world was rewarded with bliss in the other. This is the only instance of a proper name being given in a parable.

2. A man of Bethany, and the brother of Mary and Martha. He was a personal friend of Jesus, by whom he was raised from the dead four days after his burial (John 11:1–44). Later, when a supper was given to our Lord, Lazarus was present, and many people gathered through a desire to see the resurrected man. So convincing an evidence of Jesus's power was very distasteful to the chief priests, and they "consulted that they might put Lazarus also to death" (12:1–10). This they probably did not do, but satisfied themselves with the death of Jesus. According to an old tradition in Epiphanius (*Hær.*, lxvi, 34, p. 652), Lazarus was thirty years old when restored to life, and lived thirty years after.

LEAD. See MINERAL KINGDOM.

LEAF (Heb. עָלֶה, *aw-leh'*, *coming up*). Fig leaves are mentioned as forming the first covering of Adam and Eve (Gen. 3:7).

Figurative. Leaves, as the outward manifestation of life in the tree, are used symbolically, as: a bright, fresh-colored leaf, showing that it is richly nourished; is figurative of *prosperity* (Psa. 1:3; Jer. 17:8); a faded leaf, on the contrary, showing a lack of moisture and nourishment, becomes an emblem of adversity and decay (Job 13:25; Isa. 64:6). In Ezekiel's vision of the holy waters the blessings of Messiah's kingdom are spoken of under the image of trees growing on a river's bank and with fadeless leaves (Ezek. 47:12), which should be good as medicine (comp. Rev. 22:1, 2). **Leaf of a door** (Heb. צֵלָע, *tsay-law'*, a *side*). Keil (*Com.* in loc.) thinks that this refers to doors made in two sections, like the "Dutch doors," that could be open either above or below. Their height in this case would be sufficient to allow the priests to pass through with the lower half only open. In Isa. 45:1, a "two-leaved gate" refers to a double gate. **Leaf of a book** (Heb. דֶּלֶת, *deh'-leth*). In Jer. 36:23, it is said that "when Jehudi had read three or four leaves he cut it (the roll) with the penknife." "Leaves" here denotes the columns, the four-cornered squares into which the rolls were divided.

LEAGUE. See COVENANT.

LE'AH (Heb. לֵאָה, *lay-aw'*, *weary*), the eldest daughter of Laban, who by a deceit of her father became the wife of Jacob (Gen. 29:16–23). She was not so good-looking as her sister Rachel, having weak eyes, which is probably the reason of Jacob's preference for the younger sister. Leah had six sons, Reuben, Simeon, Levi, Judah (29:32–35), Issachar, and Zebulun (30:17–20), and a daughter, Dinah (v. 21). She probably died in Canaan, as she is not mentioned in the migration to Egypt (46:6), and was buried in Hebron (49:31).

LEANNOTH (Psa. 88, *title*), a musical term. See MUSIC, TERMS.

LEASING, an old English word equivalent to lying. Lies, as elsewhere rendered. See GLOSSARY.

LEATHER. See HANDICRAFT, WRITING.

LEAVEN. 1. Hebrew and Greek Terms. (1) *Seh-ore'* (Heb. שְׂאֹר). This occurs only five times in Scripture, in four of which (Exod. 12:15, 19; 13:7; Lev. 2:11) it is rendered "leaven," and in the fifth (Deut. 16:4) "leavened bread." It was probably the remnant of dough left from the preceding baking, which had fermented and turned acid. Its distinctive meaning is *fermented* or *leavened mass*. It might in this way apply to the murk or lees of wine. (2) *Khaw-mates'* (Heb. חָמֵץ), should be rendered *ferment*, and is applied to both liquids and solids. In Num. 6:3, it is an adjective, and should be rendered "*fermented* wine" and not "*vinegar of* wine." The Talmudists tell us that this species of wine was given to persons about to be executed, mingled with drugs, to stupefy them (Prov. 31:6; comp. Matt. 27:48). (3) *Mats-tsaw'* (Heb. מַצָּה, *sweet*), means without leaven (Lev. 10:12). (4) *Dzoo'-may* (Gr. ζύμη) is used with the same latitude of meaning as Nos. 1 and 2.

2. Preparation. "In early times leaven was made from fine white bran, kneaded with must, or from the meal of certain plants such as fitch and vetch, or from barley mixed with water, and then allowed to stand till it turned sour. In later times it was made from bread flour, kneaded without salt, and kept so long until it passed into a state of fermentation."

3. Levitical Regulations. The Mosaic law strictly forbade the use of leaven in the altar service: "No meat (meal) offering which ye shall bring unto the Lord shall be made with leaven: for ye shall burn no leaven . . . . in any offering of the Lord made by fire" (Lev. 2:11). The reason that leaven was kept aloof from the altar is thus stated by Rabbi R. Grossman, D.D. (*S. S. Times*): "The offering was to be the type of purity and moral health, and leaven, whose nature is to disintegrate, to corrupt, is *eo ipso* out of harmony with the central idea of the sacrificial ritual. The interdiction of leaven bears the same relation to the bloodless offerings that the prohibition of a sickly unsound animal bears to the bloody sacrifices (Lev. 3:1). As the latter was prohibited because the animal that is to serve as the expression of human

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devotion to duty should be the type of soundness and perfection, so the former was prohibited because the bloodless offering should represent an undefiled condition. To the Hebrew mind, whatever was in a decayed state suggested the idea of uncleanness and corruption, and had therefore to be banished from the altar, the symbol of spiritual yearning and a pure life." It is in reference to these prohibitions that Amos (4:5) ironically bids the Jews of his day to "offer a sacrifice of thanksgiving *with leaven*." In two instances, however, the sacred lawgiver permits its use; viz., with the offering of the new loaves presented on the feast of Pentecost (Lev. 23:17), and in connection with the praise offering (Lev. 7:13). The reason for these exceptions was that in neither case was the leavened bread burned upon the altar, but was eaten by the priest. They were only presented symbolically to the Lord.

Figurative. A prominent quality of leaven is its *secretly penetrating* and *diffusive* power; hence the proverbial saying, "A little leaven leaveneth the whole lump" (1 Cor. 5:6; Gal. 5:9). In this respect it was emblematical of moral influence, good or bad; as of the rapid spread of the gospel (Matt. 13:33; Luke 13:21); of the doctrines of the Pharisees (Matt. 16:6, 12); of ungodly professors (1 Cor. 5:6, 7); of false teachers (Gal. 5:8, 9); of malice and wickedness (1 Cor. 5:8). The rabbins of the Talmud used the word "leaven," or the phrase "the dough of the leaven," to typify the evil inclinations in man (see Talmud, Berachoth, 17 *a*; Sanhedrin, 91 *b*; Baha Bathra, 58 *a*). The verb "to make leaven" is often employed in Jewish literature to signify "to deteriorate," "to grow bad," etc.

LEB'ANA (Neh. 7:48). See LEBANAH.

LEB'ANAH (Heb. לְבָנָה, *leb-aw-naw'*, *white*, poetically the *moon*), one of the Nethinim whose descendants returned from Babylon with Zerubbabel (Ezra 2:45; Neh. 7:48), B. C. about 536.

LEB'ANON (Heb. לְבָנוֹן, *leb-aw-nohn'*, *white*, from the snow on its peaks), the loftiest and best known mountain range of Syria, forming the northern boundary of Palestine. It is really a branch running southward from the Caucasus, and at its lower end forking into two parallel ranges—the *eastern*, or Anti-Lebanon, and the *western*, or Lebanon proper. The mountain chain of Lebanon begins at the great valley connecting the Mediterranean with the plain of Hamath ("the entrance of Hamath," Num. 34:8), in latitude 34° 10′, and runs southwest till it sinks into the plain of Acre and the low hills of Galilee, latitude 33°. Its extreme length is one hundred and ten miles, and the average breadth at its base about twenty miles. Its average height is from six thousand to eight thousand feet; the highest peak—*Jebel Mukhmel*—is about ten thousand two hundred feet, and the *Sannin* about nine thousand feet. The highest peaks are covered with perpetual ice and snow, and the line of cultivation reaches to the height of about six thousand feet. In the mountain recesses wild beasts range, as of old (2 Kings 14:9; Cant. 4:8). Lebanon is remarkable for the grandeur and beauty of its scenery, and supplied the sacred writers with many expressive similes (Psa. 72:16; 104:16–18; Cant. 4:15, Isa. 2:13; 35:2; 60:13; Hos. 14:5). It was noted for its cedars (Psa. 29:5; Cant. 5:15), its wines (Hos. 14:7), and its cool waters (Jer. 18:14).

The *eastern* range, or Anti-Lebanon, has its center at Mount Hermon, from which a number of ranges radiate like the ribs of a half-opened fan.

The Lebanon Region.

The first runs northeast, parallel to Lebanon, from which it is separated by the valley of Cœle-Syria, now called *El-Buka'a*, whose average breadth is about six miles. Its elevation is not more than four thousand five hundred feet. As it advances northward its features become wilder and grander, and the elevation increases until, above the plain of Zebedâny, it attains an elevation of about seven thousand feet. There is little change until it reaches the parallel of Ba'albek, when it begins to fall, and declines gradually until at length it sinks down into the plain of Hamath. The lowest and last of the Anti-Lebanon ranges runs nearly due east along the plain of Damascus, continuing onward to Palmyra. Its average elevation is not more than three thousand feet, and, with the exception of a few peaks, it does not rise more than seven hundred feet above the plain.

The Climate of Lebanon varies greatly. In the plain of Dan, at the source of the Jordan, the heat and vegetation are almost tropical. The coast along the western base of Lebanon, though very sultry during the summer months, is not unhealthy. The sea breeze setting in in the evening keeps the night comparatively cool, and the air is dry and free from malaria. In the plains of Cœle-Syria and Damascus snow falls, sometimes eight inches deep. The main ridges of both ranges are generally covered with snow from December

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to March. During the summer the higher parts of the mountain are cool and pleasant, rain seldom falling between June 1 and September 20.

History. Lebanon is first mentioned (Deut. 1:7; 11:24) as a boundary of the country promised to Israel; and to those who had lived in Egypt or the desert Lebanon must have seemed a paradise. It was originally inhabited by a number of independent, warlike tribes, some of whom Joshua conquered near Lake Merom (Josh. 11:2–18). They are said to have been of Phœnician stock (Pliny, v, 17; Eusebius, *Onom.*, s. v.; comp. 1 Kings 5). Farther north were the Hivites (Judg. 3:3), the Giblites and Arkites. The Israelites never completely subdued them, but the Phœnicians appear to have had them under their power, as they supplied themselves and Solomon with timber from their forests (1 Kings 5:9–11; Ezek. 27:9, sq.). Still later the king of Assyria felled its timber for his military engines (Isa. 14:8; 37:24; Ezek. 31:16). In the fourth century B. C. the whole country was incorporated with the country or kingdom of the Seleucidæ. At present Lebanon is inhabited by Christians (Maronites and Druses) and Anti-Lebanon by Mohammedans, and is under a Turkish ruler.

Figurative. Lebanon is used to symbolize that which is great, strong, beautiful, as: (1) The army of Asshur (Isa. 10:34); (2) A proud people (Isa. 29:17); (3) The Jews (Jer. 22:6, 23; Hab. 2:17); (4) Perhaps of the temple, in which was timber from Lebanon; (5) The Church (Isa. 35:2; 60:13; Cant. 4:11, etc.); (6) mourning of Lebanon, of deep affliction (Ezek. 31:15).

LEBA'OTH (Josh. 15:32), see BETH-LEBAOTH.

LEBBE'US or **LEBBÆ'US** (Gr. Λεββαῖος, *leb-bah'-yos, courageous*), a surname of Judas or Jude (Matt. 10:3), one of the twelve apostles. He was called also Thaddæus, which Meyers (*Com.*, in loco) thinks was his regular *apostolic* name.

LEBO'NAH (Heb. לְבוֹנָה, *leb-o-naw', frankincense*), a town near Shiloh, north of the spot where the young men of Benjamin were directed to capture the Shilonite maidens at the yearly festival (Judg. 21:19). It is, doubtless, the same as *Lubban*.

LE'CAH (Heb. לֶכָה, *lay-kaw'*, a *journey*), a place in the tribe of Judah founded by Er (1 Chron. 4:21), not elsewhere mentioned.

LEDGE (Heb. שֶׁלֶב, *shaw-lawb'*), a term used in the description of the lavers of the temple (1 Kings 7:28, 29), and meaning, perhaps, the base running round and supporting the work within. The term *yawd* (Heb. יָד, a *hand*) would seem to be the upright stile (v. 35).

LEECH. See ANIMAL KINGDOM (HORSELEECH).

LEEKS. See VEGETABLE KINGDOM.

LEES (Heb. שְׁמָר, *sheh'-mer*, something *preserved*). "Wines on the lees" are wines which have been left to stand upon their lees after the first fermentation is over, which have thus thoroughly fermented, and have been kept a long time, and which are then filtered before drinking; hence wine both strong and clear; in which case it was used figuratively for the full enjoyment of blessedness in the perfected kingdom of God (Isa. 25:6). Allowed to remain upon the lees, the wine became thick and syrupy, and symbolized the sloth, indifference, and gross stupidity of the ungodly (Jer. 48:11; Zeph. 1:12). To drink the lees ("dregs," A. V., Psa. 75:8) was an expression for the endurance of extreme punishment.

LEFT (Heb. שְׂמֹאול, *sem-ole', dark*; Gr. εὐώνυμος, *yoo-o'-noo-mos, of good omen*). The left hand was esteemed of ill omen, hence the term *sinister* as equivalent to unfortunate. This was especially the case among the Greeks and Romans. "The Greek term was used in taking auguries; but these omens were euphemistically called εὐώνυμα, which in fact were regarded as unlucky, i. e., which came *from the left, sinister* omens (for which a *good name* was desired)" (Grimm, *Lex.*, s. v.). Among the Hebrews the left hand indicated the *north* (Gen. 14:15; Job 23:9), the person's face being supposed to be turned toward the East.

LEFT-HANDED (Heb. אִסֵּר יַד יְמִינוֹ, *shut* as to *his right hand*), a term applied to one who is unable to skillfully use his right hand (Judg. 3:15; 20:16). It can hardly mean an ambidexter, since the expression "shut as to his right hand" would preclude the fact of ability to use both hands alike. An instance of using both hands dexterously is given in 1 Chron. 12:2. Perhaps this power of using the left hand may have come through cultivation.

LEG, the rendering of several words in the A. V.:

1. *Kaw-raw'* (Heb. כָּרַע), the lower limb, the *shank* (Exod. 12:9; 29:17; Lev. 1:9, 13; 4:11, etc.).
2. *Shoke* (Heb. שׁוֹק), the *shin*, but used of the whole limb, e. g., of a person (Deut. 28:35; Psa. 147:10; Prov. 26:7). It is also used of the "thigh" (Isa. 47:2; in the phrase "hip and thigh," Judg. 15:8).
3. *Reh'-gel* (Heb. רֶגֶל), properly the *foot* (1 Sam. 17:6).
4. Improperly for *show'-bel* (Heb. שֹׁבֶל), the *train* or trailing dress of a woman (Isa. 47:2), and of *tseh-aw-daw'* (Heb. צְעָדָה), an ornamental chain for the ankle).

The bones of the legs of persons crucified were broken to hasten death (John 19:31). See CRUCIFIXION.

LEGERDEMAIN. See MAGIC.

LEGION, a main division of the Roman army, nearly equivalent to our regiment. It comprised a much larger number of men, running from three thousand men to about six thousand at the time of Christ. See ARMY.

Figurative. The word *legion* came to mean a great number or multitude, e. g., of angels (Matt. 26:53) and of evil spirits (Mark 5:9; comp. v. 15).

LE'HABIM (Heb. לְהָבִים, *leh-haw-beem'*), a people reckoned among the Midianitish stock (Gen. 10:13; 1 Chron. 1:11). Authorities differ as to their identification. Sayce (*Higher Crit. and Mon.*, p. 135) says: "The Lehabim are the fair-haired, blue-eyed Libyans, who as far back as the nine-

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teenth and twentieth dynasties had been incorporated into the Egyptian army. At one time they occupied much the same place in Egyptian history as was subsequently occupied by the Lydians, and it is probable that the twenty-second dynasty, that of Shishak, was of Libyan extraction, and owed its rise to power to the influence of the Libyan troops."

LE'HI (Heb. לְחִי, *lekh'-ee*, a *cheek*, or *jawbone*), the place in Judah where Samson slew the Philistines with a jawbone (Judg. 15:9, 14, 16). The R. V. has in Judg. 15:19, "the hollow place that is in Lehi." The spring in the hollow place he called En-hakkore, the fountain of him that prayed.

LEM'UEL (Heb. לְמוּאֵל, *lem-oo-ale'*, belonging *to God*), a person of whom nothing is known, except that to him the admonitory apothegms of Prov. 31:2–9, were addressed by his mother. The rabbinical commentators identify Lemuel with Solomon, which seems the most likely conjecture. Others (as Grotius) refer the epithet to Hezekiah, while others (as Gesenius) think that it refers to some neighboring petty Arabian prince.

LEND. See LOAN.

LENTILE. See VEGETABLE KINGDOM.

LEOPARD. See ANIMAL KINGDOM.

Figurative. The leopard is illustrative of God in his judgments (Hos. 13:7); of the Macedonian kingdom (Dan. 7:6); of Antichrist (Rev. 13:2); *tamed*, of the wicked subdued by truth and grace (Isa. 11:6).

LEPER (Heb. צָרַע, *tsaw-rah'*, intransitive, *smitten*). **LEPROSY** (Heb. צָרַעַת, *tsaw-rah'-ath*, a *smiting*). Concerning the nature of leprosy, see DISEASES. Here will be considered the Mosaic regulations respecting the existence of leprosy and the purification therefrom. The law for leprosy treats of:

1. Leprosy in Man. (1) **Symptoms,** etc. The priest was to decide whether the leprosy was: (*a*) In its dangerous forms when appearing on the skin (Lev. 13:2–28), on the head and beard (vers. 29–37); (*b*) in harmless forms (vers. 38, 39); and (*c*) when appearing on a bald head (vers. 40–44); (*d*) instructions were given for removal of the leper from the society of men (vers. 45, 46). While thus excluded the leper was to wear mourning costume, rend his clothes, leave the hair of his head disordered, keep the beard covered (Ezek. 27:17, 22), and cry "Unclean! unclean!" that everyone might avoid him for fear of being defiled (Lam. 4:15), and as long as the disease lasted he was to dwell apart without the camp (Lev. 13:45, 46; Num. 5:2, sq.; 12:15, etc.). Respecting the symptoms the priest was to decide as to whether they indicated leprosy or some other disease. (2) **Purification.** "The ceremonial prescribed for the purification of persons cured of leprosy is based upon the idea that this malady is the bodily symbol, not so much of sin merely as of death." Accordingly the rite of purification resolved itself into two parts: (1) The readmission of the sufferer (Lev. 14:1–9), who had been looked upon as dead, into the society of the living, and

"Ten Men That Were Lepers."

preparation for his return to fellowship with the covenant people. This ceremony, therefore, took place without the camp. The officiating priest caused two clean and living birds, along with some cedar wood, scarlet wool, and hyssop to be brought. One of the birds was killed over running water, i. e., water from a spring or stream, in such a way that the blood would flow into the water. He then dipped into this the living bird, the cedar, the scarlet wool, and the hyssop—the symbol of duration of life, vigor of life, and purity. He then sprinkled it seven times upon the leper, after which the living bird was set free, thus symbolizing that the leper was at liberty to return to society. The slain bird, though not having a sacrificial character, seems intended to show that the leper was saved from death by intervention of divine mercy. The sprinkling was repeated *seven* times. The symbolical cleansing was followed by the shaving off of the hair, which was peculiarly liable to be affected by the leprosy; bathing the body in water, and washing the clothes. (2) Admission to camp (Lev. 14:10–32), i. e., to resume living in his tent, was obtained after a *second* cleansing, on the eighth day. On this day the priest presented the candidate, with the necessary offerings, before the Lord. These offerings were: two he-lambs, one ewe lamb, three tenth deals flour mingled with oil, and one log of oil. The

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priest waved one of the he-lambs and the log of oil for a trespass offering. The lamb was then slain, and some of the blood was put upon the tip of the ear, the hand, and the foot of the person. These same organs were afterward anointed with oil, and after the priest had sprinkled some of the oil seven times before the Lord the remainder was poured upon the head of the person to be dedicated. The she-lamb was then offered for a sin offering, for the purpose of making atonement (v. 19), after which the burnt and meat offerings were presented. In case the person was poor he offered one lamb, two turtledoves, or two young pigeons (vers. 21–32). Thus the restored leper was admitted again to communion with the altar and Israel.

2. Leprosy in a House. The law concerning this was made known to Moses, as intended for the time when Israel should possess Canaan and dwell in houses. This leprosy manifested its presence by depressions of a greenish or reddish color on the walls, and was of vegetable formation. When these indications were observed the owner of the house reported to the priest, who directed that the whole contents of the house should be taken out, in order to prevent everything within it from becoming unclean. He then examined the walls of the house, and if he saw symptoms of the plague ordered the house closed for seven days. If on the seventh day the leprosy gave evidence of spreading he ordered the affected stones to be removed, the inside of the house to be scraped, the affected parts removed without the city, the stones thus removed replaced by others, and the walls plastered with fresh mortar. If, after these precautions, the evil should reappear, the leprosy was pronounced of a malignant type, the house was pulled down, while stones, timber, and rubbish were removed to an unclean place without the city. Any person entering the house, who ate or slept in it, was accounted unclean and was required to wash his clothes. If it was found that the plague had not spread after the house was plastered, the priest declared it free from the disease, and after sprinkling it seven times with the same kind of sprinkling water as was used in the case of human leprosy, he purified it, and made atonement for it that it might be clean (Lev. 14:33–53).

3. Leprosy in Fabrics. The leprosy in woolen or linen fabrics and leather is probably the result of damp or ill ventilation, causing the material to rot. Leprosy in woolen or linen *clothes* or *fabrics*, or in *leather*, was also indicated by greenish or reddish spots upon them. The presence of these were reported to the priest, who ordered the affected article to be shut up for seven days. If the spots had spread by the eighth day, the article was burned; if not, it was ordered washed and shut up another seven days. If then similar spots appeared, the article or material was burned; but if the leprous spot had yielded to the washing but left a stain, the stained portion was cut out and the remainder pronounced clean. In case no further indication of the disease appeared, the material was washed the second time and pronounced clean (Lev. 13:47–59). The Jewish laws exempt dyed material from liability to leprosy.

LE'SHEM (Heb. לֶשֶׁם, *leh'-shem*, a *gem*), a city in North Palestine (Josh. 19:47), elsewhere called LAISH (q. v.).

LET. See GLOSSARY.

LE'THECH (Heb. לֶתֶךְ, *leh'-thek*), a Hebrew word in margin of Hos. 3:2, and meaning a measure for grain. In the A. V. it is rendered "a half homer." See METROLOGY, II.

LETTER is used both as an alphabetical character (see WRITING and EPISTLE). The words of the apostle (Gal. 6:11), "Ye see how large a letter I have written unto you with mine own hand," is thus explained by Meyer (*Com.*, in loc.): "In accordance with his well-known manner in other passages, *Paul adds to the letter, which up to this point he had dictated, the conclusion from verse* 11 *onward in his own handwriting*. . . . But this close of our epistle was intended to catch the eyes of the readers as *something so especially important, that from verse* 12 *to the end the apostle wrote with very large letters*, just as we, in writing and printing, distinguish by letters of a larger size anything that we wish to be considered as peculiarly significant."

Figurative. "The letter" is used by the apostle Paul in opposition to the spirit (Rom. 2: 27, 29; 7:6; 2 Cor. 3:6, 7). In general *letter* is used to denote the Mosaic law, and mere external obedience thereto.

LETU'SHIM (Heb. לְטוּשִׁם, *let-oo-sheem'*, *hammered, oppressed*), the second son of Dedan, grandson of Abraham by Keturah (Gen. 25:3), B. C. considerably after 2200. The plural form of the three sons of Dedan would seem to indicate *tribes* descended from him. The Letushim have been associated with the *Banu Leits* in Hejas. Foster (*Geog. of Arabia*, i, 334) supposes that the Letushim were absorbed in the generic appellation of Dedanim (see DEDAN).

LEUM'MIM (Heb. לְאֻמִּים, *leh-oom-meem'*, *peoples*), the last of the three sons of Dedan, grandson of Abraham by Keturah (Gen. 25:3), or more probably a tribe descended from Dedan, among whose descendants they appear as third. Some have identified them with the Ἀλυμεῶται of Ptolemy (vi, 7, § 24); but the Alumeotæ of Central Arabia have been quite as probably thought to correspond to Almodad. In the Sabæan inscriptions, however, the forms לאנם and לאמים occur. The Leummim have likewise been identified with the anti-Abrahamic and, perhaps, aboriginal Arabic tribe Ummeiyim.—W. H.

LE'VI (Heb. לֵוִי, *lay-vee'*, a *joining*), the third son of Jacob and Leah (Gen. 29:34), B. C. probably before 2000.

1. Personal History. (1) Avenges Dinah. One fact alone is recorded in which Levi appears prominent. His sister DINAH (q. v.) was seduced by Shechem, and, according to the rough usage of the times, the stain could only be washed out by blood. Simeon and Levi took this task upon themselves. Covering their scheme with fair words and professions of friendship, they committed a cowardly and repulsive crime (Gen. 34). **(2) Levi and Joseph.** Levi shared in the hatred

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which his brothers bore to Joseph, and joined in the plots against him (37:4). (3) **Migrates to Egypt.** With his three sons, Gershon, Kohath, and Merari, Levi went down into Egypt (46:11), and as one of the four eldest sons we may think of him as among the five (47:2) specially presented to Pharaoh. Then comes the last scene, when Jacob, on his deathbed, recalls Levi's old crime and expresses his abhorrence of it (49:5–7). See LEVITES.

2. Father of Matthat and son of Melchi, third preceding Mary among the ancestors of Jesus (Luke 3:24) B. C. considerably before 22.

3. The father of another Matthat, and son of Simeon, in the maternal line between David and Zerubbabel (Luke 3:29), B. C. after 876.

4. An apostle. See MATTHEW.

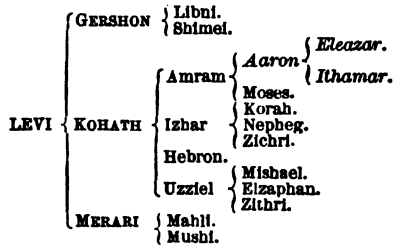
LEVIATHAN. See ANIMAL KINGDOM.

LEVIRATE MARRIAGE (from Lat. *Levir*, a *husband's brother*), the name applied to the custom among the Hebrews that when an Israelite died without leaving male issue his nearest relative should marry the widow, and continue the family of his deceased brother through the first-born son of such union, he becoming the heir of the former husband. If the brother did not choose to marry the widow she subjected him to gross insult. See MARRIAGE, LEVIRATE.

LE'VITES (Heb. בֶּן לֵוִי, *bane lay-vee'*, *son of Levi*, or simply לֵוִי, *Lay-vee'*; usually in the plural and with the article הַלְוִיִּם), a patronymic title which, besides denoting all the descendants of Levi (Exod. 6:25; Lev. 25:32; Josh. 21:3, 41), is also the distinctive title of that portion of the tribe which was set apart for the service of the sanctuary subordinate to the priests (Num. 8:6; Ezra 2:70; John 1:19, etc.). It is sometimes added as an epithet, and we read of "the priests of the Levites" (Josh. 3:3; Ezek. 44:15).

1. Their Appointment. No reference is made to the consecrated character of the Levites in Genesis. Tracing its descent from Leah, the tribe would naturally take its place among the six chief tribes sprung from the wives of Jacob, and share with them a superiority over those who bore the names of the sons of Bilhah and Zilpah. The work of Aaron, and his greater brother Moses, would give prominence to the family and tribe to which they belonged. And again the tribe stood separate and apart as the champions of Jehovah, after the sin of making the golden calf. "If the Levites had been sharers in the sin of the golden calf, they were, at any rate, the foremost to rally round their leader when he called on them to help him in stemming the progress of the evil" (McC. and S., *Cyc.*). But we are told that the tribe of Levi was specially chosen by God for the purpose of intrusting to it the care and administration of holy things (Num. 3:5, sq.; 8:14–19). They were consecrated to Jehovah as his peculiar property, instead of the firstborn (q. v.) of the whole nation, these latter being replaced by the Levites, while all over and above the number required were ransomed at the rate of five shekels a head (18:16).

2. Division of the tribe of Levi. Different functions having been assigned to the separate houses of the Levitical branch of the tribe, we insert the following table, formulated from Exod. 6:16–25 and Num. 3:17–20, italicising the priestly branch.



In Num. 3:21 Libni and Shimei are mentioned as fathers of families, as is Hebron also (3:27). The design of the genealogy appears to be to give the pedigrees of Moses and Aaron, and some other principal heads of the family of Aaron (see Exod. 6:25).

3. Age and Qualifications. A Levite's period of service was from twenty-five to fifty years of age (Num. 8:24, 25); after the latter age he ceased from "work," and acted as overseer. The age of thirty years (Num. 4:3–49) has been variously explained, some thinking it to have arisen from an error of the copyist, others that it referred to the time of transporting the tabernacle, others that the first selection of Levites was those from twenty-five to fifty, but that *all future* Levites had to commence service at twenty-five. The Septuagint solves the difficulty by uniformly reading twenty-five instead of thirty. No other qualification than that of age is mentioned, although the regulations in force among the priests respecting deformity and cleanness doubtless applies also to the Levites.

4. Duties. The functions of the whole tribe of Levi were to preserve the law of Jehovah in all its integrity and purity, to see that its requirements were duly complied with, to dispense justice in accordance with its enactments, and to transmit it to posterity (Lev. 10:11; Deut. 17:18; 31:9–13; 33:10; comp. 2 Chron. 17:8–10; Neh. 8:9; Ezek. 44:23; Mal. 2:7, sq.). The Levites, apart from their priestly portion, were to act as assistants to the sons of Aaron "in all the service of the tabernacle" (Num. 18:4), but they were forbidden to touch any sacred furniture or the altar until it had been covered by the priests (4:5–15). As the tabernacle was the sign of the presence among the people of their unseen King, so the Levites may be compared to a royal guard; indeed the terms "host" (4:3) and "service" (v. 30) are rendered "warfare" in the margin. When the people settled in Canaan it was the duty of the Levites, acting as police, to guard the sanctuary, to open and close it, to look after the cleaning of it and the furniture, to prepare the showbread, and to do whatever other baking was needed in connection with the sacrifices, to lead the music (q. v.) during worship, to assist the priests in slaughtering and skinning the animals for sacrifice, to examine the lepers according to law, to look after the temple stores, and such like. For the heavier and more menial duties of their office, the Levites were assisted by *temple slaves*.

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Thus the Gibeonites had been appointed to act as hewers of wood and drawers of water (Josh. 9:21). David and other kings presented to the sanctuary persons to perform services of such a nature (Ezra 8:20), probably prisoners of war who had become proselytes, called after the captivity NETHINIM (q. v.).

5. Classification. The better to systematize their service, Moses divided the Levites into three sections by their respective descent from the sons of Levi, viz., Gershon, Kohath, and Merari. They were under the general supervision of Eleazar, the son of Aaron, with aids having charge of a section (Num. 3:32).

(1) The Kohathites, with Elizaphan as leader (Num. 3:30). *Number*, at the building of the tabernacle, eight thousand six hundred men (3:28), with two thousand seven hundred and fifty qualified for active service (4:36). *Place of encampment*, south side of the tabernacle (3:29). *Duty*, charge of the ark, table of showbread, candlestick, altars of burnt offering and of incense, the sacred vessels used in the service, and the veil (3:27, sq.; 4:4, sq.).

(2) Gershonites, with Eliasaph as leader (Num. 3:24). *Number*, seven thousand five hundred men, with two thousand six hundred and thirty for active service (3:22; 4:40). *Place of encampment*, west side of tabernacle (3:23). *Duty*, charge of curtains, the tent (i. e., above the planks), the coverings and the hanging for the door of the tabernacle, the hangings of the court and the court entrance, their cords and instruments of service, also the work of taking down and setting these up (3:25, 26; 4:22–28).

(3) Merarites, with Zuriel as leader (Num. 3:35). *Number*, six thousand two hundred men, with three thousand two hundred qualified for active service (3:34; 4:44). *Encampment*, north side of tabernacle (3:35). *Duty*, charge of planks, bars, pillars, and sockets of the tabernacle; also the pillars of the court, their sockets, pins, cords, and tools pertaining thereto (3:36, sq.; 4:29, sq.). Owing to the heavy nature of the materials which they had to carry, four wagons and eight oxen were assigned to them; and in the march both they and the Gershonites followed immediately after the standard of Judah, and before that of Reuben, that they might set up the tabernacle against the arrival of the Kohathites (7:8).

6. Consecration. The consecration of the Levites began with sprinkling them with the "water of purifying" (marg. "sin-water"), followed by shaving off the hair of the entire body, washing of clothes, accompanied by the sacrifice of two bullocks, fine flour and oil (Num. 8:6–15). The water of purifying (or sin-water) is thought by some to be the same as that used in the purification for leprosy (Lev. 13:6, 9, 13), while others understand it to be the water in the laver, provided for the purpose of cleansing the priests for the performance of their duties. After this purification they were brought before the door of the tabernacle, and set apart for service by the laying on of the hands of the elders.

7. Revenues and Residence. Chosen from among the whole people to be Jehovah's peculiar possession, the Levites did not obtain, like the rest of the tribes, any inheritance in the land of Canaan. Their portion was to be Jehovah himself (Num. 18:20; Deut. 10:9, etc.), who ordained that they should have set apart for them four cities out of every tribe, along with the necessary pasture for their cattle (Num. 35:1–8). Besides this they received the tithes due to Jehovah from the fruits of the fields, from the flocks and herds (Lev. 27:30–33; comp. Num. 18:21–24), of the first fruits (Exod. 23:19; Lev. 2:14; 23:17, etc.), of the firstborn (Exod. 13:12, sq.; Lev. 27:26; Num. 18:15, sq.; Deut. 15:19), as well as certain portions of the sacrificial offerings of the people (Num. 18:8–11, 19). Of the tithes the Levites had to turn over a tithe to the priests (18:26, sq.). The Levites lived for the greater part of the year in their own cities, and came up at fixed periods to take their turn of work (1 Chron. chaps. 25, 26). How long that term lasted we have no sufficient data for determining.

8. History, etc. (1) Till death of Solomon. It may be well to add a few additional facts to those already given. We have seen that the Levites were to take the place of the earlier priesthood of the firstborn as representatives of the holiness of the people; that they acted as the royal guard, waiting upon Jehovah; and that they alone bore the tabernacle and its sacred furniture. Failing to appreciate their holy calling, that section of the Levites whose position brought them into contact with the tribe of Reuben conspired with it to reassert the old patriarchal system of a household priesthood, but were severely punished by divine interposition (Num. 16:1, sq.). Joshua, the successor of Moses, faithfully planned to continue the Mosaic ideal of the Levites as the priestly caste, providing them with cities to dwell in and servants from the conquered Hivites. During the period of the Judges we have only scanty material respecting the Levites, but the conduct of the people would seem to indicate that either the Levites failed to bear witness to the truth or had no power to enforce it. The shameless license of the sons of Eli may be looked upon as the result of a long period of decay affecting the whole order. Samuel, himself a Levite (1 Chron. 6:28, 33), infused new life into the organization. His rule and that of his sons, and the prophetical character now connected with the tribe, tended to give them the position of a ruling caste; and perhaps the desire of the people for a king was a protest against the assumption of the Levites of a higher position than that originally assigned them.

David definitely recognized their relation to the priesthood, and publicly admitted their claim to be the bearers of the ark (1 Chron. 15:2). In the procession which entered Jerusalem bringing the ark to its final resting place, the Levites were conspicuous, wearing their linen ephods and appearing in their new character as minstrels (15:27, 28). "The education which the Levites received for their peculiar duties, no less than their connection, more or less intimate, with the schools of the prophets, would tend to make them, so far as there was any education at all, the teachers of the others, the transcribers and interpreters of the law, the chroniclers of the times in which they lived."

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(2) During the divided kingdom. "The revolt of the ten tribes, and the policy pursued by Jeroboam, led to a great change in the position of the Levites. They were the witnesses of an appointed order and a central worship. He wished to make the priests the creatures and instruments of the king, and to establish a provincial and divided worship. The natural result was that they left the cities assigned to them in the territory of Israel, and gathered round the metropolis of Judah (2 Chron. 11:13, 14). In the kingdom of Judah they were, from this time forward, a powerful body, politically as well as ecclesiastically. We find them prominent in the war of Abijah against Jeroboam (13:10–12). They are sent out by Jehoshaphat to instruct and judge the people (19: 8–10). The apostasy that followed on the marriage of Jehoram and Athaliah exposed them for a time to the dominance of a hostile system; but the services of the temple appear to have gone on, and the Levites were again conspicuous in the counter revolution effected by Jehoiada (ch. 23), and in restoring the temple to its former stateliness under Joash (24:5). The closing of the temple under Ahaz involved the cessation at once of their work and of their privileges (28:24). Under Hezekiah they again became prominent, as consecrating themselves to the special work of cleansing and repairing the temple (29:12–15); and the hymns of David and of Asaph were again renewed. Their old privileges were restored, they were put forward as teachers (30:22), and the payment of tithes, which had probably been discontinued under Ahaz, was renewed (31:4). The genealogies of the tribe were revised (v. 17), and the old classification kept its ground. The reign of Manasseh was for them, during the greater part of it, a period of depression. That of Josiah witnessed a fresh revival and reorganization (34:8–13). In the great passover of his eighteenth year they took their places as teachers of the people, as well as leaders of their worship (35:3, 15). Then came the Egyptian and Chaldean invasions, and the rule of cowardly and apostate kings. Then the sacred tribe showed itself unfaithful. They had, as the penalty of their sin, to witness the destruction of the temple and to taste the bitterness of exile."

(3) After the captivity. "The position taken by the Levites in the first movements of the return from Babylon indicates that they had cherished the traditions and maintained the practices of their tribe. It is noticeable that, in the first body of returning exiles, they were present in a disproportionately small number (Ezra 2:36–42). Those who do come take their old parts at the foundation and dedication of the second temple (3:10; 6:18). In the next movement under Ezra their reluctance was even more strongly marked. None of them presented themselves at the first great gathering (8:15). The special efforts of Ezra did not succeed in bringing together more than thirty-eight, and their places had to be filled by two hundred and twenty of the Nethinim (v. 20). Those who returned with him resumed their functions at the feast of tabernacles as teachers and interpreters (Neh. 8:7), and those who were most active in that work were foremost also in chanting the hymnlike prayer which appears in ch. 9 as the last great effort of Jewish psalmody. They are recognized in the great national covenant, and the offerings and tithes which were their due are once more solemnly secured to them (10:37–39). They take their old places in the temple and in the villages near Jerusalem (12:29), and are present in full array at the great feast of the dedication of the wall. The two prophets who were active at the time of the return, Haggai and Zechariah, if they did not belong to the tribe, helped it forward in the work of restoration. The strongest measures were adopted by Nehemiah, as before by Ezra, to guard the purity of their blood from the contamination of mixed marriages (Ezra 10:23); and they are made the special guardians of the holiness of the Sabbath (Neh. 13:22). The last prophet of the Old Testament sees, as part of his vision of the latter days, the time when the Lord 'shall purify the sons of Levi' (Mal. 3:3). The guidance of the Old Testament fails us at this point, and the history of the Levites in relation to the national life becomes consequently a matter of inference and conjecture" (Smith, *Dict. of Bible*).

(4) In New Testament. The Levites appear but seldom in the history of the New Testament. Where we meet with their names it is as the type of a formal heartless worship, without sympathy and without love (Luke 10:32). The mention of a Levite at Cyprus in Acts 4:36 shows that the changes of the previous century had carried that tribe also into "the dispersed among the Gentiles."

LEVITICAL CITIES. As the Levites were to "have no inheritance in their land" (Num. 18: 20), Moses commanded the children of Israel, i. e., the rest of the tribes, to give towns to the Levites to dwell in of the inheritance that fell to them for a possession, with pasturage round about the cities for their cattle (Num. 35:2, sq.). The pasturage (A. V. "suburbs") were to "reach from the wall of the city and outward 1,000 cubits round about.

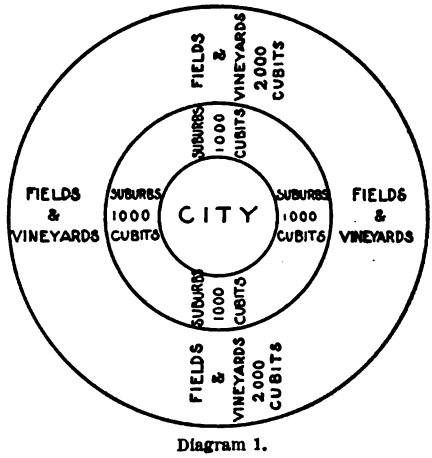

Diagram 1.

And ye shall measure from without the city on the east side 2,000 cubits." These dimensions have occasioned great difficulty because of the apparent contradiction in the two verses, as specifying first 1,000 cubits and then 2,000.

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Of the many explanations given of these measurements the following two seem most probable: According to the Talmud *Erubin*, 51a), the space "measured from the wall 1,000 cubits round about" was used as a common or suburbs, and the space measured "from without the city on the east side," etc., was a further tract of land of 2,000 cubits, used for fields and vineyards, the former being "the suburbs," properly so called, and the latter "the fields of the suburbs," as represented in diagram 1. The above explanation takes for granted, which seems probable, that the cities were circular in form. Keil and Delitzsch indorse the explanation given by J. D. Michaelis: "We must picture the towns and the surrounding fields as squares, the pasturage as stretching 1,000 cubits from the city wall in every direction, and the length of each outer side as 2,000 cubits, apart from the length of the city wall; so that if the town itself occupied a square of 1,000 cubits (see 2*a*), the outer side of the town fields would measure 2,000+1,000 cubits in every direction; but if each side of the city was only 500 cubits long (2*b*), the outer side of the town fields would measure 2,000+500 cubits in every direction." Of these cities six were to be cities of refuge (q. v.), and thirteen allotted to the priests' portion of the tribe. Which cities belonged to the priests, which to the nonpriestly portion of the tribe, and how they were distributed among the other tribes (Josh. 21:3, sq.), is shown in the following table:

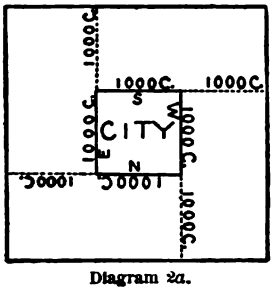

Diagram 2*a*.

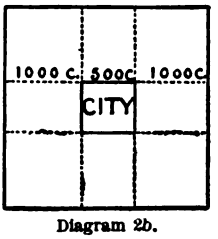

Diagram 2*b*.

(1) *Kohathites:*		
(*a*) Priests	Judah and Simeon	9
	Benjamin	4
(*b*) Not priests	Ephraim	4
	Dan	4
	Half Manasseh (west)	2
(2) *Gershonites*	Half Manasseh (east)	2
	Issachar	4
	Asher	4
	Naphtali	3
(3) *Merarites*	Zebulun	4
	Reuben	4
	Gad	4
	Total	48

These cities were not given entirely to the Levites as their own property, but as many houses in the towns as sufficed for their necessities. These could be redeemed if sold at any time, and reverted to them without compensation in the year of jubilee, even if not redeemed before (Lev. 25: 32, 33); but such portion of the city as was not taken possession of by them, together with the fields and villages, continued the property of those tribes to which they had been assigned by lot.

LEVITICUS. See BIBLE, BOOKS OF.

LEVY (Heb. מַס, *mas*, *tribute*), the term applied to a company of thirty thousand Israelites raised by Solomon (1 Kings 5:13). They were free Israelites, who to pay tribute (or tax) worked four months in the year, felling trees under the direction of subjects of Hiram. Another *levy* was of Canaanites, who were assigned to tributary labor (9:15), in this case for the erection of buildings.

LEWD (Gr. πονηρός, *pon-ay-ros'*), in a moral sense *evil*, *wicked* (Acts 17:5).

LEWDNESS (Gr. ῥᾳδιούργημα, *hrad-ee-oorg'-ay-mah*, literally *doing things easily*, or *boldly*), a piece of knavery, rascality (Acts 18:14). Elsewhere these terms are used in their proper sense of *licentiousness* (Heb. זִמָּה, *zam-maw'*, etc., *badness*, Judg. 20:6; Jer. 11:15; Ezekiel frequently; Hos. 6:9), once (Hos. 2:10) the *parts of shame* (Heb. נַבְלוּת, *nab-looth'*). See GLOSSARY.

LIBATION, the act of pouring wine on the ground in divine worship. Sometimes other liquids have been used, as oil, milk, water, honey, but mostly wine. Among the Greeks and Romans it was an essential part of solemn sacrifices. Libations were also in use among the Hebrews, who poured a hin of wine on the victim after it was killed, and the several pieces of the sacrifice were laid on the altar ready to be consumed in the flames. See OFFERINGS.

LIBERALITY, a generous disposition of mind, resulting in large giving, i. e., according to one's ability; largeness of mind; catholicity. In Isaiah (32:5, 8) the term *naw-deeb'* (Heb. נָדִיב, *voluntary*) seems to have been applied to persons of *noble* character or birth, and Delitzsch thus renders the eighth verse: "But a noble man devises noble things, and to noble things he adheres."

LIBERTINES (Gr. Λιβερτῖνος, *lib-er-tee'-nos*, a *freedman*). This occurs but once in the New Testament: "Certain of the synagogue, which is called of the Libertines" (Acts 6:9). The interpretation of this word has been various. Some think these Libertines were manumitted Roman slaves, who having embraced Judaism had their synagogue at Jerusalem. Others, owing to the geographical names given to other synagogues in the same verse, infer that this must have the same meaning, and suppose that Jews dwelling in Libertum, a city or region in proconsular Africa, are meant. Others, with far greater probability, appeal to Philo, and understand the word as denoting Jews who had been made captive by the Romans under Pompey, but were afterward set free, and who, although they had fixed their abode at Rome, had built at their own expense a synagogue at Jerusalem, which they frequented when in that city.

LIBERTY, CHRISTIAN, or evangelical liberty, a phrase which covers several New Testament representations of the Christian life.

1. Believers are emancipated from the bondage of Satan, the domination of sin, from guilt, and the fear of death (see John 8:31–36; Acts 26:

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17, 18; Rom. 7:24, 25; 8:15; Heb. 2:14, 15). Spiritual union with Christ, involving the service of Christ, is compatible with perfect freedom; inasmuch as we are thus restored to the right relationship to God and brought into harmony with his will (see Matt. 11:28–30; James 1:25).

2. Christians are not under obligation to observe the distinctively Jewish regulations. Circumcision, the sign of the old covenant, with the whole body of ceremonial and economic requirements essential to the chosen nation during the period that was preparatory to the Gospel, under the Gospel is set aside. These features of religion, once imposed by special revelation, were annulled by the incoming of the new dispensation. They were not in keeping with the proper magnifying of the grace of Christ, the dignity and inward liberty of redeemed souls, their moral elevation and illumination, their relationship as children of God. Nor were they adapted to Christianity as designed to be the universal religion of the world (see John 4:20–24; Acts 15:1–29; Gal. 2:1–21; 5:1–6; Heb. 8:10, 13).

3. The phrase also refers to the privilege of Christians to regulate their lives as individuals with respect to matters which are morally indifferent. The New Testament instructions upon this point were developed for the most part on account of the attempt to impose Jewish regulations upon converts to Christianity, but the principles set forth are of much broader application, and are still of great importance (see Rom. 13: 1–23; 14:14; 1 Cor. 7:8; also Scriptures referred to above). With respect to such things as are not commanded or forbidden in the word of God Christian liberty may be exercised and should be allowed. Actions are not to be pronounced sinful which are not sinful. Non essentials are not to be elevated to the place of essential virtues. Proper room must be left for the exercise of individual judgment or of enlightened Christian conscience. But this liberty with respect to things indifferent is not absolute. Its exercise is under the limitations of the laws of self-preservation, of expediency, of duty, or of love. Concession should be made for the sake of "the weak," though care should be taken not to make them in such a way, or to such an extent, as to perpetuate their weakness or to promote superstition. If the former be not done "the weak" are needlessly injured. If the latter is omitted the principle of evangelical liberty is violated, Christians are reduced to unchristian thraldom, and the progress of Christ's kingdom is obstructed.

LITERATURE.—Martensen, *Christ. Eth.*, vol. i, p. 418, sq.; Hodge, *Syst. Theol.*, ii, 516, sq.; iii, 262, sq.; Pope, *Comp. Christian Theol.*, vol. iii, 171–174.—E. McC.

LIB'NAH (Heb. לִבְנָה, *lib-naw'*, *transparency, whiteness*).

1. The twenty-first station of the Israelites in the wilderness (Num. 33:20, 21); not identified.

2. A city of the Canaanites, near Lachish, captured by Joshua (Josh. 10:29–32; 12:15); the birthplace of Josiah's queen, Hamutal (2 Kings 23:31). It was strongly fortified when Sennacherib laid siege to it, and the Assyrian army was cut off (2 Kings 19:8, 9, 35). It was a Levitical city in the tribe of Judah (Josh. 21:13), and has been identified with the modern *Arâk El-Menshiyeh*.

LIB'NI (Heb. לִבְנִי, *lib-nee'*, *white*).

1. The first son of Gershon, the son of Levi (Exod. 6:17; Num. 3:18, 21; 1 Chron. 6:17, 20), B. C. after 2000. His descendants are called Libnites (Num. 3:21; 26:58).

2. The son of Mahli, son of Merari (1 Chron. 6: 29). It is probable that he is the same with the preceding, and that something has been omitted from the text (Smith, *Dict.*, s. v.).

LIB'NITE (Heb. לִבְנִי, *lib-nee'*, *white*), a descendant of Libni, the Levite (Num. 3:21; 26:58).

LIB'YA (Gr. Λιβύη, *lib-oo'-ay*), the country of the Lubim (Gen. 10:13), the tract lying on the Mediterranean between Egypt and Carthage (Ezek. 30:5; 38:5; Acts 2:10). Cyrene was one of its cities. See LUBIM.

LICE. See ANIMAL KINGDOM.

LIE. "The rendering of several Hebrew and Greek words. A lie is the utterance by speech or act of that which is false, with intent to mislead or delude" (*Cent. Dict.*). In Scripture the word is used to designate all the ways in which men deny or alter the truth in word or deed, as also evil in general. Good is designated as the truth, and evil as its opposite. Hence the Scriptures most expressly condemn lies (John 8:44; 1 Tim. 1:9, 10; Rev. 21:27; 22:15). The Bible mentions instances of good men telling lies, but without approving them, as that of Abraham (Gen. 12:13; 20:2), Isaac (ch. 26), Jacob (ch. 27), the Hebrew midwives (Exod. 1:15–19), Michal (1 Sam. 19:14, sq.), David (1 Sam. ch. 20). See GLOSSARY.

LIEUTENANTS (Heb. אֲחַשְׁדַּרְפְּנִים, *akh-ash-dar-pen-eem'*), the official title of the satraps or viceroys who governed the provinces of the Persian empire; it is rendered "lieutenant" in Esth. 3:12; 8:9; 9:3; Ezra 8:36; and "prince" in Dan. 3:2; 6:1, etc.

LIFE (Heb. חַי, *khah'ee*, *life* or *lives*; נֶפֶשׁ, *neh'-fesh*, *breath*; Gr. ζωή, *dzo-ay'*, *life activity*; ψυχή, *psoo-khay'*, *breath*). The word has several significations in the Scriptures, to be decided in each case by the context:

1. Physical or animal life (e. g., Gen. 6:17; 7:15). It thus often refers to man's bodily life upon the earth, its relative value and short duration (e. g., Exod. 1:14; Psa. 17:14; 63:3; James 4:14).

2. The manner of living (e. g., Luke 8:14; Eph. 4:18; 1 Tim. 2:2; 1 John 2:16).

3. Spiritual life, i. e., a life of holiness, of restored spiritual powers and activities, derived from the favor of God and union with Christ (e. g., Psa. 30:5; Prov. 12:28; Matt. 7:14; Luke 12:15; John 10:10; 14:19; 15:5; Acts 5:20; Rom. 8:2, 6).

4. Eternal life, not as contrasted with nonexistence beyond the grave, but as the endless continuance and perfection of blessedness and communion with God entered upon by the saved on the earth (e. g., Matt. 18:8, 9; 19:29; Luke 18: 30; John 3:15, 16; 6:40; 17:3; Rom. 2:7). See BREAD; CROWN, 3; IMMORTALITY, WATER.

5. God, Christ, as self-existent, or absolute life,

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the source of all life (e. g., John, ch. 1; 4:26; 14:6; Col. 3:4; 1 John 1:1, 2; 5:20).—E. McC.

LIFT (Heb. נָשָׂא, *naw-saw'*; Gr. *αἴρω*, *ah'-ee-ro*). Besides the general meaning of raising, this word has figurative meanings:

1. To *lift up the hands* is, among the orientals, a common part of taking an oath (Gen. 14:22; Exod. 6:8, marg.). To lift up one's hand *against* another is to attack, to fight him (2 Sam. 18:28; 1 Kings 11:26).

2. To lift up one's *face* in the presence of another is to appear boldly in his presence (2 Sam. 2:22; Ezra 9:6).

3. *To lift up one's hands, eyes, soul,* or *heart unto the Lord,* are expressions describing the sentiments and emotion of one who prays earnestly or ardently desires anything.

LIGHT (mostly Heb. אוֹר, *ore*; Gr. *φῶς*, *foce*). Light is declared by the Scriptures to have come into existence by the express fiat of the Almighty, and to have been in existence long before man or the present races of animals or vegetables had their being (Gen. 1:3).

"Of all the benefits which we have, as inhabitants of this lower world, received from God, there are few more remarkable than the possession of light, with an organization enabling us to make use of it." By means thereof we come into possession of much of our knowledge, many of our comforts and necessities, to say nothing of its wonderful purity, delicacy, and variety of colors which it reveals to the eye of man. It is not at all surprising, therefore, that it should exercise a vast influence over the imagination of man and lead to its worship. Such being the case, we find many instances in the word where such tendency is discouraged. See SUN, WORSHIP OF.

Figurative. The Almighty himself is frequently spoken of as connected with the idea of light. Thus "God is light" (1 John 1:5); the "Father of lights" (James 1:17). God is addressed as one "Who coverest thyself with light, like as with a garment" (Psa. 104:2), and as "dwelling in the light which no man can approach unto" (1 Tim. 6:16). Great sublimity is introduced by the combination of figures of darkness and light, and by making them mutually enhance each other (Psa. 18:11; Exod. 24:15–17). Jesus, as the one who brings the true knowledge of God, is called "the light of men" (John 1:4; see also Matt. 4:16; John 1:9; 8:12; 12:35, 36). Light is continually used as figurative of holiness and purity (Prov. 6:23; Isa. 5:20; Rom. 13:12). Light also, as might naturally be expected, is frequently used for spiritual illumination, especially that illumination which is effected in the soul by the indwelling Spirit of God (2 Cor. 4:6; Eph. 5:14; 1 Peter 2:9). Again, light is used as the figure in general for that which cheers or renders prosperous, and is applied with much force to spiritual joy arising from the happy influences of the Spirit of peace. Hence the frequent use of the expression, "The light of thy countenance," "The Lord is my light and my salvation" (Psa. 27:1), and "Light is sown for the righteous and gladness for the upright in heart" (Psa. 97:11). A striking variety is given in Job 37:21, "Men see not the bright light in the cloud," their trouble so oppressing them that all seems dark, and they observe not the happier times in store for them. The word of God is compared to a light (Psa. 119:105). The figure is also applied to the heavenly state (Isa. 60:19, 20; Col. 1:12; Rev. 21:23; 22:5). Finally, the figure is applied to Christians in general (Matt. 5:14; Eph. 5:8), and to holy men, as John the Baptist (John 5:35). See GLOSSARY; LAMP.

LIGHTEN. See GLOSSARY.

LIGHTNING (Heb. בָּרָק, *baw-rawk'*, *gleam*; Gr. *ἀστραπή*, *as-trap-ay'*). In Syria lightnings are frequent in the autumnal months, seldom a night passing without a great deal of lightning, sometimes accompanied with thunder. A squall of wind and clouds of dust usually precede the first rains.

Figurative. Lightning is used as a symbo of God's glorious and awful majesty (Rev. 4:5); as his edicts, enforced with destruction to those tha oppose him (Psa. 18:14; 144:6; Zech. 9:14); and, accompanied with thunder and hail, of great plagues, so that men blasphemed on account thereof.

LIGN-ALOES. See VEGETABLE KINGDOM.

LIGURE. See MINERAL KINGDOM.

LIKENING. See GLOSSARY.

LIK'HI (Heb. לִקְחִי, *lik-khee'*, *learned*), the third named of the four sons of Shemidah, son of Manasseh (1 Chron. 7:19), B. C. after 1950.

LILY. See VEGETABLE KINGDOM.

LILY WORK (Heb. שׁוֹשַׁן, *shoo-shan'*, *lily*; מַעֲשֵׂה, *mah-as-eh'*, *work*), part of the ornamentation of the two pillars which were erected (2 Chron. 3:15) before the (temple) house. The pillars were surmounted by capitals ("chapiters"), and these were covered to a depth of four cubits with sculpture in the form of flowering lilies, below which was a cubit of network and pomegranates (1 Kings 7:19, 22).

LIME. See MINERAL KINGDOM.

LINE, the rendering of several Hebrew words and one Greek word, with various meanings. Thus we have a line as our measuring line (2 Sam. 8:2; 1 Kings 7:15, 23; Amos 7:17; Isa. 34:17; Ezek. 40:3; 47:3), a cord (Josh. 2:18, 21, etc.). There can be little doubt that the Hebrews acquired the art of measuring land from the ancient Egyptians, who were early acquainted with it. The language of Josh. 18:9, "And the men went and passed through the land, and described it by cities into seven parts in a book," evidently indicates that a survey of the whole country had been made.

Figurative. The word "line," as a string of a musical instrument, is put for *sound* (Psa. 19:4); while in the expression "not to boast in another man's line of things" (2 Cor. 10:16) the meaning probably is, not within the boundary line of another to boast of what is already done. In Isa. 28:10, 13, the expression "line upon line, line upon line," etc., is a sneer intended to throw ridicule upon the smallness and vexatious character of the prophet's interminable and uninterrupted

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chidings. The word also means a *portion* as described by measurement (Psa. 16:6).

LINEAGE (Gr. πατριά, *pat-ree-ah'*, paternal *descent*, "kindred," Acts 3:25; "family," Eph. 3:15; family or race, Luke 2:4). See GENEALOGY.

LINEN, the rendering in the A. V. of several Hebrew and Greek words, which must be noticed in detail, as the meaning is somewhat different in each.

1. *Pish-teh'* (Heb. פִּשְׁתָּה, *carded*) is rendered "linen" in Lev. 13:47, sq.; Deut. 22:11; Jer. 13:1, etc.; and "flax" in Josh. 2:6; Judg. 15:14; Prov. 31:13; Isa. 19:9; Ezek. 40:3; Hos. 2:5, 9. It was used, like our "cotton," to denote not only flax (Judg. 15:4), or raw material from which the linen was made, but also the plant itself (Josh. 2:6), and the manufacture from it. It was used for nets (Isa. 19:9), girdles (Jer. 13:1), measuring lines (Ezek. 40:3), as well as for the dress of the priests (44:17, 18). See FLAX.

2. *Boots* (Heb. בּוּץ, from root signifying *whiteness*), always translated "fine linen," except in 2 Chron. 5:12 ("white linen"), is apparently a late word, and probably the same with the Gr. βύσσος, *boos'-sos*. It was used for the dresses of the Levite choir in the temple (2 Chron. 5:12), for the loose upper garment worn by kings over the close-fitting tunic (1 Chron. 15:27), and for the veil of the temple, embroidered by the skill of the Tyrian artificers (2 Chron. 3:14). Mordecai was arrayed in robes of *fine linen* (*boots*) and purple (Esth. 8:15) when honored by the Persian king, and the dress of the rich man in the parable was purple and *fine linen* (βύσσος, Luke 16:19). "Fine linen," with purple and silk, are enumerated in Rev. 18:12 as among the merchandise of the mystical Babylon.

3. *Shaysh* (Heb. שֵׁשׁ, *bleached*), an Egyptian word referring chiefly to the Egyptian *byssus*, which was brought to Tyre (Ezek. 27:7), and was among the offerings brought out of Egypt by the Israelites (Exod. 25:4; 35:6). The exact material of which *shaysh* was made is difficult to determine, our translators hesitating whether linen or silk should be used (Gen. 41:42, marg. "silk;" Prov. 31:22, "silk" in the text). It would seem that by this term is meant, in general, the same material as *byssus* (see above). From *shaysh* were made the curtains and veil of the tabernacle (Exod. 26:1, 31, 36; 27:9, 16, 18, etc.), and the priestly garments, especially the high priest's ephod or shoulder-piece (28:5, sq.; 39:2, sq.).

4. *Ay-toon'* (Heb. אֵיתוֹן, *twisted*) occurs only in Prov. 7:16, and there in connection with Egypt. It was probably a kind of thread, made of Egyptian flax, and used for ornamenting the coverings of beds with tapestry work. Put into Greek letters and with Greek terminations, *aytoon* becomes ὀθόνη (*oth-on'-ay*), thought to be applied by the Greeks to any fine and thin cloth, although not of linen. This word is used of the great sheet let down from heaven in Peter's vision (Acts 10:11). Its diminutive form ὀθόνιον, *oth-on'-ee-on*) is used to designate the clothes in which Joseph wrapped the body of Jesus (John 19:40; 20:5–7). Matthew and Mark employ the word σινδών, *sin-done'*, for the same linen cloth, while Luke uses both words in the same passage.

5. *Bad* (Heb. בַּד, perhaps from its *separation* for sacred uses) is a word employed in describing the linen dresses worn in religious ceremonies, and may refer to the cloth made from the *shaysh*, or yarn. The articles of dress which in Exodus (39:27, 28) are ordered to be made of *shaysh*, are in Leviticus (6:10) made of *bad*, showing that they were of the same material, if the words are not synonymous.

6. *Shah-at-naze'* (Heb. שַׁעַטְנֵז), a kind of garment woven of wool and linen, like our *linsey-woolsey*, which the Hebrews were forbidden to use (Lev. 19:19; Deut. 22:11).

7. *Mik-veh'* (Heb. מִקְוֶה, a *collection*), occurs only in the account of goods brought from Egypt by the merchants of Solomon (1 Kings 10:28). Various explanations have been offered of this word. Gesenius renders it "troop;" Bochart makes it "tax;" while the LXX, Vulgate, and other early versions make it the name of a place. We conclude that the word is doubtfully connected with linen. Egypt, from the earliest times, was the great center of linen manufacture. The principal dress of the people was made of linen, and it was the only material used for the dress of the priests. The city of Panopolis was inhabited by linen weavers. All the mummy cloths are composed of linen. See FLAX.

Figurative. Linen is used as an emblem of moral purity (Rev. 15:6), and of luxury (Luke 16:19).

LINTEL. 1. *Mash-kofe'* (Heb. מַשְׁקוֹף, *overhanging*), the beam which forms the upper part of the framework of a door (Exod. 12:22, 23; rendered "upper door post" in v. 7). This the Israelites were commanded to mark with the blood of the paschal lamb on the memorable occasion when the passover was instituted.

2. *Ah'-yil* (Heb. אַיִל, *strength*, 1 Kings 6:31); translated "post" throughout Ezek. chaps. 40,41. The true meaning of this word is extremely doubtful. In the LXX it is left untranslated, and in the Chaldee version it is represented by a modification of itself.

3. *Kaf-tore'* (Heb. כַּפְתּוֹר, a *chaplet*, Amos 9:1; Zeph. 2:14). The marginal rendering, "chapiter or knop," of both these passages is undoubtedly the more correct.

LI'NUS (Gr. Λίνος, *lee'-nos*, perhaps from λίνον, *linen*), one of the Christians at Rome whose salutations Paul sent to Timothy (2 Tim. 4:21), A. D. 64.

LION. See ANIMAL KINGDOM.

Figurative. The strength (Judg. 14:18; 2 Sam. 1:23), courage (2 Sam. 17:10; Prov. 28:1, etc.), and ferocity (Gen. 49:9; Num. 24:9) of the lion were proverbial. Hence the lion was symbolical of Israel (Num. 24:9), of the tribe of Judah (Gen. 49:9), of Gad (Deut. 33:20), Dan (Deut. 33:22, "a lion's whelp"), of Christ (Rev. 5:5), of God in protecting his Church (Isa. 31:4), of God in executing judgments (Isa. 38:13; Lam. 3:10; Hos. 5:14; 13:8), of the boldness of saints (Prov.

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28:1), of brave men (2 Sam. 1:23; 23:20), of cruel and powerful enemies (Isa. 5:29; Jer. 49:19), of persecutors (Psa. 22:13; 2 Tim. 4:17), of Satan (1 Pet. 5:8), of imaginary fears of the slothful (Prov. 22:13; 26:13). The *tamed* lion is symbolical of the natural man subdued by grace (Isa. 11:7; 65:25), while the roaring of a lion is used to characterize a king's wrath.

LIP (Heb. שָׂפָה, *saw-faw'* with the idea of *termination*). In addition to its literal meaning the word is often used in the original for an edge or border, as of a cup, a garment, the sea, etc. It is often put as the organ of speech, thus: "To open the lips," is to begin to speak (Job 11:5; 32:20); to "refrain the lips" is to keep silence (Psa. 40:10; Prov. 10:19). "Uncircumcised of lips" (Exod. 6:12), i. e., not of ready speech, is the same as "slow of speech" (4:10). The "fruit of the lip" (Heb. 13:15) is a metaphor for *praise*, and by a bolder figure we have "the calves of the lips" (Hos. 14:2) for a thank offering. "Lip" stands in Scripture for language or dialect (1 Cor. 14:21). The moral quality of speech is represented by "lying lips," i. e., *falsehood* (Prov. 10:18; comp. 17:4, 7) or *wickedness* (Psa. 120:2) or *truth* (Prov. 12:19). Ardent professions are represented by "burning lips" (Prov. 26:23); a pleasant discourse by "sweetness of lips" (Prov. 16:21). To "shoot out the lip" (Psa. 22:7) has always been an expression of the utmost scorn and defiance; so "unclean lips" are used to express an unfitness to impart or receive divine communications (Isa. 6:5, 7), and the touching of the lip with a "live coal" is figurative for cleansing it. To "cover the lip," i. e., the beard, was a sign of mourning, as in the case of a leper (Lev. 13:45), of trouble and shame (Ezek. 24:17; Mic. 3:7).

LIQUOR, the juice of olives and grapes (Exod. 22:29; Num. 6:3; Cant. 7:2). See WINE.

LIST. See GLOSSARY.

Egyptian Litter

LITTER (Heb. צָב, *tsawb*, Isa. 66:20), a sedan, or palanquin, borne by men or animals, which was in general use throughout the East.

LITTLE OWL. See OWL in ANIMAL KINGDOM.

LIVELY. See GLOSSARY.

LIVER (Heb. כָּבֵד, *kaw-bade'*, as the *heaviest* of the viscera). The word often occurs in the natural sense, as indicative of a vital organ in the animal system, and especially with reference to the part of animals slain in sacrifice (Exod. 29:13, 22; Lev. 3:4, 10, 15; 4:9, etc.). See SACRIFICIAL OFFERINGS. The liver was used by the ancients for the purpose of divination (q. v.), and such use was not unknown to the Jews, though it is only once referred to in the Scriptures, and then with reference to the conduct of a heathen prince (Ezek. 21:21). In common with other ancient peoples, the Israelites were wont to identify the liver more with the source and center of life than we do, and sometimes put *liver* where we would put *heart* (see Prov. 7:23; Lam. 2:11).

LIVING CREATURES (Ezek., chaps. 1, 3, 10; Rev. 4:6–9, A. V. "beasts;" R. V. "living creatures"), are identical with CHERUBIM (q. v.).

LIZARD. See ANIMAL KINGDOM.

LOADEN. See GLOSSARY.

LOAF (Heb. כִּכַּר, *kik-kawr'*, *circle*; Gr. ἄρτος, *ar'-tos*; sometimes only לֶחֶם, *lekh'-em*, *bread*), a round cake, or biscuit, the usual form of bread among the orientals (Exod. 29:23; Judg. 8:5; 1 Sam. 10:3; 1 Chron. 16:3; Matt. 14:17; Mark 6:38, etc.). See BREAD, OFFERING.

LO-AM'MI (Heb. לֹא עַמִּי, *lo am'-mee*, *not my people*), the figurative name given by the prophet Hosea to his second son by Gomer, the daughter of Diblaim (Hos. 1:9), to denote the rejection of the kingdom of Israel by Jehovah. Its significance is explained in vers. 9, 10.

LOAN. The law of Moses did not contemplate any raising of money by loans to obtain capital; and such persons as bankers and sureties, in the commercial sense (Prov. 22:26; Neh. 5:3), were unknown in the early ages of the Hebrews. The law made the following provisions respecting loans:

1. **Interest.** It strictly forbade any interest to be taken for a loan to any poor person, and at first, as it seems, even in the case of a foreigner; but this prohibition was afterward limited to the Hebrews only, from whom, of whatever rank, not only was no usury on any pretense to be exacted, but relief to the poor by way of loan was enjoined, and excuses for evading this duty were forbidden (Exod. 22:25; Lev. 25:35–37; Deut. 15:3, 7–10; 23:19, 20).

As commerce increased, the practice of usury, and so also of suretyship, grew up; but the exaction of it from a Hebrew appears to have been regarded to a late period as discreditable (Prov. 6:1, 4; 11:15; 17:18; 20:16; 22:26; Psa. 15:5; Jer. 15:10; Ezek. 18:13; 22:12). Systematic breach of the law in this respect was corrected by Nehemiah after the return from captivity (Neh. 5:1–13). The money changers, who had seats and tables in the temple, were traders whose profits arose chiefly from the exchange of money with those who came to pay their annual half shekel.

2. **Pledges.** In making loans no prohibition is pronounced in the law against taking a *pledge* of the borrower, but certain limitations are prescribed in favor of the poor. (1) The outer garment, if taken in pledge, was to be returned before sunset. (2) The prohibition was absolute in the case of (*a*) the widow's garment (Deut. 24:17),

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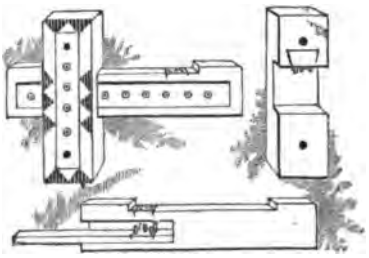
and (*b*) a millstone of either kind (24:6). (3) A creditor was forbidden to enter a house to reclaim a pledge, but was to stand outside till the borrower should come forth to return it (24:10, 11). (4) The original Roman law of debt permitted the debtor to be enslaved by his creditor until the debt was discharged; and he might even be put to death by him. The Jewish law, as it did not forbid temporary bondage in the case of debtors, so it forbade a Hebrew debtor to be detained as a bondsman longer than the seventh year, or, at farthest, the year of jubilee (Exod. 21:2; Lev. 25:39–42; Deut. 15:9).

LOCK (Hebrew verb נָעַל, *naw-al'*, to *fasten*; noun מַנְעָל, *man-awl'*). The doors of the ancient Hebrews were secured by bars of wood or iron, the latter generally used in the entrances of fortresses, prisons, and towns (see Isa. 45:2). The locks are



Wooden Lock and Key. Egyptian.

usually of wood, and consist of a partly hollow bolt from fourteen inches to two feet long for external doors or gates, or from seven to nine inches for interior doors. The bolt passes through a groove in a piece attached to the door into a socket in the doorpost. In the groove-piece are from four to nine small iron or wooden sliding-pins or wires, which drop into corresponding holes in the bolt, and fix it in its place (Neh. 3:3, 6, 13–15). The key has a certain number of iron pegs at one end, which correspond to the holes in the bolt of the lock, into which they are introduced to open the lock; the former pins being thus pushed up, the bolt may be drawn back. These keys were from seven inches to two feet in length, and so heavy as sometimes to be as much as a man could conveniently carry. It is to a key of this description that the prophet probably alludes: "And the key of the house of David will I lay upon his shoulder" (Isa. 22:22). But it is not difficult to open a lock of this kind even without a key, viz., with the finger dipped in paste or other adhesive substance. The passage, Cant. 5:4, 5, is thus probably explained.

LOCUST. See ANIMAL KINGDOM.

Figurative. The locust is used in Scripture as a symbol of *destructive enemies*. See the highly poetical description in Joel (1:6, 7; 2:2–9); of armed men (Nah. 3:17).

LOD (Heb. לֹד, *lode*, 1 Chron. 8:12; Ezra 2: 33; Neh. 7:37; 11:35) is, without doubt, the city of Lydda (Acts 9:32, etc.).

LO-DE'BAR (Heb. לֹא דְבָר, *lo deb-ar'*, *no pasture*), probably identical with Debir (Josh. 13:26), in Gilead, north of the brook Jabbok, not far from Mahanaim, the residence of Ammiel, whose son Machir entertained Mephibosheth (2 Sam. 9: 4, 5), and afterward sent supplies to David (17:27).

LODGE (Heb. לִין, *leen*, or לוּן, *loon*, to *stop over night*, and several Greek words): (1) In the general sense of stopping for rest, or the place of lodging (Gen. 24:23; Josh. 4:3; Ruth 1:16, etc.). (2) A shed or lodge for the watchman of a garden (Isa. 1:8, "The daughter of Zion is left as a cottage in a vineyard, as a *lodge* in a garden of cucumbers," etc.). The "lodge" here referred to was a little temporary hut for a shelter from heat by day and the cold dews by night. It is usually built on an elevation of ground, with room for only one person, who in this solitude watches the ripening crop. "The point of comparison, therefore, is that in the vineyard and cucumber field not a human being is to be seen in any direction; and that there is nothing but the cottage and the lodge to show that there is any human being there at all. So did Jerusalem stand in the midst of desolation reaching far and wide—a sign, however, that the land was not entirely depopulated" (Delitzsch, *Com.*, in loc.). The Hebrew word sometimes means a hanging bed, or hammock, which was often used in hot climates (Isa. 24:20, "cottage").

LOFT (Heb. עֲלִיָּה, *al-ee-yaw'*, *lofty*), the upper chamber of a private house (1 Kings 17:19).

LOG. See METROLOGY, II.

LOGOS. See WORD.

LOIN (the rendering of several Hebrew words and one Greek word), the part of the back and sides between the hip and the ribs, which, being, as it were, the pivot of the body, is most sensibly affected by pain or terror (Deut. 33:11; Job 40: 16; Psa. 38:7, etc.). It is used by euphemism for the generative power (Gen. 35:11; 1 Kings 8: 19; 2 Chron. 6:9). This part of the body was especially girt with sackcloth in token of mourning (Gen. 37:34; 1 Kings 20:31, 32; Psa. 66:11; Isa. 20:2, etc.).

Figurative. "If his loins have not blessed me" (Job 31:20) is an expression in which the blessing of the thankful (29:13) is transferred from the person to the parts of the body benefited by the warmth imparted. The loose and flowing garments of the orientals required to be gathered at the waist before engaging in any exertion or enterprise; hence, "to gird up the loins" (1 Kings 18:46; Job 38:3; 40:7; Prov. 31:17, etc.) is used as a figure for vigorous effort.

LO'IS (Gr. Λωΐς, *lo-ece'*, perhaps *agreeable*), the maternal grandmother of Timothy, his father being a Greek (Acts 16:1). She was commended by the apostle Paul for her faith (2 Tim. 1:5), B. C. before 66.

LONG-SUFFERING (Heb. אֶרֶךְ אַפַּיִם, *aw-rake' ap-peem'*, *slow to anger*; Gr. μακροθυμία, *mak-roth-oo-mee'-ah*), that disposition of God in accordance with which he indulgently tolerates the sins and delays the punishments of men (Exod. 34:6; Num. 14:18; Psa. 86:15; Jer. 15:15; Rom. 2:4; 9:22; 1 Tim. 1:16; 1 Pet. 3:20; 2 Pet. 3:9, 15). It is also mentioned as one of the Christian graces, and

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is shown in bearing troubles and ills, in a slowness in avenging wrongs (2 Cor. 6:6; Eph. 4:2; 2 Tim. 4:2).

LOOK. See GLOSSARY.

LOOKING-GLASS. See MIRROR.

LOOP (Heb. לֻלָאָה, *loo-law-aw'*, *winding*). By loops the curtains of the tabernacle were fastened to their corresponding knobs. They were probably made of goat's hair cord, and were dyed blue (Exod. 26:4, sq.; 36:11, sq.). See TABERNACLE.

LORD, the rendering of several Hebrew and Greek words, which have a very different meaning from each other:

1. *Yeh-ho-vaw'* (Heb. יְהוָה, *self-existent*), Jehovah. This is used as a proper name of God only, and should have been retained in that form by the translators. See JEHOVAH.

2. *Aw-done'* (Heb. אָדוֹן), an early word denoting ownership; hence, absolute control. It is not properly a divine title, being used of the owner of slaves (Gen. 24:14, 27; 39:2, 7; A. V. "master"); of kings as the lords of their subjects (Isa. 26:13); of a husband as lord of the wife (Gen. 18:12). It is applied to God as the owner and governor of the whole earth (Exod. 23:13; Psa. 114:7). It is sometimes used as a term of respect, like our *sir;* but with a pronoun attached ("my lord"), and often occurs in the plural.

3. *Ad-o-noy'* (Heb. אֲדֹנָי), emphatic, *the Lord;* and by many regarded as the plural of No. 2. It is used chiefly in the Pentateuch; always where God is submissively and reverently addressed (Exod. 4:10, 13; Josh. 7:8); also when God is spoken of (1 Kings 13:9; 22:6, etc.). The Jews, out of a superstitious reverence for the name Jehovah, always, in reading, pronounce *Adonai* where *Jehovah* is written. The similar form, *with the suffix*, is also used of men, as of Potiphar (Gen. 39:2, sq.; A. V. "master"), and of Joseph (42: 30, 33).

4. *Koo'-ree-os* (Gr. κύριος, *supreme*), he to whom a person or thing belongs, the master, the one having disposition of men or property, as the "Lord of the vineyard" (Matt. 20:8; 21:40; Mark 12:9; Luke 20:15); the "Lord of the harvest" (Matt. 9:38; Luke 10:2); the "master of the house" (Mark 13:35); "Lord of the Sabbath" (Matt. 12:8; Mark 2:28; Luke 6:5), as having the power to determine what is suitable to the Sabbath, and of releasing himself and others from its obligation. The term is also a title of honor, expressive of the respect and reverence with which servants salute their master (Matt. 13:27, A. V. "sir;" Luke 13:8; 14:22, etc.); employed by a son in addressing his father (Matt. 21:30, A. V. "sir"); by citizens toward magistrates (27:63, A. V. "sir"); by anyone wishing to honor a man of distinction (Matt. 8:2, 6, 8; 15:27; Mark 7:28; Luke 5:12, etc.); by the disciples in saluting Jesus their teacher and master (Matt. 8:25; 16: 22; Luke 9:54; John 11:12, etc.). This title is given to *God*, the ruler of the universe, both with the article ὁ κύριος (Matt. 1:22; 5:33; Mark 5:19; Luke 1:6, sq.; Acts 7:33; 2 Tim. 1:16, 18, etc.), and without the art (Matt. 21:9; 27:10; Mark 13: 20; Luke 2:9, 23, 26; Heb. 7:21, etc.). The title is also applied to Jesus as the Messiah, since by his death he acquired a special ownership in mankind, and after his resurrection was exalted to a partnership in the divine administration (Acts 1: 36; Rom. 14:8; 1 Cor. 7:22; 8:6; Phil. 2:9–11).

5. *Baal* (Heb. בַּעַל, *bah'-al*, *master*), applied only to heathen deities, or to man as husband, etc., or to one specially skilled in a trade or profession. See BAAL.

6. Several other and less important words in the original are rendered "Lord" in the A. V. They are: *Shaw-leesh'* (Heb. שָׁלִישׁ, 2 Kings 7:2, 17), an officer of the third rank; *rab* (רַב, Dan. 2: 10), a chief, or captain; *maw-ray'* (מָרֵא, *master*, 2:10), an official title; *seh'-ren* (סֶרֶן), a Philistine term found in Joshua, Judges, and 1 Samuel, where "the *lords* of the Philistines" are mentioned; *rab-reb-awn'* (רַבְרְבָן, *magnate*), used in reference to certain Babylonish nobles (Dan. 4:36; 5:1, 9, 10, 23; 6:17), and its Greek equivalent, RABBONI (q. v.); *sar* (שַׂר, a *head* person), title of nobility (Ezra 8:25).

LORDLY (Heb. סֶפֶל אַדִּירִים, *say'-fel ad-deer-eem'*, *bowl of nobles*, Judg. 5:25), a large vessel fit to be used by persons of quality.

LORD'S DAY (Gr. ἡ κυριακὴ ἡμέρα). This term occurs only once in the New Testament (Rev. 1:10), and there with no explanation as to its meaning. In after ages of the Church it was known to be used for the first day of the week, viz., SUNDAY (q. v.).

LORD'S PRAYER, the usual title of the prayer given by Jesus to his disciples. It is found in the Sermon on the Mount (Matt. 6:9, sq.), and is recorded in a briefer form by Luke (11:1–4), and as given on another occasion. Very many of the most distinguished commentators (such as Schleiermacher, Baumgarten-Crusius, Sieffert, Olshausen, Neander, De Wette, Ewald, Bleek, Weiss, etc.) declare against the position of the prayer as unhistorical. Godet (*Com.*, on Luke 11:1, sq.) says the repetition of this model of prayer, though not impossible, is far from probable." Meyer (*Com.*, on Matthew) holds that "it is perfectly conceivable that the author of our version of Matthew, when he came to that part of the Sermon on the Mount where warnings are directed against meaningless repetitions in prayer, took occasion also to put this existing model prayer into our Lord's mouth."

The prayer is formed of an address, "Our Father which art in heaven," six petitions, three of which refer to the honor of God, while the other three have reference to the wants of God's family; and a doxology. The doxology is omitted in Luke, as is also the third petition in many manuscripts. "The prayer is doubtless based upon expressions and sentiments already familiar to the Jews; indeed, parallel phrases to nearly all its contents have been discovered in the Talmud. This, however, does not detract from its beauty or originality as a whole." The prayer is not given as a set form which is to be slavishly followed, but rather as setting forth the general sentiments and de-

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sires which are acceptable to him whom we address in prayer.

LORD'S SUPPER (Gr. *κυριακὸν δεῖπνον, koo-ree-ak-on' dipe'-non*, a *meal belonging to the Lord*).

1. Name. The meal established by our Lord (1 Cor. 11:20), and called "supper" because it was instituted at supper time. Synonymous with this is the phrase "the Lord's table" (10:21), where we also find the name "the cup of the Lord." Other terms were introduced in the Church, such as *communion* (Gr. *κοινωνία, koy-nohn-ee'-ah, participation*, i. e., a festival in *common*, 1 Cor. 10:16), and *eucharist* ("a giving of thanks"), because of the hymns and psalms which accompanied it.

2. Its Origin. Of this we have the accounts recorded by Matthew (26:26–29), Mark (14:22–25), Luke (22:19, sq.), and by the apostle Paul (1 Cor. 11:24–26), whose words differ very little from those of Luke. The only difference between Matthew and Mark is that the latter omits the words "for the remission of sins." Paul declares (1 Cor. 11:23) that the account which he wrote to the Corinthians he "received of the Lord," which would seem to imply a communication made to himself personally by the Lord, contrasting it with the abuse among them.

Jesus instituted the supper while he was observing the Passover with his disciples; so that some references to that feast should be given. The following order of observing the Passover prevailed at the time of Christ: (1) Meeting of celebrants, the head of the household, or celebrant, blessing a cup of wine, of which all partook. (2) Washing the hands, accompanied with a benediction. (3) Table set with paschal lamb, unleavened bread, bitter herbs, and sauce. (4) The celebrant first, and then others, dipped a portion of bitter herbs into the sauce and ate them. (5) Dishes removed and cup of wine brought, followed by an interval for asking questions as to this strange procedure, and then wine passed. (6) Table set again, the celebrant repeating the commemorative words which opened what was strictly the paschal supper, a solemn thanksgiving and Psalms 103 and 104. (7) Second washing of hands with a short blessing, breaking of one of the two cakes of unleavened bread, with thanks. Bread partaken of after dipping it, with the bitter herbs, into the sauce. (8) Flesh eaten with bread, another blessing, a third cup of wine, known as the "cup of blessing." (9) Fourth cup, with recital of Psa. 115–118, from which this cup was known as the cup of the Hallel, or of the Song. (10) There might be, in conclusion, a fifth cup, provided that the great Hallel was sung over it (possibly Psa. 120–138).

"Comparing the ritual thus gathered from rabbinic writers with the New Testament, and assuming (1) that it represents substantially the common practice of our Lord's time; and (2) that the meal of which he and his disciples partook was either the Passover itself or an anticipation of it, conducted according to the same rules, we are able to point, though not with absolute certainty, to the points of departure which the old practice presented for the institution of the new. To 1 or 3, or even to 8, we may refer the first words and the first distribution of the cup (Luke 22:17, 18); to 2 or 7, the dipping of the sop (John 13:26); to 7, or to an interval during or after 8, the distribution of the bread (Matt. 26:26; Mark 14:22; Luke 22:19; 1 Cor. 11:23, 24); to 9 or 10 ('after supper,' Luke 22:20), the thanksgiving and distribution of the cup, and the hymn with which the whole was ended."

"The original eucharistic meal was symbolic. The broken bread and the consecrated cup were also prophetic of the work which Christ was to accomplish for his disciples and the world. The real sacrifice, of which this sacrament was to be a remembrance, was yet to be accomplished; hence the supper was so far prophetic. The bread was to symbolize the broken body and the cup the blood, which was the pledge of the covenant between God and man" (Bennett, *Christ. Arch.*, p. 416).

3. Observance. The Passover was an annual festival, but no rule was given as to the time and frequency of the new feast, although the command, "Do this as oft as ye drink it" (1 Cor. 11:25) suggested a more frequent observance. It would appear that the celebration of the Lord's Supper by the first disciples occurred daily in private houses (Acts 2:46), in connection with the agape or love feast, to indicate that its purpose was the expression of brotherly love. The offering of thanks and praise (1 Cor. 11:24; 10:16) was probably followed with the holy kiss (Rom. 16:16; 1 Cor. 16:20). It was of a somewhat festive character, judging from the excesses which Paul reproved (1 Cor. 11:20), and was associated with an ordinary meal, at the close of which the bread and wine were distributed as a memorial of Christ's similar distribution to the disciples. From the accounts in the Acts (2:42, 46) and from Paul's letter to the Corinthians (11:20, 21) it is safely inferred that the disciples contributed each a share of the food necessary for the meal, thus showing a community of love and fellowship. To this unifying power of the eucharist Paul evidently refers (1 Cor. 10:16, 17). From the account given in 1 Cor. 11:17–34, it is evident that each person ate of that which he brought, and held therein his own private meal in place of the Lord's Supper. There was not a proper waiting for the distribution of the elements by a church officer, and there seems to be no evidence that a priestly consecration and distribution of the bread and wine were regarded as necessary to the validity of the sacrament. 'Tis true a blessing was spoken over the cup (1 Cor. 10:16), but every Christian man, probably, might offer this blessing at that time, when the arrangements of church life as regards public worship were as yet so little reduced to fixed order.

4. Early Church. Under Trajan the strict edicts against secret societies compelled the separation of the agape from the Lord's Supper; the former, being adjudged by the emperor to pertain to the secret clubs, was discontinued, and the Lord's Supper was connected with the public worship. From the circumstance that unbaptized persons, and such as were under church discipline, as well as others not in full communion with the church, were excluded from the assembly before the celebration of the Lord's Supper, the idea of mystery soon attached to this rite.

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In the earliest notices of the Lord's Supper a simple and almost literal imitation of the meal as instituted by Christ is prevalent. In the "Teaching of the Twelve" the instructions for celebrating the eucharist are as simple and archaic as those respecting baptism. In Justin Martyr's account of the Lord's Supper is noticed an almost like simplicity as in the "Teaching." A change is in the fact that special celebrants or officers are now recognized: "There is brought to the president of the brethren bread and a cup of wine mixed with water." The deacons distribute the consecrated elements and carry away a portion to those who are absent. In Tertullian's account there is scarcely more formality.

In ante-Nicene times the following order was observed: The prayers, the kiss of peace between man and man, and woman and woman; the oblation or offerings for the feast, the poor, and the clergy; and the communion of the partaking of the consecrated elements. The wine was mingled with water, and the communicants, standing, received both elements in the hands of the officiating deacons. Portions of the sanctified bread were sometimes borne to their homes by the members, where the family communion was repeated in one kind. The custom of the apostolic Church for all communicants to make offerings of bread and wine and other things to supply the elements of the holy eucharist, and gifts to the poor, was continued through all the early history of Christianity and in a modified form until the 12th century.

As Church government and discipline developed the ceremonies connected with the eucharist became more formal and involved. Extended and carefully prepared liturgical forms appear, the work of great Churchmen or councils. Based upon the earlier and simpler order of consecration and communion, they were often of great length and accompanied with many impressive ceremonies, especially frequent musical recitations by the choirs and responses by the people.

At the institution of the Lord's Supper Christ used *unleavened bread*. The primitive Christians carried with them the bread and wine for the eucharist, and took the bread in common use, viz., leavened. When this custom ceased the Greeks retained the leavened bread, while in the Latin Church the unleavened bread became common since the 8th century. The custom of breaking the bread (1 Cor. 11:24) was discontinued by the Roman Catholic Church when, in the 12th and 13th centuries, the host or holy wafer was cut in a peculiar way, so as to represent upon it a crucified Saviour. The Reformed Churches reintroduced the use of common bread and the breaking of it.

We have no evidence as to whether the wine used by Christ was pure, mixed with water, fermented, or unfermented; although general practice, as well as other facts, would lead to the conclusion that it was fermented.

5. Controversies. (1) **Transubstantiation.** The Council of Trent teaches that, after the consecration, the body and blood, together with the soul and divinity of our Lord Jesus Christ, are contained "truly, really, and substantially in the sacrament of the most holy eucharist," and it anathematizes those who say that Christ's body and blood are there in sign and figure only. Furthermore, the Roman Catholic Church teaches "that the worship of sacrifice was not to cease in the Church, and the Council of Trent defines that in the eucharist or mass a true and proper sacrifice is offered to God" (*Cath. Dict.*, s. v.). (2) **Lutheran.** The Lutheran Church rejects transubstantiation, while insisting that the body and blood of Christ are mysteriously and supernaturally united with the bread and wine, so that they are received when the latter are. This is called *consubstantiation*. (3) **General Protestant view.** According to this view, "this hallowed food (the bread and wine), through concurrence of divine power, is in verity and truth, unto faithful receivers, *instrumentally* a cause of that mystical participation whereby I make myself wholly theirs, so I give them in hand an actual possession of all such saving grace as my sacrificial body can yield, and as their souls do presently need, this is to them, and in them, my body" (Hooker, *Eccles. Polity*, book v, 167). "The body of Christ is given, taken, and eaten in the supper only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the supper is faith" (*Discipline, Meth. Epis. Church*, Art. 18).

LO-RU'HAMAH (Heb. לֹא רֻחָמָה, *lo roo-khaw-maw', not pitied, not favored*), the name divinely given to the second child (a daughter) of the prophet Hosea (1:6) to indicate that the Lord will not continue to show compassion toward the rebellious nation, as he hitherto has done under Jeroboam II (2 Kings 13:23). In Hos. 2:23 the expression is translated "her that had not obtained mercy." A *daughter* is named to represent the effeminate period which followed the overthrow of the first dynasty, when Israel was at once abject and impious. When God restored his favor to the people her name was changed to RUHAMAH (q. v.).

LOSS. See LAW OF MOSES, CIVIL, 2, *a*.

LOT. 1. (Heb. גּוֹרָל, *go-rawl'*, a *pebble*; חֶבֶל, *kheh'-bel, measuring line, portion*; Gr. λαγχάνω, *lang-khan'-o*, to *cast lots*, Luke 1:9; κλῆρος, *klay'-ros, pebble, bit of wood* to cast lots with (Acts 1:26). The custom of deciding doubtful questions by lot is one of great extent and high antiquity, recommending itself as a sort of appeal to the Almighty, secure from all influence of passion or bias, and is a sort of divination employed even by the gods themselves (Hom., *Il.*, xxii, 209; Cic., *De Div.*, i, 34; ii, 41). Among the Jews also the use of lots, with a religious intention, direct or indirect, prevailed extensively. The religious estimate of them may be gathered from Prov. 16:33. The following historical or ritual instances are: (1) Choice of men for an invading force (Judg. 1:1–3; 20:9); (2) Partition of the soil of Palestine among the tribes (Num. 26:55; Josh. 18:10; Acts 13:19), of Jerusalem, i. e., probably its spoil or captives among captors (Obad. 11), of the land itself in a similar way (1 Macc. 3:36); apportionment of possessions, or spoil, or of prisoners, to foreigners or captors (Joel 3:3; Nah. 3:10; Matt. 27:35); (3) Settlement of doubtful questions (Prov. 16:33; 18:18), a mode of divination among heathens by means of arrows, two inscribed and one without mark (Hos.

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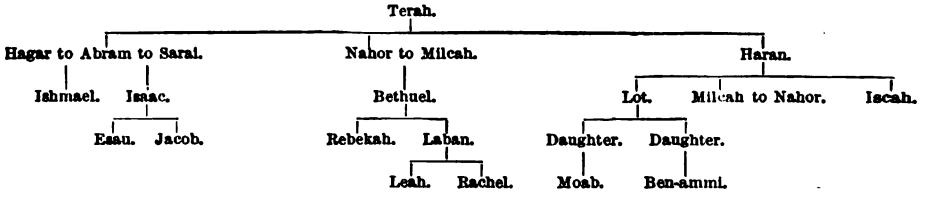
4:12; Ezek. 21:21), detection of a criminal (Josh. 7:14, 18), appointment of persons to offices or duties, as the priests (Luke 1:9); also successor to Judas (Acts 1:26); selection of the scapegoat on the Day of Atonement (Lev. 16:8, 10). See URIM and THUMMIM.

2. That which falls to one by lot, as a *portion* or *inheritance* (Deut. 32:9; Josh. 15:1; 1 Chron. 16:18; Psa. 105:11; 125:3; Isa. 17:14; 57:6; Acts 8:21; comp. Acts 13:19).

LOT (Heb. לוֹט, *lote*, a *covering*), the son of Haran and nephew of Abraham.

1. Family. The following genealogy exhibits the family relations (Gen. 11:27, sq.).



2. Personal History. Lot's father dying (Gen. 11:28), he was left in charge of his grandfather, Terah, with whom he migrated to Haran (11:31), B. C. before 2250. After the death of Terah Lot accompanied Abraham to Canaan (12: 4, 5), and thence to Egypt, and back again to Canaan (12:10; 13:1). **(1) Separation.** The flocks and herds of both increased so greatly that the land did not furnish pasture enough, and, consequently, disputes arose between their herdsmen. To put an end to strife Abraham proposed a separation, and magnanimously left the choice of territory to his nephew, who selected the plain of Jordan and fixed his abode at Sodom (13:5–12). **(2) A prisoner.** A few years after, Lot was carried away by Chedorlaomer, along with other captives from Sodom, but was rescued and brought back by Abraham (14:12–16), B. C. about 2250. **(3) Escape from Sodom.** When Jehovah had determined to destroy Sodom Lot was still residing there, and, sitting at the city gate, met the messengers (angels) of the Lord. He pressed them to pass the night at his house, and they yielded to his entreaty. While they were at supper the house was beset by a number of the inhabitants, who demanded, with the basest violation of hospitality, that the strangers should be delivered up to them for a most shameful purpose. Lot went out to them, shut the door behind him to protect his guests, and resisted the base demands of the crowd. This enraged them still more, and they were about to break in the door when the angels pulled Lot into the house, shut the door, and smote the people with blindness. Lot was then informed of the coming destruction of the city, and exhorted to remove his family, and in the morning was hastened away by the angels. Instead of cheerfully obeying the commandment to flee to the mountain, Lot entreated that he might be allowed to take refuge in Zoar, the smallest of the cities of the plain. While on their way Lot's wife, disobedient to the divine command, "Look not behind thee," lingered behind, probably from a longing for her home and earthly possessions, and "became a pillar of salt" (see NOTE). Lot, actuated by fear, soon left Zoar and removed to a cave in the neighboring mountains (19:1–30). **(4) Daughters' crime.** While there his daughters, dreading the extinction of their family, resolved to procure children through their father. This they succeeded in doing by making him drunk with wine, and in that state seducing him into an act of which he would not in soberness have been guilty. The son of the elder daughter was Moab, progenitor of the Moabites and of the younger Ben-ammi, "the father," i. e., ancestor of the Ammonites (19:31–38). Lot is not mentioned again, and the time and place of his death are unknown.

NOTE.—*Lot's wife.* The turning of Lot's wife into a pillar of salt has often been regarded as one of the difficulties of the Bible, but is not so necessarily. "We are not to suppose that she was actually turned into one, but having been killed by the fiery and sulphureous vapor with which the air was filled and afterward incrusted with salt, she resembled an actual statue of salt" (K. and D., *Com.*, in loco). *Lot's daughters.* The narrative of the conduct of these women is related without comment by the sacred writer. There is no concealment, no extenuation. The very fact of their securing Lot's intoxication is evidence that he was too good a man to accede to their wishes while in his right mind.

LO'TAN (Heb. לוֹטָן, *lo-tawn'*, *covering*), the first-named son of Seir, the Horite, and a prince of Idumæa prior to the ascendency of the Esauites (Gen. 36:20, 29; 1 Chron. 1:38). His sons were Hori and Heman (or Homan) (36:22; 1 Chron. 1:39), and through his sister, Timna, he was related to Eliphaz, Esau's son (Gen. 36:12).

LOVE (Heb. אַהֲבָה, *ă-hab-aw'*; Gr. ἀγάπη, *ag-ah'-pay*), chiefly represented in the Scriptures as an attribute of God, and as a Christian virtue. Its consideration, therefore, belongs to both theology and ethics.

1. An attribute of God. According to the Scriptures, God has feeling, affection, though rationalistic theologians (e. g., Schleiermacher, Bruch) have asserted the contrary. We must derive our conceptions of God from the special revelation which he has given of himself; and this declares his love as strongly as his existence. It is held by some to be inadequate to speak of love as a divine attribute, "God is love" (1 John 4:8, 16). The Scriptures contain no equivalent statements with respect to other qualities of the divine nature. Love is the highest characteristic of God, the one attribute in which all others harmoniously blend. The love of God is more than kindness or benevolence. The latter may be exercised toward irrational creatures, but love is directed toward rational, personal beings. The eternal love of

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God has never been without its object; a fact upon which we receive some light from the Scripture revelation of the threefold personality of God (see TRINITY; see also Matt. 3:17; John 15:9; 17:23–26). The gracious love of God to men, even to sinful men, is most strongly declared in both the Old and the New Testaments (e. g., Exod. 34:6; Isa. 63:9; Jer. 31:3; John 3:16; 1 John 4:10). The love of God underlies all that he has done and is doing, although many facts exist which we cannot reconcile with his love on account of our limited understanding. The highest disclosure and most complete proof of divine love is in redemption (see Rom. 5:8; 8:32–39; 1 John 4:9, 10). The reality and power of this love are properly apprehended only under the influence of the Holy Spirit. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5).

2. A Christian virtue. Love is the preeminent virtue inculcated and produced by Christianity. The whole law is summed up in love, not in the sense of rendering all other requirements nugatory, but in the sense that love is fundamental, and expresses the spirit of all others, and with enlightenment will lead to the observance of all others (see Matt. 22:37–39; 5:43–48; John 14:15, 21; 15:12–14; Rom. 13:8; 1 Cor., ch. 13; Gal. 5:14). Accordingly love is declared to be the chief test of Christian discipleship (see John 13:35; Matt. 5:44; 1 John 3:14). Also, love is the highest motive or ground of moral actions. Without this all other motives fall short of furnishing the true stimulus of Christian living. As all sin roots itself in selfishness, so all virtue springs out of love; and yet the love which is presented in the New Testament as the mainspring of holy living is grateful love as distinct from the love that is wholly disinterested. "We love him because he first loved us," are words which rightly express the whole matter (see 1 John 4:19, also 2 Cor. 5:14; Rom. 12:1, 2). The contention of Fénélon that true Christian love should be disinterested, that we must love God exclusively on account of his perfection, so that if he did not bless us, but were to cast us off, we would love him still, finds no support in the Scriptures. It contains a measure of truth inasmuch as it emphasizes the warning that we are certainly not to love the gifts of God more than the giver, and that we are not to love God wholly on account of his gifts. In reality, grateful love includes adoring love, or that which loves God for his own sake. Christian love, it is also important to note, is made possible only by divine grace. It is one of the fruits of the Spirit (Gal. 5:22; see also 1 John 3:14).

LITERATURE.—Van Oosterzee, *Christ. Dogm.*, vol. i, p. 86, 269, sq.; Hodge, *Sys. Theol.*, vol. i, p. 428, sq.; Martensen, *Christ. Eth.*, vol. i, p. 308, sq.; Chalmer, *Sermons* (x, "Gratitude not a Sordid Affection"); Wesley, *Sermons* xi, lxiv, xcvi, cxxxvi.—E. McC.

LOVE FEAST (Gr. ἀγάπη, *ag-ah'-pay*).

1. Meaning. Feasts expressing and fostering mutual love, which used to be held by Christians in connection with the Lord's Supper (whether before or after is uncertain), and at which the poorer Christians mingled with the wealthier and partook in common of the food provided by the wealthy (Jude, ch. 12). The expression, "sporting themselves with their own deceivings" (2 Pet. 2:13), is rendered in some texts "living luxuriously in their agapæ."

2. Mode of Celebrating. The bishop or presbyter presided. Before eating the guests washed their hands, and prayer was offered; then followed the reading of Scripture, and questions by the person presiding, reading or reciting accounts from other churches, which aroused sympathy and sometimes called for assistance; partaking of the feast and collection for orphans and widows, the poor, and prisoners; the kiss of charity, and conclusion by prayer (Rom. 16:16; 1 Cor. 16:20; 1 Thess. 5:26; 1 Pet. 5:14).

3. Decline. It appears from the passages already referred to, and from 1 Cor., ch. 11, that at an early period the agapæ were perverted from their original design, and the heathens began to tax them with impurity. The Roman authorities suspected the agapæ of belonging to the class of *Hetæriæ* (secret societies), which were often employed for political purposes, and as such denounced by imperial edict. On account of these and similar irregularities, and probably in part to elude the notice of their persecutors, the eucharist came to be celebrated by itself and before daybreak. The council of Laodicea, 28th canon, forbade holding the agapæ in the churches, and this was confirmed by the Council of Carthage (can. 29, A. D. 397).

4. Modern Observance. The Moravians observe the love feast on various occasions, "generally in connection with a solemn festival or preparatory to the holy communion. Printed odes are often used, prepared expressly for the occasion. In the course of the service a simple meal of biscuit and coffee or tea is served, of which the congregation partake together. In some churches the love feast concludes with an address by the minister" (*Moravian Manual*, 1859, p. 161). Wesley borrowed the practice from the Moravians, "in order to increase in them (persons in class) a grateful sense of all God's mercies." The only food is a little bread and water, and the exercises generally consist of singing, prayer, and the relation of Christian experience. These love feasts are observed by the Wesleyans and Methodists of America.

LOVING-KINDNESS (Heb. חֶסֶד, *kheh'-sed*, *desire, ardor*). In a good sense *khehsed* is zeal toward anyone, *kindness, love.* Of God toward men, *goodness, mercy, grace* (Psa. 17:7; 26:3; 36:7, 10, etc.). Figuratively, it is used of God as a merciful benefactor (144:2, "My goodness"). In the plural, *mercies, benefits* from God (89:2, "mercy;" v. 49; 25:6; Isa. 63:7).

LOW, LOWER, LOWEST (Heb. תַּחְתִּי, *takh-tee'*). The expression, "low parts of the earth," means properly *valleys;* hence, by extension, *sheol*, or the under world, as the place of the dead (Ezek. 26:20; Psa. 63:9, rendered "lower"). The "lower parts of the earth" (Isa. 44:23) is not hades, but the interior of the earth, with its caves, its pits, and its deep abysses. The "lowest parts

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of the earth" (Psa. 139:15) is used figuratively for any hidden place, as the womb.

LU'BIM (Heb. לוּבִים, *loo-beem'*, Nah. 3:9; 2 Chron. 12:3; הַלּוּבִים, *hal-loo-beem'*, 2 Chron. 16:8; לֻבִים, *loob-beem'*, "Libyans," Dan. 11:43), an African race, probably the primitive Libyans. They are always mentioned in connection with Egyptians and Ethiopians. They formed part of the armies of Shishak (2 Chron. 12:3) and of Zerah (16:8), and they helped No-amon, or Thebes (Nah. 3:9). In Dan. 11:43 they pay court to a northern conqueror. The Lubim were probably the Rebu, or Lebu, of the Egyptian monuments, a fair race of Semitic type, warlike, but not able to stand against Meneptah and Rameses III. Their home appears to have been on the north coast of Africa, west of Egypt. They doubtless belonged to the oldest stream of colonization which flowed westward along the northern coast of Africa. The territory of the Lubim and their kindred tribes may be likened to that of the great Arab tribe of the Bence 'Alee, which extends "from Egypt to Morocco." "Reduced by the Egyptians about 1250 B. C., and afterward driven inland by the Phœnician and Greek colonists, they still remain on the northern confines of the great desert, and even within it and in the mountains, while their later Semitic rivals pasture their flocks in the rich plains." Probably the Mizraite Lehabim (לְהָבִים, Gen. 10:13; 1 Chron. 1:11) are the same with the Lubim.—W. H.

LU'CAS (Gr. Λουκᾶς, *loo-kas'*), a "fellow-laborer" of Paul during his imprisonment at Rome (Phil., v. 24), A. D. 64. He is doubtless the same as LUKE (q. v.).

LU'CIFER (Heb. הֵילֵל, *hay-lale'*, *brightness*). The name is found in Isa. 14:12, coupled with the epithet "son of the morning," and clearly signifies a "bright star," and probably what we call the morning star. In this passage it is a symbolical representation of the king of Babylon in his splendor and in his fall. In another and far higher sense, however, the designation was applicable to him in whom promise and fulfillment entirely corresponded, and it is so applied by Jesus when he styles himself "the bright and morning star" (Rev. 22:16). "Lucifer, as a name given to the devil, was derived from this passage, which the fathers (and lately Stier) interpreted, without any warrant whatever, as relating to the apostasy and punishment of the angelic leaders" (Delitzsch, *Com.*, in loc.). Its application, from St. Jerome downward, to Satan in his fall from heaven, arises probably from the fact that the Babylonian empire is in Scripture represented as the type of tyrannical and self-idolizing power, and especially connected with the empire of the evil one in the Apocalypse.

LU'CIUS (Gr. Λούκιος, *loo'-kee-os*, *illuminative*, for Lat. *Lucius*, surnamed the "Cyrenian"), one of the "prophets and teachers" at Antioch who, at the command of the Holy Ghost, ordained Barnabas and Saul (Acts 13:1; Rom. 16:21), A. D. 45.

LUD, LU'DIM (Heb. לוּד, *lood*, Gen. 10:22; 1 Chron. 1:17; Isa. 66:19; Ezek. 27:10; לוּדִים, *loo-deem'*, Gen. 10:13; 1 Chron. 1:11; see also לוּד, A. V. "Lydia," R. V. "Lud," Ezek. 30:5; and לוּדִים, A. V. "Lydians," R. V. "Ludim," Jer. 46:9).

The Lud of Gen. 10:22, 1 Chron. 1:17, was the fourth son of Shem; the Ludim of Gen. 10:13, 1 Chron. 1:11, were the first mentioned among the descendants of Mizraim, the second son of Ham. In Jer. 46:9 and Ezek. 30:5 כּוּד and לוּדִים are associated with African nations, and partly so in Isa. 66:19 and Ezek. 27:10. Our first impulse would be to refer all these prophetic passages, especially Jer. 46:9 and Ezek. 30:5 to the Mizraite tribe. This is confirmed by Smith (*Bib. Dict.*, s. v., "Ludim"). It is hinted, however, that the Lud and Ludim of the prophets may have been the Ionian and Carian mercenaries which were employed in the Egyptian army from the time of Psammetichus I to the final subjugation of the country. This might explain the ambiguous manner in which they are associated with both Asiatic and African nations. In the time of the prophets Lydia might well be taken to represent the western part of Asia Minor. See LYDIANS.—W. H.

LU'HITH (Heb. לְחוֹת, *loo-khoth'*, Jer. 48:5; לוּחִית, *loo-kheeth'*, Isa. 15:5, *floored*), apparently a Moabitish town situated upon an eminence, whither the people fled from the invading Babylonians.

LUKE (Gr. Λουκᾶς, *loo-kas'*; Lat. *Lucanus*), the evangelist and author of the gospel bearing his name and the Acts of the Apostles. See GOSPELS; BIBLE, BOOKS OF.

Personal History. The materials found in Scripture for a life of Luke are very scanty, and seem to yield the following results: (1) That Luke was of Gentile origin. This is inferred from the fact that he is not reckoned among those "who are of the circumcision" (Col. 4:11; comp. 5:14). When and how he became a physician is not known. (2) That he was not "an eyewitness and minister of the word from the beginning" (Luke 1:2). (3) On the supposition of Luke's being the author of the Acts we gather from those passages in which the first person *we* is employed the following information: That he joined Paul's company at Troas and sailed with them to Macedonia (Acts 16:10, 11); he accompanied Paul as far as Philippi (16:25–17:1), but did not share his persecution nor leave the city, for here the third person *they* is used. The first person *we* does not reappear until Paul comes to Philippi at the end of his third journey (20:6), from which it is inferred that Luke spent the intervening time—a period of seven or eight years—in the city or neighborhood; and as the *we* continues to the end of the book, that Luke remained with Paul during his journey to Jerusalem (20:6–21:18), was that apostle's companion to Rome (27:1), sharing his shipwreck (28:2), and reaching the imperial city by way of Syracuse and Puteoli (28:12–16). According to the epistles he continued to be Paul's "fellow-laborer" till the end of his first imprisonment (Philem. v. 24; Col. 4:14). The last glimpse of the "beloved physician" (2 Tim. 4:11) discovers him to be faithful amid general defection. Tradition, since the time of Gregory of Nazianzus, makes Luke a martyr; yet not unanimously, since

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accounts of a natural death slip in. *Where* he died remains a question; certainly not in Rome with Paul, for his writings are far later (Meyer, *Com.*, on Luke, introduction).

LUNATIC. See DISEASES, DEMONIAC.

LUST, the rendering of several Hebrew and Greek words with various meanings:

1. Intense longing desire, "my *lust* shall be satisfied upon them" (Exod. 15:9; Num. 11:34; Deut. 12:15, etc.).

2. In the ethical sense *lust* is used to express sinful desire—sinful either in being directed toward forbidden objects, or in being so violent as to overcome self-control, and to engross the mind with earthly, carnal, and perishable things.

"By lusts Paul, like Peter and James, understands, not the natural appetites of the body, but the sinful, godless inclinations (Rom. 1:24), whether these be of a sensuous or of a spiritual nature. He purposely quotes the Old Testament commandment against sinful lust (Exod. 20:17; Deut. 5:21) in such a manner that it is not any definite objects of lust, but the longing for them as such that he calls forbidden (Rom. 7:7). In his sense every lust is a product of sin (v. 8), which compels us to obey the lusts of the body (6:12); every natural appetite may be perverted by sin into lust (13:14). Such passages as 1 Thess. 2:17; Phil. 1: 23 have naturally nothing to do with this technical use of the word *lust* (Gr. *επιθυμία*)" (Weiss, *Theology of New Testament*, i, p. 328).

LUZ (Heb. לוּז, *looz, nut tree*).

1. The ancient Canaanitish name of Beth-el (Gen. 28:19; 35:6; 48:3), or a town which formerly stood upon or near the latter city (see BETH-EL). In Josh. 16:2 "Luz is distinguished from Beth-el because the reference is not to the town of Beth-el, but to the southern range of mountains belonging to Beth-el, from which the boundary ran out to the town of Luz, so that this town, which stood upon the border, was allotted to Benjamin (18:13)" (K. and D., *Com.*).

2. A town in the land of the Hittites, built by an inhabitant of the former Luz. He was spared when the latter was destroyed by the Benjamites (Judg 1:23–26). It cannot be definitely located.

LYCAO'NIA (Gr. Λυκαονία, *loo-kah-on-ee'-ah*), a small Roman province of Asia Minor, bounded north by Galatia, east by Cappadocia, south by Isauria, and west by Phrygia. It is not very fertile, though level, and therefore adapted to pasturage. Its cities are Derbe, Iconium, and Lystra. The "speech of Lycaonia" (Acts 14:11) was a corrupt Greek mingled with Assyrian. Paul preached in this region (14:1–6), and revisited it (16:1, 2).

LY'CIA (Gr. Λυκία, *loo-kee'-ah*, a *wolf*), a mountainous province in the southwest of Asia Minor belonging to Rome. Patara and Myra are its towns, which were visited by Paul (Acts 21:1; 27:5). It is a part of the region now known as *Tekeh*.

LYD'DA (Gr. Λύδδα, *lud'-dah*), called in the Old Testament Lod (1 Chron. 8:12), while its modern name is Ludd. It is located in the midst of a rich and fertile plain. It was one of the most westernly of the Jewish settlements after the exile, the site of which is described as Ge-haharashim, the valley of the smiths or craftsmen. It was here that Peter healed the paralytic, and secured many converts (Acts 9:32–35). It was not Jewish, but pagan, under the name of Diospolis. The traditional place of martyrdom, according to some, of St. George, and the depository of his relics, with his tomb and church.

LYD'IA (Gr. Λυδία, *loo-dee'-ah*), a seller of purple of the city of THYATIRA (q. v.) who dwelt in Philippi. She sold the purple-dyed garments from Thyatira in Philippi, and traded in both the cheap and expensive merchandise. "As her husband is not mentioned, and she was a householder, she was probably a widow." She was not by birth a Jewess, but a proselyte, as the phrase "who worshiped God" imports. Converted by the preaching of Paul, and baptized by him, she pressed upon him the use of her house so earnestly that he was constrained to accept (Acts 16: 14, 40). Whether she was one of "those women who labored with Paul in the gospel at Philippi" (Phil. 4:3) it is impossible to say.

LYD'IA, LYD'IANS, the words used in the A. V. for לוּד, *lood* (Ezek. 30:5); and לוּדִים, *loo-deem'* (Jer. 46:9); see under LUDIM. In Homer's time the country was occupied by Pelasgic Meonians (Gr. Μῆονες), kindred of the Trojans. The Lydians came in with Lydus, son of Atys, from which Lydus, with his brothers Mysus and Car, descended Lydians, Mysians, and Carians respectively. To what race the Lydians belonged it is impossible to tell. To the Greeks they and their language was barbarous, but they were highly civilized, and with the Carians "were in many respects little inferior to the Greeks." Their commercial enterprise was an "industrial power" in its day, and was to them a source of great and lasting prosperity. Before their subjugation by Persia they were warlike, and their cavalry was the best of its time. To them is ascribed the invention of the games (*παιγνία*) which they had in common with the Greeks, of retail trade, and of the coining of gold and silver.

After the dynasty of Lydus followed that of the Herakleids, beginning with Agron, son of Ninus, son of Belus, son of Alcæus, son of Hercules (Herod. i, 7). This connects at least the reigning family with Assyria. After reigning for twenty-two generations (five hundred and five years) this line ended with Candaules (Myrsilus), and was followed by Gyges, the first of the Mermnadæ, at a time variously estimated before and after 708 B. C. These Mermnadæ, who are thought to have been real Lydians, reigned till the fall of their last king, Crœsus, 546 B. C. Under the Romans Lydia was part of the Roman province of Asia.

Josephus (*Ant.*, i, 6, § 4) makes Lud the ancestor of the Lydians; but as the *Ruten* or *Luden* of the Egyptian monuments for the 13th–15th century B. C. seem to have come from a place north of Palestine and near Mesopotamia, it has been conjectured that the Lydians may have gone from this place to Asia Minor, being displaced by the Assyrians.—W. H.

LYSA'NIAS (Gr. Λυσανίας, *loo-san-ee'-as, grief dispelling*), named by Luke (3:1) as tetrarch of Abilene, on the eastern slope of the Anti-Lebanon, near Damascus, at the beginning of John the Bap-

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tist's ministry. Objection has been made to the truth of Luke's statement because there reigned in this country, about fifty years before this, a king named Lysanias. The probability is that this was a younger Lysanias, who was not king, but simply tetrarch.

LY'SIAS (Gr. Λυσίας, *loo-see'-as*), *Claudius*, the "chief captain" in command of the Roman troops in Jerusalem, who rescued Paul from the fury of the Jews (Acts 21:31–38; 22:24–30), and sent him under guard to the procurator Felix at Cæsarea (23:17–30; 24:7, 22), A. D. 55.

LYS'TRA (Gr. Λύστρα, *loos'-trah*), a town of LYCAONIA (q. v.), where Paul preached after being driven from Iconium (Acts 14:2–7). Here he healed a lame man, and because of this was taken by the inhabitants to be the god Mercury (v. 8, sq.). Through the influence of Jews from Antioch and Iconium the tide was turned, and Paul was stoned nearly to death (v. 19; 2 Tim. 3:11). Paul left for Derbe, but soon returned (Acts 14:21). It is not definitely stated that he ever visited Lystra again, but the route of his third missionary journey (18:23) makes it probable.

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MA'ACAH, or MA'ACHAH (Heb. מַעֲכָה, *mah-ak-aw'*, *oppression*).

1. The last named of the four children of Nahor by his concubine Reumah (Gen. 22:24). Whether this child was son or daughter is not stated.

2. One of David's wives, and the mother of Absalom. She was the daughter of Talmai, king of the Geshur, lying to the north of Judah (2 Sam. 3:3).

3. A city and small Syrian kingdom at the foot of Mount Hermon, near Geshur (Josh. 13:13; 2 Sam. 10:6, 8; 1 Chron. 19:7). The kingdom embraced the southern and eastern declivities of Hermon, and a portion of the rocky plateau of Iturea. The Israelites included this territory in their grant, but never took possession of it (Josh. 13:13). Its king contributed one thousand men to the Syrian alliance against David (2 Sam. 10:6–8), which was defeated (v. 19).

4. The father of Achish, king of Gath, to whom Shimei went in pursuit of two runaway servants, and by so doing forfeited his life by going beyond the limits prescribed by Solomon (1 Kings 2:39).

5. The mother of King Abijam. She was the daughter of Abishalom, and wife of Rehoboam (1 Kings 15:2), B. C. about 934. In v. 10 she is called the "mother" of Asa, but there "mother" is used in a loose sense, and means "grandmother." The following seem to be the facts: Maachah was the granddaughter of Absalom (Abishalom), and the daughter of Tamar (Absalom's only daughter), and her husband was Uriel of Gibeah (2 Chron. 11:20–22; 13:2). Because of the abuse of her power as "queen mother" in encouraging idolatry, Asa "removed her from being queen" (1 Kings 15:10–13; 2 Chron. 15:16).

6. The second named of the concubines of Caleb (son of Hezron), and the mother by him of several children (1 Chron. 2:48).

7. The sister of Huppim and Shuppim, and wife of Machir, by whom he had two sons (1 Chron. 7:15, 16).

8. The wife of Jehiel, and mother of Gibeon (1 Chron. 8:29; 9:35).

9. The father of Hanan, one of David's valiant men (1 Chron. 11:43).

10. The father of Shephatiah, military chief of the Simeonites in the time of David (1 Chron. 27:16).

MAACH'ATHI (Deut. 3:14), **MAACHA'-THITES** (Hebrew singular with article, הַמַּעֲכָתִי, *ham-mah-ak-aw-thee'*, once, Josh. 13:13, מַעֲכָת, *mah-ak-awth'*), inhabitants of Maac(h)ah, a small kingdom near Palestine, probably in the stony desert of *el-Kra*, "which is to this day thickly studded with villages." It lies east of Argob (*Lejah*), between that and the *Sufa*. There were Maachathite warriors among the mighty men of Israel. One is apparently the father of Ahasbai in 2 Sam. 23:34, one was the father of Jezaniah, or Jaazaniah (2 Kings 25:23; Jer. 40:8); another, Eshtemoa (1 Chron. 4:19), may have taken the title from Maachah, Caleb's concubine (1 Chron. 2:48). Indeed, so common was Maachah as a personal name that other Maacathites may have received the epithet in the same way. It is possible that the kingdom Maac(h)ah (מַעֲכָה) may have taken its name from the Maachah (מַעֲכָה) of Gen. 22:24. The Maachathites are mentioned in Joshua in connection with the Geshurites as bordering the territory of Og, king of Bashan (12:5; comp. 13:11), but not dispossessed by Israel.—W. H.

MAAD'AI (Heb. מַעֲדַי, *mah-ad-ah'ee*, *ornamental*), a Jew of the family of Bani, who divorced his Gentile wife after the captivity (Ezra 10:34), B. C. 456.

MAADI'AH (Heb. מַעַדְיָה, *mah-ad-yaw'*, *ornament of Jehovah*), one of the priests who returned from Babylon with Zerubbabel (Neh. 12:5), B. C. about 536. He is thought to be the same with *Moadiah* (v. 17).

MAA'I (Heb. מָעַי, *maw-ah'ee*, *compassionate*), one of the priests appointed to perform the music at the celebration of the completion of the walls of Jerusalem after the exile (Neh. 12:36), B. C. 445.

MAAL'EH-ACRAB'BIM (Heb. מַעֲלֵה עַקְרַבִּים, *mah-al-ay' ak-rab-beem'*, *steep of scorpions*, i. e., "scorpion-hill"), a pass in the southeast border of Palestine (Josh. 15:3), called "the ascent of Akrabbim" (Num. 34:4). It is identified with the steep pass of *es Sufah*.

MA'ARATH (Heb. מַעֲרָת, *mah-ar-awth'*, *desolation*), a place in the mountains of Judah (Josh. 15:59), not positively identified.

MAASE'IAH (Heb. מַעֲשֵׂיָה, *mah-as-ay-yaw'*, or מַעֲשִׂיָהוּ, *mah-as-ay-yaw'-hoo*, *work of Jehovah*).

1. One of the Levites of the second class appointed musicians "with psalteries upon Alamoth," at the bringing up of the ark from the house of Obed-edom (1 Chron. 15:18, 20), B. C. about 982.

2. One of the "captains of hundreds" who assisted the high priest Jehoiada in raising Joash to the throne of Judah (2 Chron. 23:1), B. C. 836.

3. A "ruler" (steward) who assisted Jeiel the scribe in arranging the army of King Uzziah (2 Chron. 26:11), B. C. 783.

4. A person slain by Zichri, an Ephraimite hero, in the invasion of Judah by Pekah, king of Israel (2 Chron. 28:7), B. C. about 735. Maaseiah is called the "king's son;" but this should not, probably, be interpreted literally, "for in the first years of his reign, in which this war arose, Ahaz could not have had an adult son capable of bearing arms, but" Maaseiah was likely "a royal prince, a cousin or uncle of Ahaz" (Keil, *Com.*, in loc.).

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5. The "governor of the city," appointed by King Josiah to cooperate with Shaphan and Joah in repairing the temple (2 Chron. 34:8), B. C. 621. He is probably the same with Maaseiah, the father of Neriah, and grandfather of Baruch and Seraiah (Jer. 32:12; 51:59).

6. One of the priests of the descendants of Jeshua, who divorced his Gentile wife after the captivity (Ezra 10:18), B. C. 456.

7. Another priest of the "sons" of Harim who put away his Gentile wife after the exile (Ezra 10:21), B. C. 456. He is probably the one who belonged to the chorus that celebrated the completion of the walls (Neh. 12:42), B. C. 445.

8. A priest of the "sons" of Pashur, who divorced his Gentile wife after the return from Babylon (Ezra 10:22), B. C. 456. Perhaps the same with one of the trumpeters who joined in celebrating the building of the walls of Jerusalem (Neh. 12:41), B. C. 445.

9. An Israelite, descendant of Pahath-moab, who put away his Gentile wife after the exile (Ezra 10:30), B. C. 456.

10. A Jew, whose son Azariah repaired a portion of the walls of Jerusalem after the return from Babylon (Neh. 3:23), B. C. 445.

11. One of those who stood at the right hand of Ezra while he read the book of the law to the people (Neh. 8:4), B. C. about 445.

12. One of the priests who, with the Levites, expounded the law as it was read by Ezra (Neh. 8:7), B. C. about 445.

13. One of the "chief of the people" who joined in the covenant with Nehemiah (Neh. 10:25), B. C. 445.

14. The son of Baruch, and one of the descendants of Judah who dwelt in Jerusalem after the captivity (Neh. 11:5), B. C. about 536. In 1 Chron. 9:5, the same person is, probably, given as *Asaiah*.

15. The son of Ithiel, a Benjamite, and one whose descendants resided in Jerusalem after the return from Babylon (Neh. 11:7), B. C. before 536.

16. A priest, whose son Zephaniah was sent by Zedekiah, king of Judah, to inquire of the prophet Jeremiah during the invasion by Nebuchadnezzar (Jer. 21:1; 29:21, 25; 37:3), B. C. before 589.

17. The son of Shallum, and a "keeper of the door" of the temple, with a chamber in the sacred edifice (Jer. 35:4), B. C. about 607.

MAA'SIAI (Heb. מַעֲשַׂי, *mah-as-ah'ee*, *operative*), the son of Adiel, descendant of Immer, and one of the priests resident at Jerusalem after the captivity (1 Chron. 9:12), B. C. probably after 536.

MA'ATH (Gr. Μαάθ, *mah-ath'*), a person named as the son of Mattathias, and father of Nagge in the maternal ancestry of Jesus (Luke 3:26). As no such name appears in the Old Testament pedigrees, it is thought that this name has been accidentally interpolated from the Matthat (v. 24) (McC. and S., *Cyc.*, s. v.).

MA'AZ (Heb. מַעַץ, *mah'-ats*, *anger*), the first named of the three sons of Ram, the firstborn of Jerahmeel, of the descendants of Judah (1 Chron. 2:27), B. C. after 1210.

MAAZI'AH (Heb. מַעַזְיָה, *mah-az-yaw'*, *rescue of Jehovah*).

1. The head of the last (twenty-fourth) course of priests as arranged by David (1 Chron. 24:18), B. C. before 960.

2. One of the priests who sealed the covenant made by Nehemiah (Neh. 10:8), B. C. about 445.

MAC'CABEES, THE. The Asmonæan family, distinguished in Jewish history, from B. C. 167 till the time when Judea became a province of Rome, were called Maccabees from Judas, a distinguished member of the house, whose surname was Maccabæus.

1. Name. The etymology of the word is uncertain. Some have maintained that it was formed from the combination of the initial letters of the Hebrew sentence, "Who among the gods is like unto thee, Jehovah?" (Exod. 15:11), which is supposed to have been inscribed upon the banner of the patriots. Another derivation has been proposed, which, although direct evidence is wanting, seems satisfactory. According to this, the word is formed from *Makkâbâh*, "a hammer," giving a sense not altogether unlike that in which Charles *Martel* derived a surname from his favorite weapon. Although the name *Maccabees* has gained the widest currency, that of *Asmonæans*, or *Hasmonæans*, is the proper name of the family. This name probably came from Chasmon, the great-grandfather of Mattathias.

2. Pedigree. The relation of the several members of the family will be seen in the table on the following page.

3. History. The Maccabees first came into notice through the terrible persecution of the Jews under Antiochus Epiphanes. His accession was immediately followed by desperate efforts of the Hellenizing party at Jerusalem to assert their ascendency. Jason, brother of Onias III, the high priest, secured the high priesthood, and bought permission (2 Macc. 4:9) to carry out his design of habituating the Jews to Greek customs (4:7, 20). Three years later Menelaus supplanted Jason by a larger bribe, and the latter fled to the Ammonites (4:23–26). During the absence of Antiochus on his second invasion of Egypt, he was reported as dead, and Jason seized the opportunity of recovering his office, took the city, and inflicted all manner of cruelties on the inhabitants. Antiochus, on hearing of this, and supposing that there was a general revolt of the Jews, hastily returned to Jerusalem, laid siege to the city, put forty thousand of its inhabitants to death, and sold as many more into slavery. He despoiled the temple of its precious vessels and furniture, and returned to Antioch laden with the treasure. On occasion of his fourth and last invasion of Egypt, he was arrested by the Roman ambassadors and ordered to leave the country on pain of the wrath of the Roman Senate (Dan. 11:30). On his way homeward he passed through Palestine, and vented his wrath upon the Jews, commissioning his lieutenant Apollonius, with an army of twenty-two thousand men, to destroy Jerusalem. Taking advantage of the Sabbath, he came upon the people assembled in their synagogues, massacred the men, and made the women and children captives. He burned the city, erected a fort on an eminence commanding the temple, so that the worshipers approaching it were slain: while the place itself was defiled

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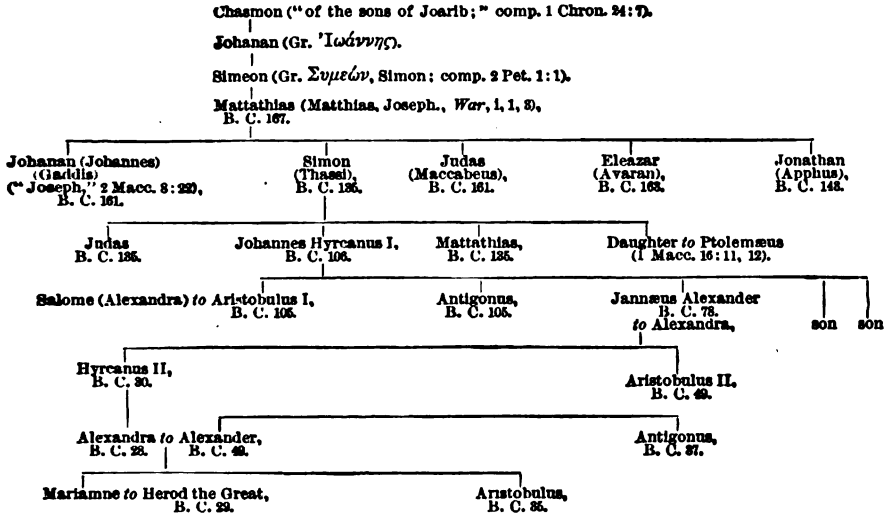
with every abomination; and the daily sacrifice was made to cease, according to the prediction of Daniel (8:9–12; 11:31). Matters were brought to a height by the famous decree of Antiochus, commanding that all the people should conform to the religion of the sovereign on pain of death. This brought about the Maccabæan war.

(1) **Mattathias.** At the time of the great persecution he was already advanced in years, and the father of grown-up sons. He was a priest of the course of Joarib, the first of the twenty-four courses (1 Chron. 24:7), and, consequently, of the noblest blood. He retired to Modin, a little town west of Jerusalem. He was required to sacrifice on the heathen altar, but refused. A Judean coming forward to sacrifice, Mattathias, carried away by his zeal, smote him, overthrew the altar,

THE ASMONÆAN FAMILY.



summoned all the faithful to follow him, and fled with his sons into the wilderness. He was joined by many from various parts of the country; in many places the idolatrous altars were overthrown, and the old Israelite usages and customs reintroduced. Mattathias did not long survive the fatigues of active service. He died B. C. 166, and "was buried in the sepulcher of his father at Modin."

(2) **Judas.** Mattathias himself named Judas—apparently his third son—as his successor in directing the war of independence (1 Macc. 2:66). The energy and skill of "the Maccabee," as Judas is often called in 2 Maccabees, fully justified his father's preference. It appears that he had already taken a prominent part in the first secession to the mountains (2 Macc. 5:27), where Mattathias is not mentioned. His first enterprises were night attacks and sudden surprises (8:6, 7); and when his men were encouraged by these means he ventured on more important operations and defeated Apollonius (1 Macc. 3:10–12) and Seron (13–24) at Beth-horon. Shortly afterward Antiochus Epiphanes, whose resources had been impoverished by the war (27–31), left the government of the Palestinian provinces to Lysias. Lysias organized an expedition against Judas; but his army, a part of which had been separated from the main body to effect a surprise, was defeated by Judas at Emmaus with great loss, B. C. 166 (46–53); and in the next year Lysias himself was routed at Bethsura. After this success Judas was able to occupy Jerusalem, except the "tower" (6:18, 19), and he purified the temple (4:36, 41–53) on the 25th of Chisleu, exactly three years after its profanation (1:59). The next year was spent in wars with frontier nations (ch. 5); but in spite of continued triumphs the position of Judas was still precarious. In B. C. 163 Lysias laid siege to Jerusalem. The accession of Demetrius brought with it fresh troubles to the patriot Jews. A large party of their countrymen, with Alcimus at their head, gained the ear of the king, and he sent Nicanor against Judas. Nicanor was defeated, first at Capharsalama, and again in a decisive battle at Adasa, near to the glorious field of Bethhoron (B. C. 161) on the 13th Adar (1 Macc. 7:49; 2 Macc. 15:36), where he was slain. This victory was the greatest of Judas' successes, and practically decided the question of Jewish independence; but it was followed by an unexpected reverse. A new invasion under Bacchides took place. Judas was able only to gather a small force to meet the sudden danger. Of this a large part deserted him on the eve of the battle; but the courage of Judas was unshaken, and he fell at Eleasa, the Jewish Thermopylæ, fighting at desperate odds against the invaders. His body was recovered by his brothers and buried at Modin "in the sepulcher of his fathers," B. C. 161.

(3) **Jonathan.** After the death of Judas the patriotic party seems to have been for a short time wholly disorganized, and it was only by the

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pressure of unparalleled sufferings that they were driven to renew the conflict. For this purpose they offered the command to *Jonathan*, surnamed Apphus (*the wary*), the youngest son of Mattathias. He retired to the lowlands of the Jordan (1 Macc. 9:42), where he gained some advantage over Bacchides (B. C. 161), who made an attempt to hem in and destroy his whole force. After two years Bacchides again took the field against Jonathan, B. C. 158. This time he seems to have been but feebly supported, and after an unsuccessful campaign he accepted terms which Jonathan proposed; and after his departure Jonathan "judged the people at Michmash" (v. 73), and gradually extended his power. The claim of Alexander Balas to the Syrian crown gave a new importance to Jonathan and his adherents. The success of Alexander led to the elevation of Jonathan, who assumed the high-priestly office (10:21); and not long after he placed the king under fresh obligations by the defeat of Apollonius, a general of the younger Demetrius (ch. 10). After the death of Alexander Jonathan attached himself to Antiochus VI. He at last fell a victim to the treachery of Tryphon, B. C. 144 (1 Macc. 11:8–12:4).

(4) **Simon.** As soon as Simon, the last remaining brother of the Maccabæan family, heard of the detention of Jonathan in Ptolemais by Tryphon, he placed himself at the head of the patriot party. His skill in war had been proved in the lifetime of Judas (1 Macc. 5:17–23), and he had taken an active share in the campaigns of Jonathan (11:59). Tryphon, after carrying Jonathan about as a prisoner for some little time, put him to death; and then, having murdered Antiochus, seized the throne. On this Simon made overtures to Demetrius II, B. C. 143, which were favorably received, and the independence of the Jews was at length formally recognized. The long struggle was now triumphantly ended, and it remained only to reap the fruits of victory. This Simon hastened to do. The prudence and wisdom for which he was already distinguished at the time of his father's death (2:65), gained for the Jews the active support of Rome (15:16–21), in addition to the confirmation of earlier treaties. After settling the external relations of the new state upon a sure basis, Simon regulated its internal administration. With two of his sons he was murdered at Dok by Ptolemæus, B. C. 135 (1 Macc. 16:11–16).

(5) **John Hyrcanus** was the next leader of the family. Having been unanimously proclaimed high priest and ruler at Jerusalem, he marched against Jericho to avenge the death of his father and brothers. The threats of Ptolemy against the mother of Hyrcanus caused him to protract the siege, until the sabbatical year obliged him to raise it. But Ptolemy, after killing her and her sons, fled to Philadelphia. Antiochus soon after invaded Judea, and, besieging Jerusalem, reduced Hyrcanus to great extremity. At the feast of Passover, however, he granted a truce for a week, supplied the besieged with sacrifices, and ended with conceding a peace on condition that the Jews surrendered their arms, paid tribute for Joppa and other towns, and gave him five hundred talents of silver and hostages. Ewald (*History*, v, p. 344) says that "John sought relief in his financial difficulties by opening the tomb of David. The treasures which he found there enabled him not only to pay the required redemption money, but also to enlist foreign mercenaries." John himself immediately accompanied the king to Parthia, where Antiochus was killed. Hyrcanus availed himself of the opportunity to shake off the Syrian yoke and establish the independence of Judea, which was maintained until it was subjugated by the Romans. He also captured several towns beyond the Jordan; destroyed the Samaritan temple on Mount Gerizim; captured the towns of Dora and Marissa in Idumæa, and forced the rite of circumcision upon the people; renewed a treaty, offensive and defensive, with Rome, and amassed great wealth. His sons, Antigonus and Aristobulus, conducted a campaign against the Samaritans; and when Antiochus Cyzicenus came to the relief of the Samaritans, he was defeated by Aristobulus. After a year or so Samaria fell into the hands of Hyrcanus. Soon after, being exposed to some indignity from a Pharisee, he openly left that sect and joined the Sadducees. He passed the rest of his days in peace, built the castle of Baris on a rock within the fortifications of the temple, called by Herod "Antonia." His reign lasted about thirty years.

(6) **Aristobulus** succeeded his father, John Hyrcanus, as high priest and governor. He was the first since the captivity to assume the title of king. He starved his mother to death and imprisoned three of his brothers. He only reigned one year.

(7) **Alexander Jannæus** succeeded to his brother Aristobulus, slaying one brother who displayed ambition, but leaving the other alone. After varying fortunes, he found himself at the head of sixty thousand men, and he marched in triumph to Jerusalem. After a reign of twenty-seven years he died, B. C. 78.

Alexander was succeeded by Hyrcanus II, and he was induced to enter private life by his brother Aristobulus II. Aristobulus, offering to surrender Jerusalem, was thrown into chains by Pompey. Hyrcanus was restored by Pompey to the high priesthood. He carried Aristobulus and family to Rome; but Alexander, the son of Aristobulus, escaped, and, raising a considerable force, garrisoned Machærus, Hyrcania, and the stronghold of Alexandrion. He was subdued by Gabinius. No sooner had he done so than Aristobulus escaped from Rome and established himself in Alexandrion. He was taken prisoner and sent in chains to Rome, but his son Antigonus was released. Alexander, with eighty thousand men, opposed the Romans, but was put to flight. He was subsequently executed by Metellus Scipio, B. C. 49. Thus Hyrcanus retained the sovereignty, but Antipater enjoyed the real power. He found, however, a troublesome enemy in Antigonus, son of Aristobulus, who allied himself with the Parthians, and for a time held Jerusalem and kept Herod in check. At Masada, a city on the west coast of the Dead Sea, Antigonus was nearly successful, until Herod obliged him to raise the siege. He afterward suffered defeat by Herod, and was vanquished by the Roman general Sosius, sent to Anthony, by

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whom, at the request of Herod, he was put to death, B. C. 37.

Thus perished the last of the Maccabees, who seemed to inherit something of their ancient spirit. Hyrcanus, who previously to this had been incapacitated for the priesthood by having his ears cut off, was put to death in his eightieth year, B. C. 30. Herod married Mariamne, in whom the race of the Asmonæans came to an end, and by her marriage passed into the Idumæan line of the Herodians.

Two of the first generation of Maccabees, though they did not like their brothers attain to leadership, shared their fate—Eleazar, by a noble act of self-devotion; John, apparently the eldest brother, by treachery. Probably history affords no parallel to the courage with which this band of men dared to face death, one by one, in a holy cause. "The Maccabees inspired a subject-people with independence; they found a few personal followers, and they left a nation" (McC. and S., *Cyc.*; Smith, *Bib. Dict.*; Ewald, *History of Israel*). See MACCABEES, BOOKS OF.

MACEDO'NIA (Gr. Μακεδονία, *mak-ed-on-ee'-ah*), a country lying north of Greece, whose rivers were the Strymon and the Axius, and whose mountains were Olympus and Athos. Some of its chief cities were Amphipolis, Apollonia, Berea, Neapolis, Philippi, and Thessalonica. It was conquered by the Romans, 168 B. C. Under the famous Philip and his son, Alexander the Great, it attained the summit of its power. Paul was summoned to preach in Macedonia by a vision (Acts 16:9; 20:1). The history of his journey through Macedonia is given in detail in Acts 16:10–17:15. He again passed through this province (20:1–6), and, after many years, probably visited it for a third time (Phil. 2:24; 1 Tim. 1:3). See PAUL.

MACHÆ'RUS (Gr. Μαχαιρούς, *the Black Fortress*), a strong fortress of Petræa, and the place, according to Josephus (*Ant.*, xviii, 5, 2), of John the Baptist's beheading. It was built by Alexander Jannæus as a check against Arab marauders (Josephus, *Wars*, vii, 6, 2), demolished by Gabinius when he made war against Aristobulus, and rebuilt by Herod. It was situated in the gorge of Callirhoe, one of the valleys east of the Dead Sea, three thousand eight hundred and sixty feet above this sea and two thousand five hundred and forty-six feet above the Mediterranean. "Its ruins, now called *M'khaur*, are still visible on the northern end of Jebel Attarûs." See JOHN THE BAPTIST.

M'khaur.

MACH'BANAI (Heb. מַכְבַּנַּי, *mak-ban-nah'ee*, *binding*), the eleventh of the Gadite warriors who joined themselves to David in the wilderness (1 Chron. 12:13), about 1002 B. C.

MACH'BENAH (Heb. מַכְבֵּנָא, *mak-bay-naw'*, *knoll*), if a man, was the son of Sheva, and the one after whom the place of the same name was called (1 Chron. 2:49).

MA'CHI (Heb. מָכִי, *maw-kee'*, *pining*), the father of Geuel, who represented the tribe of Gad among the explorers of Canaan (Num. 13:15), B. C. 1209.

MA'CHIR (Heb. מָכִיר, *maw-keer'*, *sold*).

1. The eldest son of Manasseh (Josh. 17:1), who had children during the lifetime of Joseph (Gen. 50:23), B. C. after 2000. He was the founder of the family of the Machirites (Num. 26:29), who settled in the land taken from the Amorites (Num. 32:39, 40; Deut. 3:15; Josh. 13:31; 1 Chron. 2:23). Owing to the fact of Machir's grandson, Zelophehad, having only daughters, a special enactment was made as to their inheritance (Num. 27:1; 36:1; Josh. 17:3). His daughter became the wife

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of Hezron and mother of Segub (1 Chron. 2:21). Machir's mother was an Aramitess, and by his wife, Maachah, he had several sons (7:14–16).

2. A descendant of the former, a son of Ammiel, residing at Lo-debar, who took care of the lame son of Jonathan until he was provided for by David (2 Sam. 9:4, 5), and afterward hospitably entertained the king himself at Mahanaim (17:27–29), B. C. about 984–967.

MA'CHIRITES (Heb. הַמָּכִירִי, *ham-maw-kee-ree'*, "the Machirite," only in Num. 26:29), descendants of Machir, 1, who was son of Manasseh by an Aramite concubine. The wife and children are named in 1 Chron. 7:16, 17; but the statement in v. 17, "These are the sons of Gilead, the son of Machir, the son of Manasseh," with the declaration that "Machir begat Gilead" would add Gilead to the list of Machir's sons. At the same time the enumeration of the Gileadites by families in Num. 26:29–32, together with the account of the peopling of Gilead in Num. 36:39, 40, gives some color to the opinion that in "Machir begat Gilead" Gilead is used collectively for the inhabitants of Gilead, like Moab for the Moabite nation, and the like, and that what is meant is that Machir was the ancestor of the Gileadites. The wife of Machir, who seems to have been a Benjamitess, was Maachah, the sister of Huppim and Shuppim (1 Chron. 7:12, 15). And Abiah (2:24) was the last wife of Hezron (v. 21), son of Pharez (v. 5), son of Judah (v. 4). Thus did the Machirites connect Manasseh with both Judah and Benjamin. The daughters of Zelophehad, whose story is told in Num. 26:33; 27:1–11; 36:1–12; Josh. 17:3–6, were Machirites. The law which prevented confusion of inheritances by tribal intermarriages was first made in regard to this case (Num. 36:1–12), and was not in existence at the time of the before-mentioned intermarriages. See more under MANASSITES.—W. H.

MACHNADE'BAI (Heb. מַכְנַדְבַּי, *mak-nad-bah'ee*, *what* is *like the liberal?*), an Israelite of the "sons" of Bani who put away his Gentile wife after the captivity (Ezra 10:40), B. C. 456.

MACHPE'LAH (Heb. מַכְפֵּלָה, *mak-pay-law'*, *double*), a field containing a cave, bought by Abraham for a burying place (Gen. 23:9, 17) and where he buried Sarah (v. 19). Abraham was buried there (25:9), Isaac and Rebekah, his wife, and Leah, the wife of Jacob (49:30), and later Jacob also (50:13). This is the last biblical mention of the cave of Machpelah; and there is no reason to think that any building was erected on the spot before the captivity. The cave was in HEBRON (q. v.), and is now marked by a Mohammedan mosque, in which are shown the so-called tombs. Each is inclosed in a chapel, or shrine, closed with gates, and below the floor. Moslem and Christian have together held this sanctuary for six hundred years. The building, from the immense size of some of its stones and the manner in which they are fitted together, is supposed by some to have been erected in the time of David or Solomon, while others ascribe it to the time of Herod.

MAD. See MADNESS.

MAD'AI (Heb. מָדַי, *maw-dah'-ee*, a *Mede*), the third son of Japheth (Gen. 10:2; 1 Chron. 1:5), from whom the Medes are supposed to have descended. "We first hear of Madai upon the Assyrian monuments, about B. C. 840, where they are called Amadâ, and found by the Assyrian army in Media Atropatênê" (Sayce, *Higher Crit.*, p. 126).

MA'DIAN (Gr. Μαδιάν, *mad-ee-an'*, Acts 7:29). See MIDIAN.

MADMAN'NAH (Heb. מַדְמַנָּה, *mad-man-naw'*, *dunghill*), a town in the extreme south of Judah (Josh. 15:31), afterward assigned to Simeon. From 1 Chron. 2:49 it appears to have been founded or occupied by Shaaph, the son of Maachah, Caleb's concubine. It is, perhaps, identical with Miniay, or Minieh, south of Gaza.

MAD'MEN (Heb. מַדְמֵן, *mad-mane'*, *dunghill*), a town in Moab, threatened with the sword from the Babylonian invasion (Jer. 48:2), perhaps near the northern extremity of the Dead Sea.

MADME'NAH (Heb. מַדְמֵנָה, *mad-may-naw'*, *dunghill*), a town (Isa. 10:31) named on the route of the Assyrian invaders, north of Jerusalem, between Nob and Gibeah. The same word in Isa. 25:10 is rendered "dunghill," and the verse may mean "that Moab will be trodden down by Jehovah as teh'-ben (broken straw) is trodden to fragments on the thrashing floors of Madmenah."

MADNESS. Besides its proper meaning of mania (see DISEASES), the term "mad" is used in Scripture of a violent disturbance of the mental faculties: (1) From overstudy (Acts 26:24, 25); (2) from sudden and startling intelligence (12:15); (3) of false prophets (Isa. 44:25; Hos. 9:7); (4) the result of inebriety (Jer. 25:16; 51:7); (5) in derision, with reference to the ecstatic utterances of the prophets when in a state of holy exaltation (2 Kings 9:11; Jer. 29:26); (6) furious passion, as a persecutor (Acts 26:11; Psa. 102:8); (7) idolatrous hallucination (Jer. 50:38), or wicked and extravagant jollity (Eccles. 2:2); (8) a reckless state of mind (10:13), bordering on delirium (Zech. 12:4), whether induced by overstrained mental effort (Eccles. 1:17; 2:12), blind rage (Luke 6:11), or depraved tempers (Eccles. 7:25; 9:3; 2 Pet. 2:16).

MA'DON (Heb. מָדוֹן, *maw-dohn'*, *strife*), a Canaanitish city, in the north of Palestine, ruled by a king named Jobab (Josh. 11:1), and captured by Joshua (12:19). It "is probably represented by the village of Madîn, near Hattin, west of the Sea of Galilee" (Harper, *Bib. and Mod. Dis.*, p. 162).

MAG'BISH (Heb. מַגְבִּישׁ, *mag-beesh'*, *stiffening*), the name of a man (or place) whose descendants, to the number of one hundred and fifty-six, returned to Palestine with Zerubbabel (Ezra 2:30).

MAG'DALA (Gr. Μαγδαλά, *mag-dal-ah'*, *tower*), a small town of Galilee, on the west shore of the Lake of Gennesaret, between Capernaum and Tiberias, mentioned only in Matt. 15:39 (Dalmanutha in the parallel passage, Mark 8:10), and may be the same as Migdal-el (Josh. 19:38). It was the birthplace of Mary Magdalene, i. e., the Magdalene. It is now probably the small village of *el-Mejdel*, three miles N. W. of Tiberias.

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MAG'DALEN, or **MAGDALE'NE**, the surname of MARY, 2.

MAG'DIEL (Heb. מַגְדִּיאֵל, *mag-dee-ale'*, *preciousness of God*), one of the chiefs of Edom, descended from Esau (Gen. 36:43; 1 Chron. 1:54).

MA'GI (Heb. מָג, *mag*; Gr. μάγοι, *mag'-oy*, A. V. "wise men" in Matt. 2:1, 7, 16; "sorcerer" in Acts 13:6, 8).

1. In the Old Testament. In the Hebrew text of the Old Testament the word occurs but twice, and then only incidentally. Among the Chaldean officers sent by Nebuchadnezzar to Jerusalem one had the name or title of Rab-mag (Jer. 39:3, 13). This word was interpreted as equivalent to *chief of the magi*. The term magi was used as the name for priests and wise men among the Medes, Persians, and Babylonians. These persons were supposed to be adepts in that secret learning which in remote antiquity had its seat in Egypt, and later in Chaldea, from which latter fact they were often called "Chaldeans" (Dan. 2:2, sq.; 4:7; 5:7, 11, 30). They formed five classes: The *Chartummim*, expounders of sacred writings and interpreters of signs (Dan. 1:20; 2:2; 5:4); the *Ashaphim*, conjurers (2:10; 5:7, 11); the *Mekashephim*, exorcists, soothsayers, magicians, diviners (Dan. 2:2; comp. Isa. 47:9, 13; Jer. 27:9); the *Gozerim*, casters of nativities, astrologists (Dan. 2:27; 5:7, 11); and the *Chasdim*, Chaldeans in the narrower sense (2:5, 10; 4:4; 5:7). The magi took their places among "the astrologers and stargazers and monthly prognosticators." It is with such men that we have to think of Daniel and his fellow-exiles as associated. They are described as "ten times wiser than all the magicians and astrologers" (1:20). The office which Daniel accepted (5:11) was probably identical with that of the Rab-mag who first came before us.

2. Later Meaning. We find that the word *magi* presented itself to the Greeks as connected with a foreign system of divination and the religion of a foe whom they had conquered; and soon became a byword for the worst form of imposture. The swarms of impostors that were to be met with in every part of the Roman empire, known as "Chaldei," "Mathematici," and the like, bore this name also. We need not wonder, accordingly, to find that this is the predominant meaning of the word as it appears in the New Testament. The noun and the verb derived from it are used by St. Luke in describing the impostor, who is therefore known distinctively as Simon Magus (Acts 8:9). Another of the same class (Bar-jesus) is described (13:8) as having, in his cognomen Elymas, a title which was equivalent to Magus. In one memorable instance, however, the word retains (probably, at least) its better meaning. In the gospel of Matthew, written according to the general belief of early Christian writers for the Hebrew Christians of Palestine, we find it, not as embodying the contempt which the fraud of impostors had brought upon it, but in the sense which it had of old, as associated with a religion which they respected, and of an order of which one of their own prophets had been the head. Thus, the evangelist would probably see in them men at once astronomers and astrologers, but not mingling any conscious fraud with their efforts after a higher knowledge (Matt. 2:1). The indefinite expression, "from the east" (see Matt. 8:11; 24:27; Luke 13:29; Rev. 21:13), leads us to assume that the writer himself had no more precise information at his command. "It is entirely baseless to determine their *number* from the *threefold* gifts, and to regard them as *kings* on account of Psa. 68:30, 32; 72:10; Isa. 49:7; 60:3, 10." From a very early period the Church has believed the magi to be the first Gentile worshipers of the Christ. "The expectations of the Jews, that their Messiah was to rule over the *world*, might at that period have been sufficiently disseminated throughout the foreign countries of the East to lead heathen astrologers, for the object in question, to the Jewish capital" (Meyer, *Com.*, in loc.; Smith, *Bib. Dict.*, s. v.). See STAR.

MAGIC, MAGICIANS (from Heb. חֶרֶט, *kheh'-ret*, to *engrave*, and so to *draw magical lines* or *circles*), the art or science of working wonders beyond the ordinary powers of man. "Magic may be divided into two classes—natural or scientific, and supernatural or spiritual—the one attributed its wonders to a deep, practical acquaintance with the powers of nature; the other to celestial or infernal agency. But both systems seem to have taken their origin in traditional accounts of early miracles—in attempts to investigate how such miracles were performed, and whether it were possible or not to imitate them. The theory of atoms held by the Epicureans appears to have been the basis of most magical speculations. It may be expressed somewhat after this manner: All changes in nature take place by the operation of atoms, and must *ultimately*, therefore, be effected by mechanical action. Wherever man can substitute artificial action of the same kind, he can produce the same effects as those of nature. It required, in the first place, a knowledge of the mode in which nature acted; and, secondly, the power of applying the same agencies. On the other hand, the spiritual or geotic (literally "terrestrial," and so *superstitious*) magic relied entirely on the powers of spiritual beings; it demanded no knowledge of nature, and rarely required any moral or intellectual preparation. Its works were understood to be purely miraculous; and those who practiced it claimed the wonder-working power only by means of mighty and unseen intelligences in obtaining communion with and authority over whom their science consisted" (*Imp. Bib. Dict.*, s. v.). As will be seen in the article MAGI, there were among the Egyptians, Babylonians, etc., classes who were expert in magical arts. We will refer to these before calling attention to the Scripture accounts.

1. Egypt. The god Thot, having pointed out the evil to men, gave to them at the same time the remedy. The magical arts, of which he was the repository, made him virtual master of the other gods. Their mystic names, their secret weaknesses, the perils they most feared, ceremonies by which they could be subdued, prayers which they must grant under penalty of misfortune or death, were all known to him. This wisdom, transmitted to his worshipers, gave them the same

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authority in heaven, earth, or the nether world. Thus, they could bind or loose Osiris, Sit, Anubis, or even Thot himself; send them forth, recall them, constrain them to work or fight for them.

Very naturally, this great power exposed the magicians to temptations, being often led to use it to the detriment of others, to satisfy spite, or gratify their grosser appetites. Many made a gain of their knowledge, putting it at the service of the ignorant who would pay for it. They pretended to be able to bring on sicknesses, deceptive or terrifying dreams, specters, constrain the wills of men, cause women to be victims of infatuation, etc. Magic was not supposed to be all powerful against destiny; thus, fate decreed that the man born on the twenty-seventh of Paophi would die of a snake bite, but magic might decide as to the year in which his death would occur. Still more efficacious were the arts of magic in combating the influences of secondary deities, the evil eye, and the spells of man. After expelling the hurtful deity it was necessary to restore the health of the victim, and thus the magician was naturally led to the study of medicine. Magic was also invoked against magic, and thus rivalry arose among magicians.

Among the officers of distinction in the royal household were the "masters of the secrets of heaven," those who see what is in the firmament, on the earth, and in hades; those who know all the charms of the soothsayers, prophets, or magicians. The laws of the seasons and the stars, propitious months, days, or hours, presented no mysteries to them, drawing, as they did, their inspiration from the magical books of the god Thot. They understood the art of curing the sick, interpreting dreams, invoking or obliging the gods to aid them, etc. The great lords themselves deigned to become initiated into the occult sciences, and were invested with these formidable powers; sorcery was not considered incompatible with royalty, and the magicians of Pharaoh often took Pharaoh himself as a pupil. The Egyptians thought "that everything that happened was owing to the action of some divinity. They believed, therefore, in the incessant intervention of the gods; and their magical literature is based on the notion of frightening one god by the terrors of a more powerful divinity, either by prayer placing a person under the protection of this divinity, or by the person actually assuming its name and authority. Sometimes threats are uttered against a god; or rather, as an Egyptian priest (Abammon by name) said, the *δαίμονες*, i. e., subordinate ministers of the gods" (Maspero, *Dawn of Civilization*, pp. 212, 281, 282; Renouf, *Religion of Ancient Egypt*, p. 219, sq.).

2. Chaldea. The Chaldeans believed that the operations of nature were not carried on under impersonal and unswerving laws, but by voluntary and rational agents, swayed by an inexorable fate against which they dared not rebel, but still free enough and powerful enough to avert by magic the decrees of destiny, or at least to retard their execution. "From this conception of things each subordinate science was obliged to make its investigations in two perfectly distinct regions; it had first to determine the material facts within its competence—such as the position of the stars, for instance, or the symptoms of a malady; it had then to discover the beings which revealed themselves through these material manifestations, their names and characters. When once it had obtained this information, and could lay its hand upon them, it could compel them to work on its behalf; science was thus nothing else than the application of magic to a particular class of phenomena. . . . Chaldea abounded with soothsayers (q. v.) and necromancers (q. v.) no less than with astrologers (q. v.), to whom the sick were confided, as expert in casting out demons and spirits. Consultations and medical treatment were, therefore, religious offices, in which were involved purifications, offerings, and a whole ritual of mysterious words and gestures. The use of magical words was often accompanied by remedies, which were for the most part grotesque and disgusting in their composition; (these) filled the possessing spirits with disgust, and became the means of relief owing to the invincible horror with which they inspired the persecuting demons. . . . The neighboring barbaric peoples were imbued with the same ideas as the Chaldeans regarding the constitution of the world and the nature of the laws which governed it. They lived likewise in perpetual fear of those invisible beings whose changeable and arbitrary will actuated all visible phenomena. . . . In the eyes of these barbarians, the Chaldeans seemed to be possessed of the very powers which they themselves lacked" (Maspero, *Dawn of Civ.*, p. 780, sq.).

3. Scripture Accounts. The earliest account of any magical proceedings recorded in Scripture is to be found in the history of Rachel (Gen. 31:19, 30, 32–35). This would seem to indicate the practice of magic in Padan-aram at that early time. The teraphim were consulted by the Israelites for oracular answers (Judg. 18:5, 6; Zech. 10:2). The only account of divining by teraphim is in the record of Nebuchadnezzar's advance against Jerusalem (Ezek. 21:19–22).

In Gen. 44:5, referring to the cup found in Benjamin's sack, we read: "Is not this it in which my lord drinketh, and whereby indeed he divineth?" (see CUP, 4). We cannot infer with certainty that Joseph actually adopted this superstitious practice. The intention of the statement may simply have been to represent the goblet as a sacred vessel, and Joseph as acquainted with the most secret thing (v. 15).

In the histories of Joseph and Moses the magicians are spoken of as a class. When Pharaoh's officers were troubled by their dreams, being in prison, they were at a loss for an interpreter. Before Joseph explained the dreams he disclaimed the power of interpreting save by the divine aid, saying, "(Do) not interpretations (belong) to God? Tell me (them), I pray you" (Gen. 40:8). In like manner, when Pharaoh had his two dreams, we find that he had recourse to those who professed to interpret dreams. Joseph, being sent for on the report of the chief of the cupbearers, was told by Pharaoh that he had heard that he could interpret a dream. From the expectations of the Egyptians and Joseph's disavowals, we see that the interpretation of dreams was a branch of the knowledge to which the ancient Egyptian magicians pretended.

The Bible narrative of the events immediately

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preceding the Exodus introduces the magicians. When the rod of Aaron was changed into a serpent, it is said that Pharaoh called his magicians, and "they also did in like manner with their enchantments" (Exod. 7:11). The same is said of their imitation of the first and second plague (7:22; 8:7). But when they attempted to imitate Moses in the plague of the lice, they were unsuccessful, for it is recorded that "the magicians did so with their enchantments to bring forth lice, but they could not" (8:18). Whether the magicians really did what they appeared to do, or only performed a clever trick, has been a question of much dispute. Some contend that they did produce the same sort of miracle as that wrought through Moses, and that this was through demoniacal influence. It would seem the writer's intention to intimate that the Egyptian magicians considered Moses to be one of their own profession—what he did, that they claimed to be able to do also—he worked by the same means, and only exceeded them in degree. And this was unquestionably the opinion of the king himself. That they could not produce lice seems to be conclusive proof against their having acted through supernatural agency, for why should demoniacal power stop there? They admitted that this plague was from Jehovah, and the next plague, that of boils, attacked them to their discomfiture.

Balaam (see Num. 22:6, sq.; Josh. 13:22) furnishes us another case of a man accustomed to use incantations; and it is evident that Balak believed, in common with the whole ancient world, in the real power and operation of the curses, anathemas, and incantations pronounced by priests, soothsayers, etc.

Saul attempted to obtain a knowledge of the future in ungodly ways, and commanded his servants to seek for a woman that had a familiar spirit; the mistress of a conjuring spirit with which the dead were conjured up for the purpose of making inquiry concerning the future (see NECROMANCY, below). The supernatural terror with which the account is full cannot however be proved to be due to this art; for it has always been held by sober critics that the appearing of Samuel was permitted for the purpose of declaring the doom of Saul, and not that it was caused by the witch's incantations. The witch is no more than a bystander after the first; she sees Samuel, and that is all.

The prophets, through their condemnation of them, tell us that magical practices prevailed among the Hebrews in the later days of the two kingdoms. Isaiah (2:6) says that the people were "soothsayers like the Philistines," understood by Delitzsch (*Com.*, in loc.) to mean "cloud-gatherers," or "storm-raisers." In another place (8:19) he reproves the people for seeking those "that have familiar spirits, and wizards that peep" (R. V. "chirp") and mutter; while in 47:12, 13, the magic of Babylon is characterized by the prominence given to astrology. Micah (3:5–7) refers to the prevalence of divination among those who were such pretended prophets as the opponents of Jeremiah, not avowed prophets of idols as Ahab's seem to have been.

Jeremiah was constantly opposed by false prophets, who pretended to speak in the name of the Lord, saying that they had dreamt, when they told false visions, and who practiced various magical arts (Jer. 14:14; 23:25, sq.; 27:9, 10).

From Ezekiel (8:7–12) we learn that fetishism was among the idolatries which the Hebrews, in the latest days of the kingdom of Judah, had adopted from their neighbors. The passage (13:18) is thought by some to refer to the making of amulets; while others believe that it is figurative of hiding the truth. See KERCHIEF.

Daniel, when taken captive, was instructed in the learning of the Chaldeans, and placed among the wise men of Babylon (2:18), by whom we are to understand the magi, for the term is used as including magicians, sorcerers, enchanters, astrologers, and Chaldeans, the last being apparently the most important class (2:2, 4, sq.; comp. 1:20). As in other cases the true prophet was put to the test with the magicians, and he succeeded where they utterly failed.

After the captivity it is probable that the Jews gradually abandoned the practice of magic. Zechariah speaks indeed of the deceit of teraphim and diviners (10:2), and foretells a time when the very names of idols should be forgotten and false prophets have virtually ceased (13:1–4), yet in neither case does it seem certain that he is alluding to the usages of his own day. In the Apocrypha we find indications that in the later centuries preceding the Christian era magic was no longer practiced by educated Jews.

In the New Testament we read very little of magic. Philip the deacon found in Samaria Simon, a famous magician, known as SIMON MAGUS (q. v.), who, while having great power with the people, is not said to have been able to work wonders. At Paphos, Elymas, a Jewish sorcerer and false prophet, was struck blind for a time at the word of Paul (Acts 13:6–12); while at Ephesus, certain Jewish exorcists, signally failing in their endeavor to cast out demons, abandoned their practice of the magical arts. We have also the remarkable case of Paul casting out the "spirit of divination" from a damsel who "brought her masters much gain by foretelling" (Acts 16:16–18). "Our examination of the various notices of magic in the Bible gives us this general result: They do not, as far as we can understand, once state positively that any but illusive results were produced by magical rites. They therefore afford no evidence that man can gain supernatural powers to use at his will."

4. Magic Forbidden. The law contains very distinct prohibitions of all magical arts. Besides several passages condemning them, in one place there is a specification which is so full that it seems evident that its object is to include every kind of magical art. The Israelites are commanded in the place referred to not to learn the abominations of the peoples of the promised land. Then follows this prohibition: "There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that uses divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer" (Deut. 18:10, 11). It is added that these are

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abominations, and that because of them the Canaanites were driven out from before the Israelites.

5. Various Forms. As stated in article DIVINATION (q. v.), there were forms of ascertaining the divine will, and future events which were taken in a good sense, and, therefore, not forbidden. Two other classes of divination are mentioned in Scripture—those forbidden and those without special sanction or reprobation. We group these together for greater convenience in the study of the subject:

(1) **Astrologer** (Heb. and Chald. אַשָּׁף, *ash-shawf'*, an *enchanter*, Dan. 1:20; 2:2, 10, 27; 4:7; 5:7, 11, 15), one who professed to foretell future events by the appearance of the stars; a forecaster of nativities, horoscopes, and thus determined the fate of men from the position and movement of the stars at the time of their birth. Among the Egyptians the days were supposed to have special virtues, "which it was necessary for man to know if he wished to profit by the advantages, or escape the perils which they possessed for him." Among the Chaldeans astronomy was considered as "the mistress of the world; taught secretly in the temples, its adepts—at least those who passed through the regular curriculum of study which it required—became almost a distinct class in society. The occupation was a lucrative one, and its accomplished professors had numerous rivals whose educational antecedents were unknown, but who excited the envy of the experts in their trading upon the credulity of the people. These quacks went about the country drawing up horoscopes and arranging schemes of birthday prognostications, of which the majority were without any authentic warranty" (Maspero, *Dawn of Civ.*).

(2) **Belomancy,** or divination by arrows. It is said of the king of Babylon, "he made his arrows bright" (Ezek. 21:21), more strictly, the quiver with the arrows. On this practice itself Jerome writes: "He consults the oracle according to the custom of his nation, putting his arrows into a quiver, and mixing them together, with the names of individuals inscribed or stamped upon them, to see whose arrow will come out, and which state shall be first attacked." In this case Jerusalem was the ill-fated object of this divination, as we learn from the next verse, "At his right hand was the divination for Jerusalem." The arrow lot of the ancient Greeks was similar to this; also that of the ancient Arabs. Another kind of arrow lot was by shooting. Three suitors of an Eastern princess decided their claims by shooting each an arrow inscribed with his own name. The arrow taking the longest flight indicated the name of the successful competitor. This sort of divination is not to be confounded with the arrow shot by Jonathan, which was an understood sign; nor the shooting of the arrows by Joash, king of Israel, at the command of the prophet, in which we have a symbolical prophecy.

(3) **The Chaldeans.** Among others consulted by the king of Babylon respecting his dream were the Chaldeans. Among an Aramaic people the priests in a stricter sense were called Chaldeans, from the fact of the ancient supremacy of the Chaldean people in Babylonia. These Chaldeans sought their greatest glory in the study of astrology, and also possessed the knowledge of divination from omens, of expounding of dreams and prodigies, and of skilfully casting horoscopes (Keil, *Com.* on Dan. 2:2).

(4) **Charm** (Heb. לָחַשׁ, *law-khash'*, to *whisper*), a word used to express *serpent charming* (Psa. 58:5; Jer. 8:17; Eccles. 10:11). "In the first of these passages *lawkhash* occurs in connection with *kheh'ber* (Heb. חֶבֶר, a *confederacy*, i. e., with the spirits of the other world), which is rendered in the same manner and has a similar meaning. It is certain that from time immemorial certain people of the East have exercised remarkable power over even the most poisonous of serpents" (see SERPENT CHARMER). The "charmer" mentioned in Deut. 18:11 (Heb. חֹבֵר, *kheh'-ber*) is one who pronounced a ban, probably referring to the custom of binding or banning by magical knots. Another reference to charmer is found in Isa. 19:3 (Heb. הָאֹבְנִים, *haw-ob-neem'*, *mutterers*), and is thought to refer to ventriloquists.

(5) **Divination, diviners.** Generally speaking, "divination differs from prophecy in that the one is a human device while the other is a divine gift—the one an unwarranted prying into the future by means of magical arts, superstitious incantations, or natural signs, arbitrarily interpreted; the other a partially disclosed insight into the future by the supernatural aid of Him who sees the end from the beginning" (*Imp. Dict.*, s. v.). In Scripture the diviners were *false* prophets, and divination was allied to witchcraft and idolatry (Deut. 18:10, 18; Josh. 13:22; Jer. 27:9, etc.).

(6) **Dreams, divination by.** The Hebrews, along with other orientals, greatly regarded dreams, and applied for their interpretation to those who undertook to explain them. Such diviners were called *oneirocritics* and the art itself *oneiromancy*. Dreams were looked upon from the earliest antiquity as premonitions from their idol gods to future events. Opposed to this was the command of Jehovah forbidding his people from observing dreams and from consulting expliners of them. Those who pretended to have prophetic dreams and to foretell future events, even though what they foretold came to pass, if they had any tendency to promote idolatry, were put to death (Deut. 13:1–4). "In opposition to the word of God no prophets were to be received, although they rained signs and wonders—not even an angel from heaven" (Gal. 1:8).

(7) **Enchantment.** The rendering in the A. V. of several Hebrew words: (1) *Naw-khash'* (נָחַשׁ), to *whisper*, a spell, hence to practice divination in general (Lev. 19:26; Num. 23:23; 24:1; Deut. 18:10; 2 Kings 17:17; 21:6); (2) *Law-khash'* (לָחַשׁ, Eccles. 10:11), *incantation* (see No. 12), (3) *Loot* (לוּט), literally to *muffle up*, hence to use magic arts (Exod. 7:11, 12; 8:7, 18); (4) *Aw-nan'* (עָנַן), to *cover* with a cloud), hence to practice sorcery (Jer. 27:9); (5) *hhaw-bar'* (חָבַר), to *bind*, i. e., with a spell, to *charm* (Isa. 47:9, 12).

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(8) Exorcist (Gr. *ἐξορκιστής*, *ex-or-kis-tace'*, *one who exacts an oath*), one who employs a formula of conjuration for expelling demons (Acts 19:13). "The use of the term exorcists in this passage, as the designation of a well-known class of persons to which the individuals mentioned belonged, confirms what we know from other sources as to the common practice of exorcism among the Jews." Among all the references to exorcism, as practiced by the Jews, in the New Testament (Matt. 12:27; Mark 9:38; Luke 9:49, 50), we find only one instance which affords any clew to the means employed (Acts 19:13). In this passage it is said that "certain of the vagabond Jews, exorcists, took upon them to call over" a demoniac "the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth." See DEMON.

(9) Familiar spirits, consulter with. See NECROMANCER, below.

(10) Idolomancy, i. e., consulting with images, literally *teraphim*. These household gods of the Shemitic nations are often mentioned in the Old Testament from the time of Laban (Gen. 31:19). They were wooden images (1 Sam. 19:13) consulted as "idols," from which the excited worshipers fancied that they received oracular responses (Ezek. 21:21; Zech. 10:2).

(11) Magician, a general term including all those who worked wonders beyond the ordinary powers of man. See head of this article.

(12) Necromancer (Heb. דֹּרֵשׁ אֶל־הַמֵּתִים, *one who inquires of the dead*), one who pretends to be able by incantations to call up the dead to consult them respecting things unknown to the living. A few, such as Cicero (*Tusc.*, i, 16, 37), scouted the idea, but the practice held its ground in pagan and even Christian lands until the present. The Eastern magi were especially famed for necromantic skill. The necromancer was supposed to be the possessor of a conjuring spirit, i. e., of a spirit with which the dead were conjured up, for the purpose of making inquiry concerning the future (see Lev. 19:31). Such a person was the witch of Endor, to whose incantations the shade of Samuel responded (see SAUL). It is evident from her exclamation that she was surprised at this appearance, and that she was not really able to conjure up departed spirits or persons who had died. The familiar spirit (Heb. אוֹב, *obe*, a leathern *bottle*), was supposed to be granted to the necromancer as a servant or attendant, and bound to him by the ties or obligations of witchcraft. To the spirits of the departed thus evoked the necromancer lent a low, soft, almost whispering voice (Isa. 8:19; comp. 19:3), as seemed natural for such shades. It is not certain that these mutterings and whisperings were produced by ventriloquism, although this may be the case, as ventriloquism was one of the arts of ancient jugglers. "In most parts of Greece necromancy was practiced by priests or consecrated persons in the temples: in Thessaly it was the profession of a distinct class of persons called Psychagogoi (evokers of spirits)." Necromancy was forbidden to the Israelites as a heathen superstition (Lev. 19:31), and they who disobeyed were threatened with death (Lev. 20:6; Deut. 8:11). Still it found its way among them, especially when idolaters occupied the throne (2 Kings 21:6; 2 Chron. 33:6; Isa. 8:19; 29:4; comp. 19:3, where the Egyptian enchantments are mentioned).

(13) Prognosticators (Heb. מוֹדִיעִים לְחֳדָשִׁים, *making known as to the months*) are mentioned in Isa. 47:13, where the prophet is enumerating the astrological superstitions of the Chaldeans. See ASTROLOGY.

(14) Rabdomancy (Gr. *ῥάβδος*, *hrab'-dos*, a *staff*, and *μαντεία*, *man-ti'-ah*, *divination*), divination by rods. Cyril of Alexandria calls this an invention of the Chaldeans, and describes it as consisting in this, that two rods were held upright, and then allowed to fall while forms of incantation were being uttered; and the oracle was inferred by the way in which they fell, whether forward or backward, to the right or to the left. This custom is referred to in the passage, "And their staff declareth unto them" (Hos. 4:12), as an evidence of the tendency of Israel to idolatry.

(15) Soothsayer, soothsaying, the rendering of several Hebrew and Greek words: (1) *Kaw-sam'* (קָסַם), to *distribute, determine by lot* (Josh. 13:22), where Balaam is so called; (2) *Aw-nan'* (עָנַן), to *act covertly*. In Isa. 2:6, Mic. 5:12, soothsayers are supposed to mean "diviners of the clouds," the word used of the Chaldean diviners who studied the clouds; (3) *Ghez-ar'* (גָּזַר), to *quarry, determine* (Dan. 2:27; 4:7; 5:7, 11), is applied to Chaldean astrologers, "who by casting nativities and by various arts of computing and divining, foretold the fortunes and destinies of individuals" (Gesenius, *Heb. Lex.*).

(16) Sorcery (Heb. from כָּשַׁף, *kaw-shaf'*, to *whisper;* Gr. *μαγεία*, *mag-i'-ah*, Acts 8:11; *φαρμακεία*, *far-mak-i'-ah*, *medication*). A sorcerer was one who professed to tell the lot of others, to have power with evil spirits (Isa. 47:9, 12; Dan. 2:2), and was severely denounced (Mal. 3:5; Rev. 21:8; 22:15). This art was also practiced in connection with pharmacy, the mixing of drugs and medical compounds (Rev. 9:21; 18:23).

(17) Splanchnomancy, divination by inspection of entrails, was practiced in Rome by the Etrurian soothsayers, and frequently referred to by Greek and Latin writers. Cicero (*De Divin.*, ii, 15) mentions the importance of the *liver* in divination of this kind. One example of this is contained in Scripture (Ezek. 21:21), where it is said that the king of Babylon "looked in the liver," when he came to the "parting of the way," to decide as to his future course.

(18) Stargazer (Heb. חוֹזֵה, *kho-zeh'*, *beholder*, and כּוֹכָב, *ko-kawb'*, *star*), one who pretends to foretell what will happen by observing the stars (Isa. 47:13). See ASTROLOGY, above.

(19) Witch, witchcraft, generally the rendering of the same original words translated "sorcery," "sorcerer" (see above). In 1 Sam. 15:23 it is the rendering of the Heb. קֶסֶם, *keh'-sem*, *lot*, and is the pretended divination in connection with the worship of idolatrous and demoniacal powers.

(20) Wizard (Heb. יִדְּעֹנִי, *yid-deh-o-nee'*, a *knowing* one), a term denoting a person pretending to be

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wise; but the term is usually employed as the masculine of witch. A wizard might employ any of the magical arts (Lev. 19:31; 20:27; 1 Sam. 28:3, 9), and the Israelites were forbidden to consult any such (Deut. 18:11).

MAGISTRATE, the rendering in the A. V. of several Hebrew and Greek words, and referring to a public civil officer. Among the Hebrews, Greeks, and Romans the corresponding term had a much wider signification than the term magistrate with us.

1. "There was no magistrate in the land" (Judg. 18:7) would be better rendered "no one who seized the government to himself," etc.

2. "Magistrates and judges" (Ezra 7:25) ought to be rendered "judges and rulers."

3. *Ar'-khone* (Gr. ἄρχων, *first*), rendered *magistrate* (Luke 12:58), signifies *one first in power*. Similar in derivation and meaning is *ar-khay'* (Gr. ἀρχή, Luke 12:11, "*magistrates*;" Tit. 3:1, "principalities"). *Arkhone* is used of the Messiah as "the prince of the kings of the earth" (Rev. 1:5), and of Moses as the judge and leader of the Israelites. It is spoken of magistrates of any kind, e. g., the high priest (Acts 23:5); of civil judges (Acts 16:19); a ruler of the synagogue (Matt. 9: 18, 23; Mark 5:22; Luke 8:41); persons of influence among the sects at Jerusalem, who were also members of the Sanhedrin (Luke 14:1; 18:18; 23: 13, 35; 24:20, etc.); of Satan, the *prince* of the fallen angels (Matt. 9:34; Mark 3:22; Luke 11:15; John 12:31; Eph. 2:2, etc.).

4. *Strat-ay-gos'* (Gr. στρατηγός, *general*), properly signifies the *leader of an army, commander;* but in the New Testament a *civic commander* (Acts 16: 20, 22, 35, 36, 38; Tit. 3:1). In Roman colonies and municipal towns the chief magistrates were usually two in number (called *duumviri*). These had the power of administering justice in the less important cases. See ISRAEL, CONSTITUTION OF.

MAGNIFICAL. See GLOSSARY.

MAGNIFY. See GLOSSARY.

MA'GOG (Heb. מָגוֹג, *maw-gogue'*, *region of Gog*) is mentioned in Gen. 10:2; 1 Chron. 1:5, as the second son of Japhet, but understood by some to be the name of a people. Sayce (*Higher Crit.*, etc., p. 125) says "Magog is associated with Gomer in Genesis, with Gog also in Ezekiel (38:2; 39:6). Gog is described by the prophet as belonging to 'the land of Magog,' the situation of which is defined by its proximity to 'the isles' of the Ægean. It is clear that Lydia is meant, and that by Magog we must understand 'the land of Gog.' Whatever be the explanation, Magog was not the only country we know of in the name of which the initial *Ma* appears as a separable prefix."

MA'GOR-MIS'SABIB (Heb. מָגוֹר מִסָּבִיב, *maw-gore' mis-saw-beeb'*, *terror round about*), the name given by Jeremiah to PASHUR (q. v.), emblematical of his fate (Jer. 20:3–6).

MAG'PIASH (Heb. מַגְפִּיעָשׁ, *mag-pee-awsh'*, *moth-killer*), one of the chief Israelites who joined the covenant made by Nehemiah (Neh. 10:20), B. C. 445.

MAHA'LAH (1 Chron. 7:18). See MAHLAH, No. 2.

MAHA'LALEEL (Heb. מַהֲלַלְאֵל, *mah-hal-al-ale'*, *praise of God*).

1. The son of the patriarch Cainan, the grandson of Seth. Born when his father was seventy years of age, he himself became the father of Jared at the age of sixty-five, and died when he was eight hundred and ninety-five years old (Gen. 5: 12–17; 1 Chron. 1:2; Luke 3:37), in which passage the name is Anglicized Maleleel.

2. An Israelite of the tribe of Judah and family of Perez (Pharez), and ancestor of Athaiah, who resided in Jerusalem after the captivity (Neh. 11:4), B. C. before 536.

MA'HALATH (Heb. מָחֲלַת, *makh-al-ath'*, *sickness*).

1. The daughter of Ishmael and third wife of Esau (Gen. 28:9; 36:3; in the latter passage called *Bashemath*).

2. The granddaughter of David, daughter of Jerimoth, and wife of Rehoboam (2 Chron. 11:18), B. C. 934.

3. Part of title of Psalms 53 and 88. See MUSICAL TERMS.

MA'HALI (Exod. 6:19). See MAHLI.

MAHANA'IM (Heb. מַחֲנַיִם, *makh-an-ah'-yim*, *double camp*, or *double host*, was so called because the host of God joined that of Jacob as a safeguard), a place beyond the Jordan, north of the brook Jabbok, where the angels of God appeared to Jacob (Gen. 32:1, 2). The name was afterward given to the town then existing, or afterward founded, in the neighborhood. It was on the boundary of Gad and Manasseh, as well as of Bashan (Josh. 13:26, 30), and was a city of the Levites (Josh. 21:38; 1 Chron. 6:80). Here Ishbosheth reigned and was assassinated (2 Sam. 2:8, 12; 4:5–8). Many years after David repaired to Mahanaim, and was entertained by Barzillai (2 Sam. 17:24, 27; 1 Kings 2:8). Near this appears to have been fought the battle between the forces of David and Absalom (2 Sam., ch. 18). It was named as the station of one of the twelve officers who had charge, in monthly rotation, of the provisions for Solomon's establishment (1 Kings 4:14). It has not been positively identified, but it may be that it is represented by a ruined site under the name of *Maneh*.

MA'HANEH-DAN (Heb. מַחֲנֵה־דָן, *makh-an-ay'-dawn*, *camp of Dan;* R.V. "Mahaneh-dan"), a place at which six hundred Danites once encamped before the capture of Laish (Judg. 18: 11–13). It was "behind," i. e., west of Kirjath-jearim; and was called "Dan after the name of their father" (18:29).

MAHAR'AI (Heb. מַהְרַי, *mah-har-ah'ee*, *hasty*), the Netophathite who was one of David's mighty men (2 Sam. 23:28; 1 Chron. 11:30), and was appointed captain, for the tenth month, of a contingent of twenty-four thousand men (1 Chron. 27:13), B. C. about 960.

MA'HATH (Heb. מַחַת, *makh'-ath*, *erasure*).

1. A Kohathite, son of Amasai and father of Elkanah, in the ancestry of Heman (1 Chron. 6: 35), B. C. before 1000.

2. Another Kohathite, who, with his brother

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Levites, took part in the restoration of the temple under Hezekiah (2 Chron. 29:12), and was afterward appointed one of the overseers of the sacred offerings (31:13), B. C. 719.

MA'HAVITE (Heb. מַחֲוִים, *makh-av-eem'*, *reviving*), apparently a patrial designation of Eliel, one of David's guard (1 Chron. 11:46). As no place or person *Mahavah*, or *Mahavai*, is anywhere else alluded to from which the title could have been derived, a corruption in the text is supposed. Bertheaw suggests that it should read, "he of Mahanaim."

MAHA'ZIOTH (Heb. מַחֲזִיאוֹת, *makh-az-eeoth'*, *visions*), one of the fourteen sons of Heman the Levite (1 Chron. 25:4), and appointed by lot leader of the twenty-third division of temple musicians (v. 30), B. C. before 960.

MA'HER-SHAL'AL-HASH'-BAZ (Heb. מַהֵר שָׁלָל חָשׁ בַּז, *mah-hare'shaw-lawl' khawsh-baz*, *he hastens* to the *spoil*) are words which Isaiah was commanded to write upon a tablet, and afterward to give as a symbolical name to a son to be born to him (Isa 8:1, 3).

MAH'LAH (Heb. מַחְלָה, *makh-law'*, *disease*).

1. The eldest of the five daughters of Zelophehad, of the tribe of Manasseh, who married among their kindred, and so kept their inheritance (Num. 26:33; 27:1; 36:11; Josh. 17:3), B. C. 1171.

2. Given in the A. V. Mahalah, as the name of a child, whether son or daughter is uncertain, of Hamoleketh, the sister of Gilead, a Manassite (1 Chron. 7:18).

MAH'LI (Heb. מַחְלִי, *makh-lee'*, *sickly*).

1. The eldest son of Merari and grandson of Levi (Exod. 6:19, A. V. *Mahali;* Num. 3:20; 1 Chron. 6:19; 23:21; 24:26; Ezra 8:18). He had three sons, named Libni (1 Chron. 6:29), Eleazar, and Kish (23:21; 24:28), and his descendants were called *Mahlites* (Num. 3:33; 26:58).

2. A son of Mushi, a son of Merari, and therefore nephew of the preceding (1 Chron. 23:23; 24:30). He had a son, Shamar (6:47), B. C. before 1210.

MAH'LITE (Heb. מַחְלִי, *makh-lee'*), a descendant of MAHLI (q. v.), the son of Merari (Num. 3:33; 26:58).

MAH'LON (Heb. מַחְלוֹן, *makh-lone'*, *sickly*), the elder of the two sons of Elimelech the Bethlehemite and Naomi. Having removed to Moab with their parents, Mahlon married Ruth the Moabitess, and died without issue (Ruth 1:2, 5; 4:9, 10), B. C. before 1070.

MA'HOL (Heb. מָחוֹל, *maw-khole'*, a *dance*), a person who seems to have been the father of Heman, Chalcol, and Darda, men renowned for their wisdom before the time of Solomon (1 Kings 4:31). If these are the same as those given (1 Chron. 2:6) as the sons of Zerah, the word must be taken, as elsewhere, to denote simply their pursuit as musical composers, an art ever connected with dancing.

MAID, MAIDEN, the rendering of several Hebrew and Greek words, differing in meaning beyond the mere matter of sex:

1. *Nek-ay-baw'* (Heb. נְקֵבָה, Lev. 12:5 only, a *maid child*), a female from the sexual form. Similar in meaning is *nah-ar-aw'* (Heb. נַעֲרָה, 2 Kings 5:2, 4; Ezra 2:4, 9, 13; Prov. 9:23), corresponding to *pahee-dis'-kay* (Gr. παιδίσκη, Mark 14:66; Luke 22:56), a *girl* from infancy to adolescence.

2. *Beth-oo-law'* (Heb. בְּתוּלָה, Exod. 22:16; Judg. 19:24; Job 31:1; Psa. 78:63; Jer. 2:32; 51:22), a *virgin*, from the idea of *separation*. Similarly *al-maw'* (Heb. עַלְמָה, *veiled*, *kept* out of *sight*, Exod. 2:8).

3. *Aw-maw'* (Heb. אָמָה, Gen. 30:3; Exod. 21:20; Lev. 25:6, etc.); *shif-khaw'* (Heb. שִׁפְחָה, Gen. 30:7, sq.; Psa. 123:2; Isa. 24:2), a *maidservant*.

MAIL, COAT OF. See ARMOR.

MAIMED (from Heb. חָרַץ, *khaw'-rats*, to *wound*, Lev. 22:22; Gr. κυλλός, *kool-los'*, *rocking* about. Matt. 15:30, 31; 18:8; Mark 9:43; ἀνάπηρος, *an-ap'-ay-ros*, *crippled*, Luke 14:13, 21), deprived by violence of some necessary member. Such sacrifices were not allowed to be offered (see LAME, SACRIFICES).

MAINSAIL. See SHIP.

MA'KAZ (Heb. מָקֵץ, *maw-kats'*, *end*, *boundary*), one of the places in the district under the supervision of "the son of Dekar" (1 Kings 4:9), one of Solomon's purveyors. Its situation is unknown.

MAKER (Heb. עָשָׂה, *aw-saw'*, to *make* in the widest sense; once only, in Job 36:3, פָּעַל, *paw-al'*, to *do* and so *make;* also יָצַר, *yaw-tsar'*, to *mold*), a term usually applied to God as creator (Job 4:17; 36:3; Psa. 95:6; Prov. 22:2; Isa. 17:7, etc.; Hos. 8:14). It is used of *man* in Isa. 22:11 and Hab. 2:18. The expression "And the strong shall be as tow, and the *maker* of it as a spark" (Isa. 1:31), has a better reading in the margin and the R. V., "and his *work* as a spark." The meaning seems to be "that the fire of judgment need not come from without. Sin carries the fire of indignation within itself, and an idol is, as it were, an idolater's sin embodied and exposed to the light of day" (Delitzsch, *Com.*, in loc.).

MAKHE'LOTH (Heb. מַקְהֵלֹת, *mak-hay-loth'*, *assemblies*), the twenty-sixth station of Israel in the wilderness, between Haradah and Tahath (Num. 33:25, 26); present location unknown.

MAKKE'DAH (Heb. מַקֵּדָה, *mak-kay-daw'*, *herdsman's place*), a royal Canaanite city in the low country of Judah (Josh. 12:16), located near the place at which Joshua put to death five kings who had fought against Israel (Josh. 10:10–29). It was afterward assigned to Judah (15:41). George Smith identifies this place with *el-Mughâr*, "the caves," to the southwest of Ekron, yet admits it as doubtful.

MAK'TESH (Heb. מַכְתֵּשׁ, *mak-taysh'*, *mortar*), a peculiar mortar-shaped valley, generally supposed to have been the Tyropean Valley. Ewald thinks it to have been that part of the city of Jerusalem known as the Phœnician quarter (Zeph. 1:11).

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MAL'ACHI (Heb. מַלְאָכִי, *mal-aw-kee'*, *messenger*), the last both of the minor prophets and Old Testament writers (Mal. 1:1). The circumstances of Malachi's life are unknown, only as they may be inferred by his prophecies. He seems to have been contemporary with Nehemiah, if we may judge from the agreement found between them in the reproof administered for the marriage of Gentile wives (comp. 2:11, sq., with Neh. 13: 23, sq.) and negligent payment of tithes (Mal. 3: 8–10 with Neh. 13:10–14), B. C. 432. See BIBLE, BOOKS OF.

MAL'CHAM (Heb. מַלְכָּם, *mal-kawm'*, *their king*).

1. A Benjamite, and fourth named of the seven sons of Shaharaim by his wife Hodesh (1 Chron. 8:9).

2. A false god (Zeph. 1:5). See GODS, FALSE.

MALCHI'AH, or **MALCHI'JAH** (Heb. מַלְכִּיָּה, *mal-kee-yaw'*, and מַלְכִּיָּהוּ, *mal-kee-yaw'-hoo*, *Jehovah's king*).

1. A Gershonite Levite in the ancestry of Asaph (1 Chron. 6:40).

2. A priest, the father of *Pashur* (1 Chron. 9: 12; Jer. 21:1; in other passages "Malchijah," Neh. 11:12; Jer. 38:1), B. C. before 589.

3. The head of the fifth division of the sons of Aaron as arranged by David (1 Chron. 24:9, Malchijah), B. C. before 960.

4. An Israelite, formerly resident (or descendant) of Parosh, who put away his Gentile wife after the captivity (Ezra 10:25), B. C. 456.

5. Another Israelite of the same place (or parentage) who did the same (Ezra 10:25, "Malchijah"), B. C. 456.

6. A Jew of the family (or town) of Harim who divorced his Gentile wife (Ezra 10:31), B. C. 456. He also assisted in repairing the walls of Jerusalem (Neh. 3:11, A. V. "Malchijah"), B. C. 445.

7. The son of Rechab, the ruler of part of Bethhaccerem, who repaired the dung gate of Jerusalem under Nehemiah (Neh. 3:14), B. C. 445.

8. The "goldsmith's son" who assisted in repairing the walls of Jerusalem (Neh. 3:31), B. C. about 445.

9. One of those who stood by Ezra when he read the book of the law to the people (Neh. 8:4), B. C. about 445.

10. One of the priests who subscribed the sacred covenant with Nehemiah (Neh. 10:3, A. V. "Milchijah"), B. C. 445.

11. One of the priests appointed, probably as singers, to assist in celebrating the completion of the walls of Jerusalem (Neh. 12:42, A. V. "Malchijah"), B. C. 445.

MAL'CHIEL (Heb. מַלְכִּיאֵל, *mal-kee-ale'*, *God's king*, i. e., *appointed by him*), the younger son of Beriah, the son of Asher (Gen. 46:17), B. C. about 2000. His descendants were called Malchielites (Num. 26:45), and he himself was the "father" (founder) of Birzavith (1 Chron. 7:31).

MAL'CHIELITE (Heb. מַלְכִּיאֵלִי, *mal-kee-ay-lee'*), a descendant of MALCHIEL (Num. 26:45).

MALCHI'RAM (Heb. מַלְכִּירָם, *mal-kee-rawm'*, *king of height*, i. e., *exaltation*), the second son of King Jeconiah (Jehoiachin), born to him during his captivity (1 Chron. 3:18), B. C. after 597. See 2 Kings 24:12.

MAL'CHI-SHU'A (Heb. מַלְכִּישׁוּעַ, *mal-kee-shoo'-ah*, *king of wealth*), one of the four sons of Saul, probably by Ahinoam (1 Sam. 14:49; 1 Chron. 8:33; 9:39). He was slain, with his father, at the battle of Gilboa (1 Sam. 31:2; 1 Chron. 10:2), B. C. 1000.

MAL'CHUS (Gr. Μάλχος, *mal'-khos*; from Heb. מֶלֶךְ, *meh'-lek*, *king*), the servant of the high priest whose ear was cut off by Peter at the arrest of Jesus in the garden of Gethsemane (John 18: 10). Caiaphas is doubtless the high priest intended, for John, who was personally acquainted with him (John 18:15), is the only evangelist who gives the name of Malchus.

MALE (Heb. זָכָר, *zaw-kawr'*, *remembered*). This term was applied to male children as being the more worthy sex. The estimation in which such were held is shown by numerous passages in the Scriptures.

MALEFACTOR, the rendering of two Greek words (κακοποιός, *kak-op-oy-os'*, John 18:30; *evildoers* in 1 Pet. 2:12, 14; 3:16; 4:15; and κακοῦργος, *kak-oor'-gos*, Luke 23:32, sq.; *evildoer* in 2 Tim. 2: 9). By the term malefactor is not meant, strictly speaking, thieves or robbers, but rebels or insurgents. The persons mentioned in the Gospels were, no doubt, men who had taken up arms on a principle of resistance to Roman oppression, and especially to the payment of tribute money. Though professedly opposed to the Romans only, yet, when engaged in their unlawful courses, it made less difference between Romans and Jews than they at first set out with doing (Bloomfield, *New Testament*, on Luke 23:32).

MALE'LEEL (Luke 3:37). See MAHALALEEL.

MALICE (Gr. κακία, *kak-ee'-ah*, *badness*, 1 Cor. 5:8; 14:20; Eph. 4:31; Col. 3:8; Tit. 3:3; 1 Pet. 2:1; *maliciousness*, Rom. 1:29; 1 Pet. 2:16; *malicious*, from Gr. πονηρός, *pon-ay-ros'*, *hurtful*, 3 John 10). Of these two Greek words the former denotes rather the vicious disposition, and the latter the active exercise of the same. Another kindred word is *malignity* (Gr. κακοήθεια, *kak-ŏ-ay'-thi-ah*, *bad character*, only in Rom. 1:29), given by Paul in his long list of Gentile sins. Aristotle defines it as "taking all things in the evil part" (*Rhet.*, ii, 13); and the Geneva version of the Scriptures so renders it. It is "that peculiar form of evil which manifests itself in a malignant interpretation of the actions of others, an attributing of them all to the worst motive" (Trench, *Gr. Syn.*, xi).

MALIGNITY (Gr. κακοήθεια, *kak-ŏ-ay'-thi-ah*), bad character, depravity of heart; used in Rom. 1:29 for *malignant subtlety*, *malicious craftiness*.

MAL'LOTHI (Heb. מַלּוֹתִי, *mal-lo'-thee*, *I have talked*, i. e., *loquaciousness*), one of the sons of Heman (1 Chron. 25:4), and appointed by David head of the nineteenth division of temple musicians (25:26), B. C. before 960.

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MALLOWS. See VEGETABLE KINGDOM.

MAL'LUCH (Heb. מַלּוּךְ, *mal-luke'*, *reigning*, or *counselor*).

1. A Levite of the family of Merari, and an ancestor of Ethan the musician (1 Chron. 6:44).

2. One of the descendants (or residents) of Bani, who divorced his Gentile wife after the return to Jerusalem (Ezra 10:29), B. C. 456.

3. A Jew of the family of Harim who put away his Gentile wife after the captivity (Ezra 10:32), B. C. 456.

4. One of the priests who sealed the covenant made by Nehemiah and the people to serve Jehovah (Neh. 10:4), B. C. 445. The associated names would seem to indicate that he is the same with one of those who returned with Zerubbabel from Babylon (Neh. 12:2), B. C. 536.

5. One of the "chief of the people" who subscribed the covenant made by Nehemiah (Neh. 10:27), B. C. 445.

MAMMON (Gr. μαμωνᾶς, *mam-mo-nas'*, *what is trusted in*), a term signifying *riches* (Luke 16:9, 11), but personified and spoken of as opposed to God (Matt. 6:24; Luke 16:13). The expression "make to yourselves friends of the mammon of unrighteousness," etc., is interpreted as follows by Godet (*Com.*, Luke 16:13): "Instead of hoarding up or enjoying, hasten to make for yourselves, with the goods of another (God's), personal friends, who shall then be bound to you by gratitude, and share with you their well-being." According to Meyer and Ewald the "friends" are the angels, but Godet prefers to understand them as "men who have been succored by one on earth."

MAM'RE (Heb. מַמְרֵא, *mam-ray*, *lusty*).

1. The Amorite who, with his brothers Aner and Eschol, was a confederate of Abraham (Gen. 14:13, 24), B. C. about 2250.

2. The name of Abraham's dwelling place, near Hebron (Gen. 23:17, 19; 35:27, R. V. "the oaks of Mamre"—marg. "terebinths"). Here Abraham entertained three angels, and was promised a son (Gen. 18:1, 10, 14). The cave of Machpelah lay "before, probably to the east of the grove of Mamre" (Gen. 23:17, 19; 25:9; 49:30, 50:13).

MAN, MEN, the rendering of fourteen Hebrew and seven Greek words. In some cases *man* is used in the sense of an *individual* without respect to sex. Thus it is the rendering of the Gr. μηδείς (*may-dice'*, *not one*, Matt. 16:20; 17:9; Luke 10:4, etc.; of οὐδείς, *oo-dice'*, *none*, *nobody*, Matt. 11:27; Mark 3:27; Luke 8:51, etc.; of τίς, (*tis*, *some one* or *any*, Matt. 24:4; John 3:5; Acts 10:47, etc.); and in an inclusive sense πᾶς (*pas*, *all*, Rom. 2:10).

1. Names. Several words are used with as much precision as terms of like import in other languages. (1) *Aw-dawm'* (Heb. אָדָם, *ruddy*), with various meanings. (*a*) The proper name of the first man (Luke 3:38; Rom. 5:14; 1 Tim. 2:13, 14; Jude, v. 14); see also the remarkable use of it in 1 Cor. 15:45, "the first man Adam." (*b*) The generic name of the human race as originally created; and afterward, like our *man*, person whether man or woman (Gen. 1:26, 27; 5:1; Deut. 8:3). (*c*) Man in opposition to woman (Gen. 3:12). (*d*) Very rarely for those who maintain the dignity of human nature (Eccles. 7:28), i. e., who manifest true uprightness. (*e*) The more degenerate and wicked portion of mankind (Gen. 6:2). (*f*) *Other* men, as distinguished from those named; as "both upon Israel and other men" (Jer. 32:20); men of inferior rank as opposed to those of higher rank (Isa. 2:9; 5:15; Psa. 62:9). (2) *Eesh* (Heb. אִישׁ; Gr. *ἀνήρ*, *an'-ayr*) denotes a man as distinguished from a *woman* (1 Sam. 21:4; Matt. 14:21); as a *husband* (Gen. 3:16; Hos. 2:16, marg.); and in reference to excellent mental qualities (Jer. 5:1, "Run ye to and fro through the streets of Jerusalem . . . and seek . . . if ye can find a *man*," etc.). (3) *En-oshe'* (Heb. אֱנוֹשׁ, *mortal*), as transient, liable to sickness, etc., "Let not man (marg. 'mortal man') prevail against thee" (2 Chron. 14:11). "To 'write with a man's pen' (Isa. 8:1) means to write in the vulgar, i. e., popular characters, that could be easily read" (Delitzsch, *Com.*, in loc.). (4) *Gheh'-ber* (Heb. גֶּבֶר, *valiant*), as indicating strength, superior ability, etc. It is applied to man, as distinguished from woman, e. g., "A man shall not put on a woman's garment" (Deut. 22:5); as distinguished from children (Exod. 12:37); to a male child in opposition to a female (Job 3:3), the birth of a male child being a matter of joy in the East, rather than that of a female. It is much used in poetry (Job 14:10; 22:2; Psa. 34:8; 40:4; Prov. 6:34, etc.). (5) *Mehtheem'* (Heb. מְתִים, *men*, always masculine). The singular is to be traced in the antediluvian proper names, Methusael and Methuselah. Perhaps it may be derived from the root *mûth*, "he died," in which case its use would be very appropriate in Isa. 41:14. If this conjecture be admitted, this word would correspond to βροτός, and might be read "mortal." Other Hebrew words rendered *man* are *zaw-kawr'* (זָכָר, *remembered*, Lev. 12:2), as representing the sex worthy of distinction; *neh'-fesh* (נֶפֶשׁ, a *breathing* creature, 2 Kings 12:4), an animate being; *bah'-al* (בַּעַל, *master* or *husband*, Prov. 22:24; 23:2; 29:22); *gul-go'-leth*, (גֻּלְגֹּלֶת, *skull*, Exod. 16:16), answering to our *poll*. The Greek words properly rendered *man* are: *Anth'-ro-pos* (*ἄνθρωπος*, *man-faced*), and so a *human* being, and *an'-ayr* (*ἀνήρ*, a *male*), as distinguished from a woman.

It is noteworthy that the title Son of man, which Christ applied to himself, refers to man in this broadest and most comprehensive sense, and thus expresses the relationship he bears to every human being. For fuller presentation of terms and their force see Young's *Concordance*, also lexicons of Gesenius, Liddell and Scott, etc., etc. It is to be borne in mind, however, that while the precise force of these terms must be understood for accurate interpretation, the Bible doctrine concerning man is so presented that its most general and important features may be otherwise easily discovered.

2. Origin. Man is the most excellent of God's creatures upon earth. He came into existence not

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through the operation of natural causes, but by a distinct act of creation. He bore originally, and in an important sense still bears, the image and likeness of God. While with respect to his bodily organism he belongs to the animal world, he possesses a spiritual nature which gives him a most exalted rank above all animals. He alone of all creatures upon earth is truly a rational and moral and religious being, and is capable of communion with God. He alone is represented as sinful, yet the object of redemption. Before him is the certainty of future judgment and an immortal destiny (see Gen. 1:26–28; 9:6; Exod. 4:11; Job 35:10; Psa. 8:4–8; 94:9; Matt. 6:29–33; 12:12; 25:31–46; Rom. 5:12–21, and many other places). See CREATION; IMAGE OF GOD; IMMORTALITY; ATONEMENT; JUDGMENT.

3. Unity. Man's original unity, or that the whole of mankind has descended from one human pair, is one of the obvious teachings of Scripture (see Gen. 1:27; 2:21–25; Matt. 19:4; Acts 17:26; Rom. 5:12; 1 Cor. 15:21, 47–49). While denied by certain natural philosophers, this doctrine is generally accepted not only by orthodox theologians, but by such distinguished scientists as Buffon, Linnæus, Blumenbach, A. Von Humboldt, and many others. This doctrine is of religious and ethical importance inasmuch as it is related to man's noble origin, the reality of human brotherhood, the universality of sin and of redemption.

4. Antiquity. With respect to the antiquity of man, the Scripture chronology appears to date his origin back about six thousand years. To what extent our understanding of the Scriptures at this point is beset with difficulties, and how such difficulties should be treated, it is not practicable here to consider. It is to be noted, nevertheless, that natural science agrees with the Scriptures in regarding man as the most recent in origin of all creatures dwelling upon the earth.

LITERATURE.—Van Oosterzee, *Christ. Dogm.*, vol. i, p. 359, sq.; Dorner, *Syst. Christ. Doct.*, ii, 66–68, 92–95, 107, 219, 221; Hodge, *Syst. Theol.*, vol. ii, 2–130; J. Laidlaw, *The Bible Doctrine of Man;* Ochler, *Theologie der Alt. Test.*, 219, sq., 225, sq.; the Duke of Argyll, *Primeval Man.*

MAN OF SIN (Gr. *ὁ ἀνθρωπος τῆς ἁμαρτίας*, 2 Thess. 2:3). Not sinful man merely, but he "of whom sin is the special characteristic and attribute, and in whom it is as it were impersonated and incarnate." See in the "Man of sin" a parallelism of Satan with Christ. "Even as Christ is now spiritually present in his Church, to be personally revealed hereafter, even so the power of Antichrist is now secretly at work, but will hereafter be made manifest in a definite and distinctive bodily personality" (Ellicott, *Com.*, in loc.). Weiss (*Bib. Theol. of N. T.*, p. 308) thinks that "reference is made to some Jewish pseudo-Messiah, who as the incarnation of the enmity to the true Messiah should set himself up as a lying imitation in opposition to him." In the same passage he is called also "the son of perdition," i. e., he who stands in the sort of relation to it (perdition) that a son does to a father, and who falls under its power and domination. This awful term ("son of perdition") is applied to Judas (John 17:12).

MAN, SON OF (Gr. *ὁ Υἱὸς τοῦ ἀνθρώπου*). This title was evidently taken from Dan. 7:13, where everlasting dominion is ascribed to the Messiah under that title. It was assumed by Christ himself, and though occurring sixty-one times in the gospels, is only used by Christ himself. It occurs once in the Acts (7:56), and is employed by Stephen. It is clear that from the corresponding term, "the Son of God," this title belongs to Christ by virtue of superiority; and that *both* taken together decidedly prove that Christ, in some manner unknown to us, united in his person both the human and the divine nature. "In this name there surely lies above everything actual humanity. Jesus knew himself to be a perfect personal man, and would not have been able to call himself Son of man if he only knew himself to be a manifest action of God. . . . The phrase must also signify, especially with the definite article, the opposite to imperfection and defacement, the *truth* of man, i. e., the realization of his idea. If he only meant to express by the name that he was a real man like others, the definite article would be inexplicable. The definite article points in that direction, that he was also conscious of his humanity not as a merely ordinary or faulty humanity, but as the perfect manifestation of its truth as well as of its realization" (Dorner, *Christ. Doct.*, iii, 169, sq.; also Weiss, *Bib. Theol. of N. T.*, 144; Miley, *Sys. Theol.*, ii, p. 23, sq.; Bloomfield, *Greek Test.*, Matt. 8:20).

MAN'AEN (Gr. *Μαναήν, man-ah-ane'*), a Christian prophet or teacher who had been an associate (*σύντροφος*) of Herod the tetrarch in his youth, and was one who assisted at Antioch in ordaining Paul and Barnabas (Acts 13:1).

MAN'AHATH (Heb. מָנַחַת, *maw-nakh'-ath*, *rest*), the second of the five sons of Shobal, the son of Seir the Horite (Gen. 36:23; 1 Chron. 1:40), B. C. about 1850.

MANA'HETHITES (Heb. הַמְּנָחֹתִי, *ham-men-oo-khoth'*, A. V. marg. "Menuchoth," R. V. "Menuhoth;" 1 Chron. 2:54, הַמָּנַחְתִי, *ham-maw-nakh-tee'*, R. V. "Manahathites"), a term usually taken to mean inhabitants of Manahath, which is commonly identified with a town of that name in Judah. But in 1 Chron. 8:6, where only Manahath is mentioned, it is in connection with Benjamite genealogies. The expression "they removed them," however, may imply a removal beyond the circle of Benjamite towns; comp. v. 8, where the land of Moab is mentioned. The tribal lines were not always sharply drawn in the early ages, as we have seen under MACHIRITES. And the hostility between Judah and Benjamin, adduced in Smith's *Bible Dictionary*, included the other tribes as well as Judah, and must have been largely ignored from simple necessity, since Benjamin could not live alone and intermarriages with other tribes must have been frequent for a time. We incline, therefore, to the ordinary view, which is favored by Gesenius (*Heb. Lex.*, 12th edition). But the difference in the Hebrew printing is hard to explain, and some identify the town with the נְוֵיהֶם of Judg. 20:43 (A. V. "with ease;" R. V. "at their resting place," marg. "at Menuhah"). It may be that 1 Chron. 2:52 and

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54 refer to entirely different persons. In Gen. 36: 23; 1 Chron. 1:40, Manahath is son of Shobal, son of Seir. The Manahathites in both verses are among the posterity of Caleb, and this is interesting in connection with the possible Edomite descent of Caleb noticed under "Kenezite."—W. H.

MANAS'SEH (Heb. מְנַשֶּׁה, *men-ash-sheh'*, *forgetting*).

1. The Patriarch. The elder son of Joseph and his Egyptian wife Asenath (Gen. 41:51; 46: 20), B. C. about 2000. Manasseh and his brother were both adopted by Jacob upon his deathbed, who however gave the first place and the birthright blessing to Ephraim (48:1, sq.). Nothing is known of Manasseh's personal history. His wife's name is not mentioned, nor is it certain that he had one. Machir, the son of an Aramitess concubine (1 Chron. 7:14), was probably his only son and sole founder of his house. See MANASSITES.

2. Given in Judg. 18:30, as the father of Gershom, whose son Jonathan acted as priest to the Danites when they set up a graven image. It is generally thought that the reading is suspicious, and that it should be rendered "Moses," as in the Vulgate and many copies of the Septuagint.

3. The Fourteenth King of Judah. Manasseh was the son of King Hezekiah by his wife Hephzi-bah, and was born B. C. 702, twelve years before his father's death (2 Kings 21:1; 2 Chron. 33:1). Of Manasseh very few facts are given, although his was the longest reign in the annals of Judah. **(1) Sin.** Ascending the throne at the early age of twelve years, he yielded to the influence of the idolatrous or Ahaz party, and became in time a determined and even fanatical idolater; and as he grew up took delight in introducing into his kingdom the superstitions of every heathen country. The high places were restored, the groves replanted, the altars of Baal and Astarte rebuilt, and the sun, moon, and all the host of heaven were worshiped. "The gods of Ammon, of Moab, and of Edom were zealously worshiped everywhere. Babylonian and Egyptian paganism was rife; incense and offerings rose on the roofs of the houses to the fabled deities of the heights; wizards practiced their enchantments, ... and the valley of Hinnom was once more disgraced by the hideous statue of Moloch, to whom parents offered up their children as burnt sacrifices. In the very temple of the Lord stood an image of Astarte; and in the entrance of the court were placed white horses harnessed to a splendid chariot sacred to the sun" (Rothschild, *Hist. and Lit. of the Israelites*, p. 515). This apostasy did not go unrebuked by the prophets, whom the king endeavored to silence by the fiercest persecution recorded in the annals of Israel (2 Kings 21:16; 24:3, sq.). Fuller particulars are preserved by Josephus, who says that executions took place every day (*Ant.*, x, 3, § 1). According to rabbinical tradition Isaiah was sawn asunder by order of Manasseh, and after his death the prophetic voice was no more heard till the reign of Josiah. **(2) Retribution.** The crimes of Manasseh were not long left unavenged. The Philistines, Moabites, and Ammonites, who had been tributary to Hezekiah, seem to have revolted during Manasseh's reign (Zeph. 2:4–9; Jer. chaps. 47–49). But the great blow was inflicted by Assyria, from whence an army came to Judea, and taking Manasseh prisoner, conveyed him to Babylon (2 Chron. 33:11). **(3) Reformation.** Manasseh was brought to repentance, and "humbled himself greatly before the God of his fathers." God heard his prayer, and restored him to his kingdom at Jerusalem. His captivity is supposed to have lasted about a year, and after his return Manasseh took measures to secure his kingdom, and especially the capital, against hostile attacks. He removed the idols and the statues from the house of the Lord, and caused the idolatrous altars which he had built upon the temple hill and in Jerusalem to be cast forth from the city. He repaired the altar of Jehovah, and called upon the people to serve the Lord God of Israel. But the people still sacrificed on the high places, "yet unto the Lord their God only." The next Scripture mention of Manasseh is his death and burial in the garden of Uzzah (2 Kings 21:18, 26; 2 Chron. 33:20), B. C. 641.

4. A descendant (or resident) of Pahath-moab, who put away his Gentile wife after the captivity (Ezra 10:30), B. C. 456.

5. An Israelite of the family of Hashum, who did the same (Ezra 10:33), B. C. 456.

MANAS'SES (Gr. form, Μανασσῆς, *man-assace'*, of MANASSEH).

1. The king of Judah (Matt. 1:10).

2. The son of Joseph (Rev. 7:6, in some editions).

MANAS'SITES (Heb. מְנַשִּׁי, *men-ash-sheh'*, in Judg. 12:4; elsewhere הַמְנַשִּׁי, *ham-men-ash-shee'*), descendants of Manasseh, the elder son of Joseph. The relation between Manasseh and Ephraim seems to have been a little like that between Jacob and Esau, the younger brother having priority of influence, while the elder retained the birthright of material prosperity. The great national leader, Joshua, was an Ephraimite. The territory of Ephraim was rich and well situated for traffic and communication, and, besides Joshua's inheritance, it contained Ebal, Gerizim, Shiloh, Shechem, and Samaria. "Samuel, though a Levite, was a native of Ramah in Mount Ephraim, and Saul belonged to a tribe closely allied to the family of Joseph" (see MACHIRITES, and if, as some think, Jabesh-gilead belonged to Manasseh, see still more Judg. 21:10–14); "so that during the priesthood of the former and the reign of the latter the supremacy of Ephraim may be said to have been practically maintained" (Smith, "Ephraim"). And after the division of the kingdom Ephraim formed the essential part of the northern kingdom (Id., ib., where see more).

Manasseh's population was also great. In the first census at Sinai Manasseh numbered 32,200 (Num. 1:10, 35; 2:20, 21; 7:54–59) and Ephraim 40,500. But fifty years later (Num. 26:34, 37) Manasseh takes its place in the catalogue as the eldest, and numbers 52,700 to Ephraim's 32,500. When David was crowned at Hebron, while Ephraim sent 20,800 men, western Manasseh alone sent 18,000, and eastern Manasseh with Reuben and Gad sent 120,000, "with all manner of instruments of war for the battle," out of a total muster of 336,000 for the whole country (1 Chron. 12:23–38).

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The tribe of Manasseh was divided, probably on account of difference of habit and occupation. One section was devoted to the pursuits of husbandry; they sought a quiet, peaceful region, with rich soil and genial clime, and they found these in the fertile vales and plains of central Palestine. Another, and apparently much larger, section was pastoral in its tendencies. It was also warlike—trained to arms and inured to fatigue. *Manasseh east*—The descendants of Machir, son of Manasseh, invaded northern Gilead and Bashan, ruled by King Og, drove out the Amorites, and occupied the whole kingdom (Num. 32:39–42; Deut. 3:13–15). *Manasseh west*—This territory was small and not accurately defined in the Bible. It lay on the north side of Ephraim, and included the northern section of the hills of Samaria, a region of great beauty and fertility.

The children of Manasseh, Machir (Josh. 17:1), Jair (Deut. 3:14), and probably Nobah (Num. 32:42), were mighty men of war, of whom it is nowhere hinted that they were unable to drive out the inhabitants of any land which they chose to attack. "The district which these ancient warriors, east of Jordan, conquered was among the most difficult, if not the most difficult, in the whole country. It embraced the hills of Gilead with their inaccessible heights and impassable ravines, and the almost impregnable tract of Argob, which derives its modern name of *Lejeah* from the secure 'asylum' it affords to those who have taken 'refuge' within its natural fortifications" (Smith, *Bib. Dict.*, s. v. "Manasseh").

In general it was Ephraim which mingled in public affairs; yet of fifteen judges Manasseh furnished four, Gideon, Abimelech, Jair, and Jephthah. Gideon has been thought the greatest of the judges; and he might have been a king and the founder of a dynasty if he had been willing (Judg. 8:8). But, being detached from the great body of Israel, they probably spread themselves like desert nomads over the wide regions whence they had expelled the Hagarites (1 Chron. 5:19). Thus they fell into idolatry (v. 25). Whether their fall was more rapid or deeper than that of western Israel does not appear, for perhaps their exposed position might explain the fact that they were carried away in the first captivity (v. 26). The notices of Manasseh in the reforms of Asa (2 Chron. 15:9), Hezekiah (30:1, 10, 11, 18; 31:1), and Josiah (34:6, 9) leave rather a favorable impression, but they seem to refer to west Manasseh only.—W. H.

MANDRAKE. See VEGETABLE KINGDOM.

MANEH, the rendering in Ezek. 45:12 of the Heb. מָנֶה, *maw-neh'*, elsewhere translated "pound." See METROLOGY, IV.

MANGER (Gr. φάτνη, *fat'-nay*, *crib*, Luke 2:7, 12; 13:15, "stall"). The Greek word means both stall and manger, from which cattle were fed. Probably it here refers to that portion of the inn which was used as a stable. In the East the cattle were shut up in an open yard inclosed by a rough fence of stones or other material. Poor travelers, or those excluded from the house through want of room, would share with their animals these humble quarters. Several of the Christian fathers assert that the stable itself was a cave. The identical manger in which the infant Jesus is traditionally stated to have lain is still shown; but probably it is only a superstition, resulting on the one hand from the common custom in the East of using caves for stables, and on the other from a mistaken application to the Messiah of Isa. 33:16, "He shall dwell in a lofty cave," quoted by Justin (Godet, *Com.*, on Luke).

MANNA (Heb. מָן, *mawn*, *what?* Gr. μάννα, *man'-nah*), the name given by the Israelites to the miraculous food furnished them during their wanderings in the desert. When they saw it lying on the ground "they said one to another, what is it? for they knew not what it was" (Exod. 16:15). The most important passages in the Old Testament on this topic are the following: Exod. 16:14–36; Num. 11:7–9; Deut. 8:3, 16; Josh. 5:12; Psa. 78:24, 25; Wisd. 16:20, 21. From these passages we learn that the manna came every morning, except the Sabbath, in the form of a small round seed resembling the hoar frost; that it must be gathered early, before the sun became so hot as to melt it; that it must be gathered every day, except the Sabbath; that the attempt to lay aside for a succeeding day, except on the day immediately preceding the Sabbath, failed by the substance becoming wormy and offensive; that it was prepared for food by grinding and baking; that its taste was like fresh oil, and like wafers made with honey, equally agreeable to all palates; that the whole nation subsisted upon it for forty years; that it suddenly ceased when they first got the new corn of the land of Canaan; and that it was always regarded as a miraculous gift directly from God, and not as a product of nature.

The author of the Epistle to the Hebrews (9:4) includes a "golden pot that had manna" among the contents of the ark of the covenant for a memorial. "It was a constant tradition of the Jews that the ark, the tables of stone, Aaron's rod, the holy anointing oil, and the pot of manna were hidden by Josiah when Jerusalem was taken by the Chaldeans; and that these shall be restored in the days of the Messiah. See VEGETABLE KINGDOM.

Figurative. Manna is the emblem or symbol of immortality; "I will give him to eat of the hidden manna" (Rev. 2:17; comp. John 6:3, sq.).

MANO'AH (Heb. מָנוֹחַ, *maw-no'-akh*, *rest*), the father of Samson, a Danite of Zorah. When his wife told him of the announcement that a son should be born to them, Manoah prayed to the Lord that he would send the messenger again to teach them how they should treat him. This prayer was granted; but when he knew that it was God's angel, Manoah feared that he and his wife would die, because they had "seen God." But his wife quieted his fears, assuring him of God's pleasure by his acceptance of their sacrifice (Judg. 13:2–23), B. C. before 1060. We hear of Manoah once again in connection with the marriage of Samson, when both parents remonstrated with their son on his choice of a wife, but to no purpose (14:2, 3). They accompanied him to Timnath, both at the betrothal and the wedding (v. 5, 10), but are not named later. The probability is that Manoah did not survive Samson, who was

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buried "between Zorah and Eshtaol in the burying place of Manoah."

MANSERVANT. See SERVICE.

MANSIONS. See GLOSSARY.

MANSLAYER (Heb. רָצַח, *raw-tsakh'*, to *kill;* Gr. *ἀνδροφόνος, an-drof-on'-os*), one who by accident strikes another so as to kill (Num. 35:6, 12; 1 Tim. 1:9). The cases of manslaughter mentioned appear to be a sufficient sample of the intention of the lawgiver: (1) Death by a blow in a sudden quarrel (Num. 35:22). (2) Death by a stone or missile thrown at random (vers. 22, 23). (3) By the blade of an ax flying from its handle (Deut. 19:5). (4) Whether the case of a person killed by falling from a roof unprovided with a parapet involved the guilt of manslaughter on the owner is not clear, but the law seems intended to prevent the imputation of malice in any such case by preventing as far as possible the occurrence of the fact itself (22:8). In all these and the like cases the manslayer was allowed to retire to a city of refuge (q. v.). Besides these the following may be mentioned as cases of homicide: (1) An animal not known to be vicious causing death to a human being was to be put to death and regarded as unclean. But if it was known to be vicious the owner also was liable to fine, or even death (Exod. 21:28, 31). (2) A thief overtaken at night in the act might lawfully be put to death, but if the sun had risen the act of killing him was to be regarded as murder (22:2, 3). See MURDER.

MANTLE. See DRESS.

MANUSCRIPT. See SCRIPTURES.

MA'OCH (Heb. מָעוֹךְ, *maw-oke'*, *oppressed*), the father of Achish, the king of Gath, to whom David fled from Saul (1 Sam. 27:2), B. C. about 1004.

MA'ON (Heb. מָעוֹן, *maw-ohn'*, *dwelling*).

1. The son of Shammai, of the family of Caleb and tribe of Judah. He was the "father" (founder) of Beth-zur (1 Chron. 2:45).

2. An elevated town in the tribe of Judah seven miles S. from Hebron, where David hid himself from Saul (1 Sam. 23:24, 25), and near which Nebal's possessions were (25:2); probably now *Tell Main*, a small heap of ruins.

MA'ONITES (Heb. מְעוּנִים, *maw-ohn'*, same form as Maon), oppressors of Israel, mentioned only in Judg. 10:12, where they are named in connection with the Egyptians, Amorites, children of Ammon, Philistines, Zidonians, and Amalekites. The name agrees well with the plural, MEHUNIM (q. v.), but no mention is made of any previous invasion of Israel by the Mehuuim. And Midian, whose yoke had been so heavy and so lately borne, is not mentioned in the list. These facts have led some to receive the reading "Midian" (*Μαδιάν*), which is given in both the great manuscripts of the LXX. If the reading "Maonites" be retained we may suppose Maon in Judah to have been originally occupied by this people and to have taken its name from them. Maon was mentioned in connection with Ziph and Carmel. The modern *Main* is seven miles S. of Hebron.—W. H.

MA'RA (Heb. מָרָא, *maw-raw'*, *bitter*), the name chosen for herself by Naomi, as being more appropriate to her by reason of her afflictions than her former name, which signifies "my delight" (Ruth 1:20).

MA'RAH (Heb. מָרָה, *maw-raw'*, *bitterness*), the sixth station of the desert wandering of Israel (Exod. 15:23, 24; Num. 33:8). Here the waters were miraculously sweetened by casting a tree into them, as directed by God. It is identified as *'Ain Hawárah*, forty-seven miles from *'Ayûn Mousa*.

MAR'ALAH (Heb. מַרְעָלָה, *mar-al-aw'*, *trembling, earthquake*), a place four miles from Nazareth, on the southern boundary of Zebulun (Josh. 19:11), apparently within the bounds of Issachar, west of Sarid and east of Dabbasheth.

MARAN-ATH'A (Gr. *μαρὰν ἀθά, mar'-an ath'-ah;* Chald. מָרָנָא אָתָה, *our Lord cometh*), an expression used by Paul at the conclusion of his First Epistle to the Corinthians: "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha" (16:22). It is thought to have been used as a watchword, common to all believers in the first age. Coupled here with an anathema, or curse, it is the Christian's reminder as he waits the advent of the judge to execute the anathema.

MARBLE. See MINERAL KINGDOM.

MAR'CUS (Col. 4:10; Philem., v. 24; 1 Pet. 5:13). See MARK.

MARE'SHAH (Heb. מָרֵאשָׁה, *mar-ay-shaw'*, *summit*).

1. A person named as the "father" of Hebron, among the descendants of Judah. From the position his name occupies he is supposed to be the brother of Mesha, Caleb's firstborn (1 Chron. 2:42), B. C. about 1190.

2. A son of, or, more probably, a city founded by, Laadah, of the family of Shelah (1 Chron. 4:21).

3. A town of Judah mentioned with Keilah and Achzib (Josh. 15:44), rebuilt by Laadan (1 Chron. 4:21) and fortified by Rehoboam (2 Chron. 11:8). It was the native place of the prophet Eliezer (20:37), and near the valley of Zephathah, where the Ethiopians under Zerah were defeated (14:9–13). Here Micah prophesied (1:15). Authorities differ as to its site.

MARINER (Heb. מַלָּח, *mal-lawkh'*, Ezek. 27:9, 27, 29; to *shoot, row*, 27:8), a sailor. See SHIP.

MARISHES, an old form of MARSH (q. v.).

MARK (Gr. *Μάρκος, mar'-kos*, Anglicized *Marcus* in Col. 4:10; Philem., v. 24; 1 Pet. 5:13), the evangelist, and probably the same as "John, whose surname was Mark" (Acts 12:12, 25), was the son of a certain Mary in Jerusalem (12:12), and was, therefore, presumably a native of that city. He was of Jewish parentage, his mother being a relative of Barnabas (Col. 4:10). It was to her house that Peter went when released from prison by the angel (Acts 12:12), A. D. 44. That apostle styles him his son (1 Pet. 5:13), probably because he was converted under his ministry. He accompanied Paul and Barnabas on their first journey (Acts 12:25; 13:5), but left them at Perga and returned to Jerusalem (13:13). Whatever the reason for this act was it seems to have been sufficient in Paul's

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estimation to justify him in refusing to allow Mark to accompany him on his second journey. Barnabas was determined to take him, and thus Mark was the cause of a "sharp contention" between them and a separation (Acts 15:36–39). This did not completely estrange him from Paul, for we find Mark with the apostle in his first imprisonment at Rome (Col. 4:10; Philem., v. 24). Later he was at Babylon, and unites with Peter in sending salutations (1 Pet. 5:13). He seems to have been with Timothy at Ephesus when Paul wrote to him during his second imprisonment, and urged him to bring Mark to Rome (2 Tim. 4:11), A. D. 66. Tradition states that Mark was sent on a mission to Egypt by Peter, that he founded the Church of Alexandria, of which he became bishop, and suffered as a martyr in the eighth year of Nero. According to the legend, his remains were obtained by the Venetians through a pious fraud, and conveyed to Venice, A. D. 827. "The body was put into a basket and covered with herbs and flesh of swine. The porters, as they carried the basket to the vessel, cried khawzir, *pork*, which the Mussulman detests, and thus avoided suspicion." In the gospel of Mark "his record is emphatically 'the Gospel of Jesus Christ the Son of God' (Mark 1: 1), living and working among men, and developing the mission more in acts than by words."

MARK. **1.** "The Lord set a mark upon Cain" (Heb. אוֹת, *ōth*, Gen. 4:15) that no one might kill him. This was not a visible mark or brand upon his forehead, but some *sign* or *token* of assurance that his life should be preserved. What it was is impossible to determine.

2. In the sense of a *target* (Heb. מַטָּרָא, *mat-taw-raw'*, *watched*, 1 Sam. 20:20; Job 16:12; Lam. 3:12).

3. God commands the man with writing materials to "set a mark upon the foreheads" of all persons in Jerusalem, that they might be spared in the time of judgment (Ezek. 9:4, 6). The Hebrew letter ת (*tawv*), the last of the alphabet, was used as a mark (Job 31:35, marg. "my sign"), and in early times was written in the form of a cross. The mark (Gr. χάραγμα, *khar'-ag-mah*, *stamp*) was stamped on the right hand or the forehead as the badge of the followers of Antichrist (Rev. 13: 16, sq.; 14:9, 11; 16:2; 19:20; 20:4).

4. The *goal* or *end* one has in view, from the Greek σκοπός, something *watched* (Phil. 3:14).

5. In Lev. 19:28 we find two prohibitions of an unnatural disfigurement of the body: "Ye shall not make any cuttings in your flesh for the dead, nor print any *marks* upon you." The latter (Heb. קַעֲקַע, *kah-ak-ah'*, *incision*) refers to tattooing, and has no reference to idolatrous usages, but was intended to inculcate upon the Israelites a proper reverence for God's creation (K. and D., *Com.*, in loc.).

6. In Gal. 6:17 Paul writes, "Henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus Christ," i. e., the brand of my master, Jesus Christ. The Greek στίγμα (*stig'-mah*) is the common word for the brand or mark with which masters marked their slaves. "From the very numerous records (on fragments of marble) of manumissions at Delphi and other shrines in Greece we have learned the legal process by which a slave gained his own liberty. He went to the temple of the god, and there paid his money to the priests; they then with his money bought the slave from his master, on the part of the god. He became for the rest of his life a slave to the god, which meant practically freedom, subject to certain periodical duties. If at any time his master or his master's heirs sought to reclaim him he had the record of the transaction in the temple.

"But on one point these documents are silent: If he traveled, if he were far away from home and were seized as a runaway slave, what security could he have? I believe St. Paul gives us the solution. When liberated at the temple, the priest, if he desired it, branded him with the 'stigmata' of his new master. Now St. Paul's words acquire a new and striking application. He had been the slave of sin; but he had been purchased by Christ, and his new liberty consisted in his being the slave of Christ. Henceforth, he says, let no man attempt to reclaim me; I have been marked on my body with the brand of my new master, Jesus Christ. Probably he referred to the many scars he bore of his persecutions" (Professor Mahaffy, in *Christian Work*).

MARK, GOSPEL OF. See BIBLE, BOOKS OF; GOSPELS.

MARKET (Heb. מַעֲרָב, *mah-ar-awb'*), a mercantile term found only in Ezek., ch. 27 (rendered "merchandise," except in vers. 13, 17, 19, 25). It appears to have been used in several senses: (1) *Barter* (v. 9, 27); (2) *place* of trade (marg., v. 12, 13, 17, 19); (3) *gain* acquired by trade (v. 27, 34). In the New Testament the Greek word ἀγορά (*ag-or-ah'*) is rendered *market* and *market place*, and denotes generally any place of public resort in towns or cities where trials are held (Acts 16:19), where citizens resort (17:17), and where commodities are exposed for sale (Mark 7: 4). From this is derived ἀγοραῖος (*ag-or-ah'-yos*), "relating to the market place," and rendered "fellows of the baser sort" (literally, "loungers about the market," Acts 17:5). It is improperly rendered "law" in Acts 19:38, where it refers to judicial days or assemblies (A. V., marg., *court days*). Markets in the East were held at or near the gates of cities, where goods were exposed either in tents or the open air (2 Kings 7:18).

MA'ROTH (Heb. מָרוֹת, *maw-rohth'*, *bitterness*), a town in the west of Judah, not far from Jerusalem, on the route of the invading Assyrian army from Lachish (Mic. 1:12).

MARRIAGE, the rendering of several words and phrases in the Hebrew and Greek, meaning to be *master*; to *take*, i. e., a wife; to *magnify*, or *lift up* a woman; to *contract*; to *dwell together*; to *perform the duty of a brother*; to *become*, i. e., the wife of one. In all the Hebrew Scriptures there is no single word for the estate of marriage, or to express the abstract idea of *wedlock*.

1. Origin, etc. Marriage is a divine institution, designed to form a permanent union between man and woman that they might be helpful to one another (Gen. 2:18). Moses presents it as the deepest corporeal and spiritual unity of man and woman, and monogamy as the form of marriage ordained by God (Gen. 2:24; comp. Matt. 19:5).

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Without the conjugal tie the inhabitants of this world would have been a mixed multitude. The family circle, family instruction, parental love and care would have been altogether unknown.

2. Temporary reactions. At an early period the original law, as made known to Adam, was violated through the degeneracy of his descendants, and concubinage and polygamy became common. The patriarchs themselves took more than one wife. Abraham, at the instigation of Sarah, took her maid as his subordinate wife. Jacob was inveigled, through the duplicity of Laban, into taking Leah first, and then Rachel, to whom he had been betrothed; and afterward, through the rivalry of the sisters, he took both their handmaids. "From these facts it has been inferred that polygamy was not wrong in ancient times, nor at all opposed to the divine law as revealed to the Jews. But this is an unwarrantable conclusion. It is true indeed, respect being had to the state of religious knowledge, the rude condition of society, and the views prevalent in the world, that the practice could not infer, in the case of individuals, the same amount of criminality as would necessarily adhere to it now, amid the clear light of Gospel times. But still all along it was a departure from the divine law."

For the reasons given above it was tolerated, but never with God's approval. Jesus told the Jews that "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so" (Matt. 19:3–8). The Mosaic law aimed at mitigating, rather than removing evils which were inseparable from the state of society in that day. Its enactments were directed (1) to the discouragement of polygamy; (2) to obviate the injustice frequently consequent upon the exercise of the rights of a father or a master; (3) to bring divorce under some restriction; and (4) to enforce purity of life during the maintenance of the matrimonial bond.

3. Laws of Intermarriage. An important feature of the law of Moses is the restraint which it imposes upon marriage within certain degrees of relationship and affinity: (1) **Between an Israelite and a foreigner.** The only distinct prohibition in the Mosaic law refers to the Canaanites, with whom the Israelites were not to marry, on the ground that it would lead them to idolatry (Exod. 34:15; Deut. 7:3, 4). The legal disabilities resting upon the Ammonites and the Moabites (Deut. 23:3) totally forbade marriage between them and Israelite women, but permitted that of Israelites with Moabite women (Ruth 1:4). The prohibition against marriages with the Edomites and Egyptians was less stringent, as a male of those nations received the right of marriage on his admission to full citizenship in the third generation of proselytism (Deut. 23:7, 8). Thus the prohibition was *total* in regard to Canaanites on either side, *total* on the side of males in regard to the Ammonites and Moabites, and *temporary* on the side of males in regard of the Edomites and Egyptians. In the case of wives proselytism was not necessary, but it was so in the case of a husband. (2) **Between Israelites and Israelites.** The law began (Lev. 18:6–8) with the general prohibition against marriage between a man and the "flesh of his flesh." This was followed by special prohibitions against marriage with (1) a mother; (2) stepmother; (3) sister or half-sister; (4) granddaughter; (5) daughter of a stepmother; (6) aunt; (7) wife of uncle on the father's side; (8) daughter-in-law; (9) brother's wife, unless he died childless (see MARRIAGE, LEVIRATE); (10) a woman and her daughter, whether both together or in succession, or a woman and her granddaughter; (11) two sisters at the same time; (12) mother-in-law. The case of a daughter being taken in marriage is not mentioned, simply because it was regarded as very unlikely to occur; that of a full sister is included in No. 3, and of a mother-in-law in No. 10. Breaches of Nos. 1, 2, 3, 8, and 12 were to be followed by the death or extermination of the offender (Deut. 27:20, 22, 23), while the threat held out against 6, 7, and 9 was that the guilty parties should "bear their iniquity" and "die childless" (Lev. 12:12–18; 20:19–21). These prohibitions were based upon (1) moral propriety, (2) heathen practices, (3) social convenience.

In addition to the above, there were special prohibitions: (1) The high priest was forbidden to marry any one except a virgin selected from among his own people (Lev. 21:13, 14). (2) The priests were forbidden to marry prostitutes and divorced women (21:7). (3) Heiresses were prohibited from marrying outside of their own tribe (Num. 36:5–9; comp. Tob. vii, 10). (4) Persons defective in physical powers were not to intermarry with Israelites (Deut. 23:1). In the Christian Church we find the following prohibitions: (1) Bishops and deacons from having more than one wife, probably referring to second marriage of any kind. A similar prohibition applied to those entered upon the church records as widows (q. v.). They must have been the wife of one man, i. e., probably, not remarried. (2) A wife divorced by her husband and married to another man, if her second husband died or divorced her, could not revert to her first husband (Deut. 24:2–4). Such a marriage would lower the dignity of the woman, and make her appear too much like property. Such prohibition was also intended to prevent a frivolous severance of the marriage tie, and fortify the marital bond.

4. Marriage Customs. (1) **Age of marriage.** With regard to age, no restriction is pronounced in the Bible. Early marriage is spoken of with approval in several passages (Prov. 2:17; 5:18; Isa. 62:5), and in reducing this general statement to the more definite one of years, we must take into account the very early age at which persons arrive at puberty in oriental countries. In modern Egypt marriage takes place in general before the bride has attained the age of sixteen, frequently when she is twelve or thirteen, and occasionally when she is only ten. The Talmudists forbade marriage in the case of a man under thirteen years and a day, and in the case of a woman under twelve years and a day. The usual age appears to have been higher, about eighteen years. (2) **Selection of bride.** Perhaps in imitation of the Father of the universe, who provided Adam with a wife, fathers from the beginning considered it their duty and prerogative to secure wives for their sons (Gen. 24:3; 38:6). In the absence of the father

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the selection devolved upon the mother (Gen. 21:21). In some cases the proposal was made by the father of the maid (Exod. 2:21). Occasionally the whole business of selecting the wife was committed to a friend. (3) **The betrothal.** The selection of the bride was followed by the espousal, which was not altogether like our "engagement," but was a formal proceeding, undertaken by a friend or legal representative on the part of the bridegroom, and by the parents on the part of the bride; it was confirmed by oaths, and accompanied with presents to the bride. These presents were described by different terms, that to the bride by *mo'-har* (Heb. מֹהַר, A. V. "dowry"), and that to the relations by *mat-tawn'* (Heb. מַתָּן, *present*). Thus Shechem offers "never so much dowry and gift" (Gen. 34:12), the former for the bride, the latter for the relations. It has been supposed, indeed, that the *mohar* was a price paid down to the father for the sale of his daughter. Such a custom undoubtedly prevails in certain parts of the East at the present day, but it does not appear to have been the case with free women in patriarchal times. It would undoubtedly be expected that the *mohar* should be proportioned to the position of the bride, and that a poor man could not on that account afford to marry a rich wife (1 Sam. 18:23). A "settlement," in the modern sense of the term, i. e., a written document securing property to the wife, did not come into use until the post-Babylonian period: the only instance we have of one is in Tob. vii, 14, where it is described as an "instrument." The Talmudists styled it a *ketubah*, and have laid down minute directions as to the disposal of the sum secured, in a treatise of the Mishna expressly on that subject. The act of betrothal was celebrated by a feast, and among the more modern Jews it is the custom in some parts for the bridegroom to place a ring on the bride's finger. Some writers have endeavored to prove that the rings noticed in the Old Testament (Exod. 35:22; Isa. 3:21) were nuptial rings, but there is not the slightest evidence of this. The ring was nevertheless regarded among the Hebrews as a token of fidelity (Gen. 41:42), and of adoption into a family (Luke 15:22). (4) **Marriage ceremonies.** Before the time of Moses, when the proposal was accepted, the marriage price paid, and the gifts distributed, the bridegroom was at liberty to remove at once the bride to his own home (Gen. 24:63–67). This was an unusual case, because of the bride being secured at a distance, while the bridegroom remained at home. Usually the marriage took place at the home of the bride's parents, and was celebrated by a feast, to which friends and neighbors were invited and which lasted seven days (Gen. 29:22, 27). The word "wedding" does not occur in the A. V. of the Old Testament; but it is probable that some ratification of the espousal with an oath took place (see Prov. 2:17; Ezek. 16:8; Mal. 2:14), and that a blessing was pronounced (Gen. 24:60; Ruth 4:11, 12). But the essence of the ceremony consisted in the removal of the bride from her father's house to that of the bridegroom or his father. There seems, indeed, to be a literal truth in the Hebrew expression "to take" a wife (Num. 12:1; 1 Chron. 2:21, marg.), for the ceremony appears to have mainly consisted in the taking. After putting on a festive dress, placing a handsome turban on his head (Isa. 61:10, A. V. "ornaments") and a nuptial crown (Cant. 3:11), the bridegroom set forth from his house, attended by his groomsmen (A. V. "companions," Judg. 14:11; "children of the bride-chamber," Matt. 9:15), preceded by a band of musicians or singers (Gen. 31:27; Jer. 7:34; 16:9; 1 Macc. 9:39), and accompanied by persons bearing flambeaus (2 Esdr. 10:2; Matt. 25:7; comp. Jer. 25:10; Rev. 18:23, "the light of a candle"). Having reached the house of the bride, who with her maidens anxiously expected his arrival (Matt. 25:6), he conducted the whole party back to his own or his father's house, with every demonstration of gladness (Psa. 45:15). On their way back they were joined by a party of maidens, friends of the bride and bridegroom, who were in waiting to catch the procession as it passed (Matt. 25:6). The inhabitants of the place pressed out into the streets to watch the procession (Cant. 3:11). At the house a feast was prepared, to which all the friends and neighbors were invited (Gen. 29:22; Matt. 22:1–10; Luke 14:8; John 2:2), and the festivities were protracted for seven, or even fourteen, days (Judg. 14:12; Tob. 8:19). The guests were provided by the host with fitting robes (Matt. 22:11), and the feast was enlivened with riddles (Judg. 14:12) and other amusements. The bridegroom now entered into direct communication with the bride, and the joy of the friend was "fulfilled" at hearing the voice of the bridegroom (John 3:29) conversing with her, which he regarded as a satisfactory testimony of the success of his share in the work. The last act in the ceremonial was the conducting of the bride to the bridal chamber, *kheh'-der* (Heb. חֶדֶר, Judg. 15:1; Joel 2:16), where a canopy, named *khoop-paw'*, was prepared (Heb. חֻפָּה, Psa. 19:5; Joel 2:16). The bride was still completely veiled, so that the deception practiced on Jacob (Gen. 29:23) was very possible. A newly married man was exempt from military service, or from any public business which might draw him away from his home, for the space of a year (Deut. 24:5). A similar privilege was granted to him who was betrothed (Deut. 20:7).

5. Marriage Relation. In considering the social and domestic conditions of married life among the Hebrews, we must, in the first place, take into account the position assigned to women generally in their social scale. There is abundant evidence that women, whether married or unmarried, went about with their faces unveiled (Gen. 12:14; 24:16, 65; 29:11; 1 Sam. 1:13). Women not unfrequently held important offices. They took their part in matters of public interest (Exod. 15:20; 1 Sam. 18:6, 7); in short, they enjoyed as much freedom in ordinary life as the women of our own country. If such was her general position, it is certain that the wife must have exercised an important influence in her own home. She appears to have taken her part in family affairs, and even to have enjoyed a considerable amount of independence (2 Kings 4:8; Judg. 4:18; 1 Sam. 25:14, etc.). (1) **Dependence of the wife.** And

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yet the dependence of the wife on her husband is shown by the Hebrew appellation for husband (*bah'-al*, Exod. 21:3, 22), literally *lord, master;* and is seen in the conduct of Sarah, who speaks of her husband Abraham as *my lord* (Gen. 18:12). From this mastery of the husband over the wife arose the different standard of virtue which obtained in married life. The wife, subject to her husband as master, was obliged to regard the sanctity of the marriage relation, and any unchastity on her part was visited with death. The husband could take any unmarried woman he chose, and violate the laws of chastity, as we understand them, with impunity (Gen. 38:24). This absolute sanctity of marriage on the part of the wife was acknowledged by other nations of antiquity, as Egypt (Gen. 12: 15–19) and Philistia (20:1–18; 26:9–11). Arising from the previously existing inequality of husband and wife, and the prevailing notion that the husband was lord over his wife, Moses could neither impose the same obligation of fidelity nor confer the same right on both. This is evident from the following facts: (1) The husband in the case of the wife's infidelity could command her death as well as that of her paramour (Lev. 20:10; Deut. 22:22; Ezek. 16:38–40; John 8:3–5). (2) If he became suspicious of his wife he could bring her to the priest and have administered to her the water of jealousy (Num. 5:12–31). But if the husband was guilty of criminal intercourse with an unmarried woman, no statute enabled the wife to arraign him for a breach of marriage or infringement of her or their rights. Should he sin with a married woman, it was the injured husband that could demand the death of the seducer, not the wife of the criminal. (3) If the wife vowed anything to the Lord, or imposed upon herself voluntary obligations to Jehovah, her husband could nullify them (Num. 30:6–8). (4) The husband could divorce his wife if it so pleased him (Deut. 24:1–4). (2) **Protection of the wife.** The woman was protected by the following laws: (*a*) The daughter of an Israelite sold by her father as a maidservant (i. e., housekeeper and concubine), who did not please her master, was not to be treated as menservants, viz., be sent away free at the end of six years; but she was provided for as follows: She could be redeemed, i. e., another Israelite could buy her for a concubine, but she could not be sold to an alien (Exod. 21:7, 8). She might be given to her purchaser's son, in which case she was to be treated as a daughter. If he gives the son an additional wife, "her food, her raiment, and her duty of marriage, shall he not diminish" (vers. 9, 10). If these three things were not provided, then she was to "go out free, without money" (v. 11). (*b*) If her husband maliciously charges a newly married woman with lack of chastity, he is to be scourged, and loses his right of divorce (Deut. 22:13–19). (*c*) If she has children they must render equal obedience to her as to the father (Exod. 20:12; Deut. 27:16). (*d*) As has already been stated, the husband must not vex his wife by marrying her sister (Lev. 18:18). (*e*) The husband was forbidden to transfer the primogeniture from the son of a less beloved wife to the child of his favorite wife. (*f*) If her husband dislikes her, he is not arbitrarily to dismiss her, but to give her a "bill of divorcement" (Deut. 24:1). (*g*) If divorced, or her husband dies, the woman is free and at liberty to marry another (Deut. 24:2).

6. Social and Domestic Conditions. In early times the oriental woman appears to have enjoyed much freedom. She, whether married or single, went about with her face unveiled (Gen. 12:14; 24:16, 65; 29:11; 1 Sam. 1:13); she might meet and converse with men, even strangers, in a public place (Gen. 24:25, 45–47; 29:9–12; 1 Sam. 9:11); she might be found alone in the country without any reflection on her character (Deut. 22:25–27); or she might appear in a court of justice (Num. 27:1, sq.). If such was her general position, we can readily accord her a considerable amount of independence and influence at home. Thus we find her entertaining guests (2 Kings 4:8) in the absence of her husband (Judg. 4:18), and even against his wishes (1 Sam. 25:14, sq.); she conferred with her husband respecting the marriage of her children (Gen. 27:46), and even sharply criticised the conduct of her husband (1 Sam. 25:25; 2 Sam. 6:20). The ideal relations between husband and wife appear to have been those of tenderness and affection. Thus the husband is called the "friend" of his wife (Jer. 3:20, marg.; Hos. 3:1); while frequent notice is made of his love for her (Gen. 24:67; 29:18). The wife was the husband's consolation in bereavement (Gen. 24:67), and her grief at his loss presented a picture of the most abject woe (Joel 1:8). Polygamy, of course, produced jealousies and quarrels (Gen. 21:11; 1 Sam. 1:6), while purchase of wives and the small liberties allowed daughters in the choice of husbands must have resulted in many unhappy unions. In the New Testament the mutual relations of husband and wife are a subject of frequent exhortation (Eph. 5:22–33; Col. 3:18, 19; Tit. 2:4, 5; 1 Pet. 3:1–7).

7. Duties. In a Hebrew household the wife had general superintendence of the domestic arrangements, such as cooking (Gen. 18:6; 2 Sam. 13:8, 9), the distribution of food at the meals (Prov. 31:15), the manufacture of cloth and clothing (Prov. 31:13, 21, 22).

8. Figurative. Marriage is illustrative of God's union with Israel (Isa. 54:5; 62:4; Jer. 3:14; Hos. 2:19:20). In the New Testament the image of the bridegroom is transferred from Jehovah to Christ (Matt. 9:15; John 3:29), and that of the bride to the Church (2 Cor. 11:2; Eph. 5:23, 24, 32; Rev. 19:7; 21:2, 9; 22:17).

MARRIAGE, CHRISTIAN. Christianity confirms, simplifies, and vindicates from abuse the original and sacred ordinance of marriage. The stability and purity of the Church and State have been proportionate to the popular and legal stability of the marriage relationship. The original appointment of monogamy is confirmed (Matt. 19:6; Mark 10:6–8). The presence of Jesus at the wedding in Cana happily illustrates the feeling and teaching of Christianity respecting marriage. Christ taught the divine origin and sacredness of this institution. It is more than filial duty; it is unifying; the husband and wife become one through the purity and intensity of mutual love; common interests are necessitated by common

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affection (Matt. 19:5, 6; Eph. 5:31); only one single ground for divorce is lawful (Matt. 19:9). The utmost that may be inferred from the expression "which made themselves eunuchs for the kingdom of heaven's sake" (Matt. 19:12) is that marriage is not binding upon every member of the race; and that devotion or discretion may make it expedient to renounce or defer it. The example of Peter (Matt. 8:14; Mark 1:30; Luke 4:38), and the express teaching of New Testament writers (1 Tim. 4:3; 5:14; Heb. 13:4), are in harmony with the conduct of Christ respecting the sanctity of the marriage relation. The counsel of St. Paul to the Corinthian Church (1 Cor., ch. 7), evidently in reply to their request, is entirely consistent with the general doctrine of the New Testament. He guards marriage so carefully that even to those who are joined to unbelievers the advice is given not to disturb their relationship except by mutual consent and for mutual good. "According to the principles thus laid down, marriage is not merely a civil contract: the Scriptures make it the most sacred relation of life; and nothing can be imagined more contrary to their spirit than the notion that a personal agreement, ratified in a human court, satisfies the obligation of this ordinance."

The Roman Catholic Church teaches that "marriage is a *sacrament* of the new law, and as such confers grace. Christians who are in mortal sin may contract a valid marriage, but they receive no grace, though they do receive the sacrament; and, therefore, have a claim and title to the sacramental grace when they have amended their lives by sincere repentance. Christians, on the other hand, who contract marriage with due dispositions, receive an increase of sanctifying grace, and, besides, special grace to live in mutual and enduring affection... and to bring up children, whom God may give them, in his fear and love" (*Cath. Dict.*, s. v.).

Matrimony was elevated to the dignity of the sacrament mainly on the ground of the apostle's words, "This is a great mystery: but I speak concerning Christ and the Church" (Eph. 5:32); in the Vulgate the Greek being rendered *sacramentum*. "It is not this that is conveyed by the passage, as indeed, in general, marriage 'has from Christ neither a sacramental *institution*, nor *form*, nor *substance*, nor *end*,' but it is rather the sacredly ideal and deeply moral character, which is forever assured to marriage by this typical significance in the Christian view" (Meyer, *Com.*, in loc.; Pope, *Christ. Theol.*, iii, pp. 237–243, 308; Bennett, *Christ. Arch.*, p. 462, sq.).

MARRIAGE, LEVIRATE (from Lat. *levir*, a *brother-in-law*), the marriage of a man with his deceased brother's widow, in the event of his dying childless. The first instance of this custom occurs in the patriarchal period, where Onan is called upon to marry his brother Er's widow (Gen. 38:8). The Levirate marriage was not peculiar to the Jews; it has been found to exist in many Eastern countries, particularly in Arabia and among the tribes of the Caucasus. The Mosaic provision was as follows: If brothers (on the father's side) lived together, i. e., in the same place, and one of them died childless, the wife was not to go outside and marry a stranger; but the surviving brother was to take her to wife. The firstborn son by her took the name of the deceased, i. e., continued his name in the family register, that his name perished not out of Israel. In case the brother-in-law did not wish to marry the widow, she might cite him legally before the elders of the place. If, after conference with them, he still persisted in declaring his unwillingness, he was not compelled to do the duty of a brother-in-law. But he was obliged to submit to the humiliation of having his shoe plucked off by his sister-in-law in the presence of the elders, and of having his face spit upon; the one act denoting that he thus gave up all claim to his deceased brother's estate, the other an act expressive of contempt (Deut. 25:5–10). From Ruth 4:1–10, it would appear that in case of the refusal of the brother-in-law to take the widow, then the next male relative had the right to do so. The divine sanction which the Mosaic law gave to levirate marriage is not to be regarded as merely an accommodation to a popular prejudice. Such marriage was not strictly commanded, but it was considered a duty of love, the non-fulfillment of which brought reproach and ridicule on the man and his house. It did not abolish the general prohibition of marriage with a brother's wife, but proceeded from one and the same principle with it. By the *prohibition* the brother's house is preserved in its integrity; by this *command* it is raised to a permanent condition. In both cases the dead brother is honored, and fraternal love preserved as the moral foundation of his house. Based upon such a marriage as this was the ground for the question asked of our Lord by the Sadducees (Matt. 22: 23, sq.). The rabbins taught that in the next world a widow who had been taken by her brother-in-law reverted to her first husband at the resurrection. Christ answered both parties by the declaration that "in the resurrection they neither marry, nor are given in marriage."

MARROW (Heb. מֹחַ, *mo'-akh*, Job 21:24; מְמֻחֶה, *maw-khaw'*, to *mix with marrow*, Isa. 25:6; Gr. μυελός, *moo-el-os'*, Heb. 4:12), the soft oleaginous substance contained in the hollow bones of animals. The other terms so rendered are *kheh'-leb* (Heb. חֵלֶב), Psa. 63:5, the richest or choice part, and *shik-koo'-ee* (Heb. שִׁקּוּי), Prov. 3:8, *moisture*.

Figurative. "Fat things full of marrow" (Isa. 25:6) is an expression symbolizing the full enjoyment of blessedness in the perfected kingdom of God. "Marrow" in Heb. 4:12 is used figuratively for the most secret thoughts of a person.

MAR'SENA (Heb. מַרְסְנָא, *mar-sen-aw'*, perhaps *nobleman*), one of the "seven princes (satraps or viziers) of Persia and Media" in the time of Ahasuerus (Esth. 1:14), B. C. about 519.

MARS' HILL (Gr. Ἄρειος Πάγος, *ar'-i-os pag'os*, Acts 17:22), another name for the AREOPAGUS (q. v.).

MARSH (Heb. גֶּבֶא, *geh'-beh*, a *reservoir*, Ezek. 47:11), a swamp or wet piece of land. The place referred to by Ezekiel is the "Valley of Salt," near the Dead Sea; for there the Kidron, the course of which the prophet describes the holy waters as following, empties.

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MART (Heb. סָחַר, *saw-khar'*, to *go about as a merchant*, Isa. 23:3). "The means of gain, the source of profit or provision to whole nations." Others render the word "emporium, but *saw-khar'* cannot have this meaning" (Delitzsch, *Com.*, in loc.).

MARTHA (Gr. Μάρθα, *mar'-thah*, *mistress*), the sister of Lazarus and Mary, who all resided in the same house at Bethany (Luke 10:38, 40, 41; John 11:1–39; 12:2). Martha appears to have been at the head of the household (Luke 10:38), and from that circumstance has been thought to have been a widow. This is, however, uncertain, and it is generally supposed that the two sisters (unmarried) managed the household for their brother. The incident narrated by Luke (10:38–42) shows that Jesus was intimate with the family and was at home in their house; and also brings out the contrary dispositions of the two sisters. Martha hastens to provide suitable entertainment for their friend and his followers, while Mary sits at his feet listening to his gracious discourse. The busy, anxious Martha, annoyed at the inactivity of Mary, complains impatiently to Jesus, "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." This brought from the master the oft-quoted reply, "But one thing is needful; Mary hath chosen that good part, which shall not be taken away from her." At the death of Lazarus their respective characters are portrayed: Martha active, Mary meditative; Martha reproachful and objecting, Mary silent but immediately obedient to the summons of Jesus; Martha accepting Jesus as the Christ, and sharing in the belief of a resurrection, but not believing, as Mary did, in Jesus as "the Life." All that is recorded of Martha in addition is that at a supper given to Jesus and his disciples at Bethany, at which Lazarus was present, she, as usual, busied herself with serving. "According to tradition, she went with her brother and other disciples to Marseilles, gathered round her a society of devout women, and, true to her former character, led them a life of active ministration."

MARTYR (Gr. μάρτυς, *mar'-toos*, so rendered only in Acts 22:20; Rev 2:13 and 17:6), a witness (q. v.), and generally so given. The meaning of the word martyr, which has now become the most usual, is one who has proved the strength and genuineness of his faith in Christ by undergoing a violent death. STEPHEN (q. v.) in this sense was the first martyr, and the spiritual honors of his death tended in no small degree to raise to the most extravagant estimation, in the early Church, the value of the testimony of blood. Eventually a martyr's death was supposed, on the alleged authority of the following texts, to cancel the sins of the past life (Mark 10:39; Luke 12:50), to answer for baptism, and at once to secure admission into paradise (Matt. 5:10–12).

MARVEL (Heb. פָּלָא, *paw-law'*, to *separate*, to *distinguish*), something great, unaccountable, a miracle; and so that which excites wonder (Exod. 34:10); "marvelous works" (1 Chron. 16:12, 24; Job 5:9; 10:16; Psa. 9:1; 17:7, etc.). See MIRACLE.

MARY (Gr. Μαρία, *mar-ee'-ah*, or Μαριάμ, *mar-ee-am'*; from Heb. מְרִיָם, *meer-yawm'*, *rebellion*).

1. The Mother of Jesus. Mary was the daughter of Heli, of the tribe of Judah and of the lineage of David, hence in the royal line. (1) **The annunciation.** In the summer of the year known as B. C. 5 Mary was living at Nazareth, a maiden, but betrothed to Joseph. At this time the angel Gabriel came to her with a message from God, and announced to her that she was to be the mother of the long-expected Messiah —that by the power of the Holy Ghost the everlasting Son of the Father should be born of her (Luke 1:26–35; comp. Rom. 1:3). (2) **Visit to Elizabeth.** Informed by the angel that her cousin Elizabeth was within three months of being delivered of a child, Mary set off to visit her, either at Hebron or Juttah. Immediately upon her entrance into the house she was saluted by Elizabeth as the mother of her Lord, and had evidence of the truth of the angel's saying with regard to her cousin. Mary abode with her cousin about three months, and returned to her own house (1:36–56). (3) **Married to Joseph.** In a few months Joseph found that Mary was with child, and determined to give her a bill of divorcement (see Deut. 24:1), instead of yielding her up to the law to suffer the penalty he supposed she had incurred (Deut. 22:23, 24); but being assured of the truth by an angel he took her to wife (Matt. 1:18–25). (4) **Mother of Jesus.** Soon after Joseph and Mary went to Bethlehem to be enrolled for the taxing, and while there Christ was born and laid in a manger (Luke 2:1, 7). On the eighth day Jesus was circumcised, and on the fortieth day after the nativity—until which time she could not leave the house (Lev. 12:2–4)—the Virgin presented herself with her babe for their purification in the temple. The poverty of Joseph and Mary is alluded to in the mention of their offering, "a pair of turtle-doves, or two young pigeons." There she met Simeon and the prophetess Anna, heard their thanksgiving and prophecy. Returning to Bethlehem, Mary and Joseph were warned of the purpose of Herod, and fled to Egypt. Returning the next year, they went to Nazareth (Matt. 2:11–23). At the age of twelve years Jesus accompanied his family to Jerusalem, and Mary was temporarily separated from him (Luke 2:42, sq.), A. D. 8. (5) **Subsequent mention of Mary.** "Four times only," after our Lord's ministry commenced, "is the veil removed, which, not surely without a reason, is thrown over her." These four occasions are: *the marriage at Cana*, where Jesus solemnly withdraws himself from the authority of his earthly mother (John 2:1–4); *at Capernaum*, where at a public gathering Mary desired to speak to Jesus, and he seems to refuse to admit any authority on the part of his relatives, or any privilege on account of their relationship (John 2:12; Matt. 12:46–50); *at the crucifixion*, where Christ with almost his last words commended his mother to the care of the disciple whom he loved, and from that hour St. John assures us that he took her to his abode (John 19:25–27); *after the ascension*, engaged in prayer in the upper room in Jerusalem, with other faithful followers of the Lord. The Scriptures leave Mary engaged in

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prayer (Acts 1:14). Tradition and speculation have conceived her as kept from actual sin by the grace of God, the prevailing opinion of the twelfth century. In the thirteenth century it was maintained that, though conceived in sin, she was cleansed from it before her birth. Early in the fourteenth century Scotus threw out as a possibility the idea of an immaculate conception, which developed into the decree of December 8, 1854 (Smith). **(6) Character.** "Her faith and humility exhibit themselves in her immediate surrender of herself to the divine will, though ignorant how that was to be accomplished (Luke 1:38); her energy and earnestness in her journey from Nazareth to Hebron (v. 39); her happy thankfulness in her song of joy (v. 48); her silent, musing thoughtfulness in her pondering over the shepherds' visit (2:19), and in her keeping her Son's words in her heart (v. 51), though she could not fully understand their import. In a word, so far as Mary is portrayed to us in Scripture, she is, as we should have expected, the most tender, the most faithful, humble, patient, and loving of women, but a *woman* still" (Smith, *Dict.*).

NOTE.—Was Mary the mother of any other children than Jesus? is a question that has caused almost endless controversy. Of course, the advocates of her perpetual virginity assert that she was not. From the accounts in Matt. 13:55; Mark 6:3, it would seem more than likely that she had a number of children. This presumption is increased by the fact that the persons named as the "brethren" of Jesus are mentioned in connection and in company with his *sisters* and *mother*. Indeed, the denial of the natural interpretation of these passages owes its origin, in all probability, to the tradition of perpetual virginity, the offspring of the false notion of the superior sanctity of celibacy.

2. Mary Magdalene (Gr. Μαγδαληνή, *mag-dal-ay-nay'*, a *woman of Magdala*). **(1) Name.** Of this there are four explanations: 1. The most natural is that she came from the town of Magdala (a *tower* or *fortress*), probably situated on the western shore of Lake Tiberias, and the same with that of the modern village of El-Mejdel (Stanley). 2. The Talmudists make mention of a *Miriam Megaddela* (מיגדלא), "Miriam with the braided locks," which Lightfoot considers as identical with "the woman that was a sinner" (Luke 7:37). 3. Jerome sees in her name and that of her town the old *Migdol* (*watch-tower*), and says that the name denotes the steadfastness of her faith. 4. "Origen, looking to the more common meaning of גָּדַל (*gaw-dal'*, to *be great*), sees in her name a prophecy of her spiritual greatness as having ministered to her Lord and been the first witness of the resurrection." **(2) Personal history.** Mary Magdalene enters the Gospel narrative, with certain other women, as "ministering to Jesus of their substance" (Luke 8:2); all of them being moved by gratitude for their deliverance from "evil spirits and infirmities." Of Mary it is said that "seven demons (δαιμόνια) went out of her" (v. 2; Mark 16:9). This life of ministration brought Mary Magdalene into companionship of the closest nature with Salome, the mother of James and John (Mark 15:40), and also with Mary, the mother of the Lord (John 19:25). They "stood afar off, beholding these things" (Luke 23:49), during the closing hours of the agony on the cross. The same close association which drew them together there is seen afterward. She remained by the cross till all was over, and waited till the body was taken down and wrapped in the linen cloth and placed in the garden sepulcher of Joseph of Arimathea (Matt. 27:61; Mark 15:47; Luke 23:55). She, with *Salome* and Mary, the mother of James, "brought sweet spices that they might anoint" the body (Mark 16:1). The next morning, accordingly, in the earliest dawn (Matt. 28:1; Mark 16:2), they came to the sepulcher. Mary Magdalene had been to the tomb, had found it empty, and had seen the "vision of angels" (Matt. 28:5; Mark 16:5). She went with her cry of sorrow to Peter and John (Luke 24:10; John 20:1, 2), and, returning with them, tarried after they went back. Looking into the sepulcher, she saw the angels, and replied to their question as to her reason for weeping, "They have taken away my Lord, and I know not where they have laid him." Turning back, she saw Jesus, but did not at first recognize him. Recalled to consciousness by his utterance of her name, she exclaimed "Rabboni," and rushed forward to embrace his feet. But she must now learn that spiritual dependence upon Christ which can live without his visible presence. And that lesson is taught in the words, "Touch me not, for I am not yet ascended to my father." Mary then went to the disciples, and told them what she had seen and heard (John 20:11–18), and passes out of history.

NOTE.—Mary Magdalene has long been in popular tradition equivalent to "Mary the sinner," and been identified with the penitent who anointed Jesus. There were probably two anointings recorded in the gospels, the acts of two different women: one in some city unnamed, during our Lord's Galilean ministry (Luke 7); the other at Bethany, before the last entry into Jerusalem (Matt. 26, Mark 14, John 12), by the sister of Lazarus. There is no reliable evidence to connect Mary Magdalene with either anointing. (1) When her name appears in Luke 8:2 there is not one word to connect it with the history that immediately precedes. (2) The belief that Mary of Bethany and Mary Magdalene are identical is yet more startling. The epithet Magdalene, whatever may be its meaning, seems chosen for the express purpose of distinguishing her from all other Marys. No one evangelist gives the slightest hint of identity. Nor is this lack of evidence in the New Testament itself compensated by any such weight of authority as would indicate a really trustworthy tradition (Smith, *Dict.*, s. v.).

3. Mary, Sister of Lazarus. The facts strictly personal to her are but few. She and her sister Martha appear in Luke 10:38, sq., as receiving Christ in their house. Mary sat listening eagerly for every word that fell from the Divine Teacher, and was commended by Jesus as having "chosen that good part," the "one thing needful," while "Martha was cumbered about much serving." The next mention of Mary is in connection with the raising of Lazarus. She sat still in the house until Martha came to her secretly and said, "The master is come, and calleth for thee," when she arose hastily to go and meet him. At first she gives way to complaint, "Lord, if thou hadst been here, my brother had not died;" but the great joy and love revived upon her brother's return to life, and found expression in the anointing at the last feast of Bethany (Matt. 26:6, sq.; Mark 14:3, sq.; John 11; 12:1–9). Matthew and Mark do not mention her by name. Of her subsequent history we know nothing, the ecclesiastical traditions about

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her being based on the unfounded hypothesis of her identity with Mary Magdalene.

4. Mary, the Wife of Clopas (Gr. *Μαρία ἡ τοῦ Κλωπᾶ*, A. V. "of Cleophas"). In St. John's gospel we read that "there stood by the cross of Jesus his mother, and his mother's sister, Mary of Clopas, and Mary Magdalene" (John 19:25). The same group of women is described by St. Matthew as consisting of "Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children" (Matt. 27:56); and by St. Mark as "Mary Magdalene, and Mary the mother of James the Little and of Joses, and Salome" (Mark 15:40). From a comparison of these passages it appears that Mary of Clopas and Mary the mother of James the Little and of Joses are the same person, and that she was the sister of Mary the Virgin. In answer to the alleged improbability of two sisters having the same name, it may be said that Miriam, the sister of Moses, may have been the holy woman after whom Jewish mothers called their daughters. This is on the hypothesis that the two names are identical, but on a close examination of the Greek text we find that it is possible that this was not the case. Mary the Virgin is *Μαριάμ*; her sister is *Μαρία*. Mary of Clopas was probably the elder sister of the Lord's mother. Mary is brought before us for the first time on the day of the crucifixion—in the parallel passages already quoted from St. Matthew, St. Mark, and St. John. In the evening of the same day we find her sitting desolately at the tomb with Mary Magdalene (Matt. 27:61; Mark 15:47), and at the dawn of Easter morning she was again there with sweet spices, which she had prepared on the Friday night (Matt. 28:1; Mark 16:1; Luke 23:56), and was one of those who had "a vision of angels, which said that He was alive" (Luke 24:23). It is probable that Clopas was dead, and that the two widowed sisters lived together in one house.

5. Mary, Mother of Mark, also sister to Barnabas (Col. 4:10). It would appear from Acts 4:37, 12:12, that while the brother disposed of his property for the benefit of the Church, the sister gave up her house as one of the places of meeting. The fact that Peter goes to that house on his release from prison indicates that there was some special intimacy (Acts 12:12) between them, and this is confirmed by the language which he uses toward Mark as being his "son" (1 Pet. 5:13). "It has been surmised that filial anxiety about her welfare during the persecutions and the famine which harassed the Church at Jerusalem was the chief cause of Mark's withdrawal from the missionary labors of Paul and Barnabas."

6. A Christian woman at Rome to whom Paul sent greetings, as to one "who bestowed much labor on us" (Rom. 16:6).

MASCHIL. See MUSICAL TERMS.

MASH (Heb. מַשׁ, *mash*, meaning unknown), one of the sons of Aram, the son of Shem (Gen. 10:23). In 1 Chron. 1:17 the name appears as Meshech.

MA'SHAL (Heb. מָשָׁל, *maw-shawl'*, *entreaty*), a Levitical town in Asher (1 Chron. 6:74). It was assigned to the Gershonite Levites. Called Mishal in Josh. 21:30.

MASON. See HANDICRAFTS.

MAS'REKAH (Heb. מַסְרֵקָה, *mas-ray-kaw'*, *vineyard*), a city in Idumæa, and the native place of Samlah, an Edomitish king (Gen. 36:36; 1 Chron. 1:47).

MAS'SA (Heb. מַשָּׂא, *mas-saw'*, *burden*), a son of Ishmael (Gen. 25:14; 1 Chron. 1:30). His descendants were not improbably the *Masani*, who are placed by Ptolemy in the east of Arabia, near the borders of Babylonia.

MAS'SAH (Heb. מַסָּה, *mas-saw'*, *trial, temptation*), a name given to the place where the Israelites murmured for want of water (Exod. 17:7; Deut. 6:16; 9:22; 33:8); called also MERIBAH (q.v.).

MAST. See SHIP.

MASTER, the rendering in the A.V. of the following Hebrew and Greek words. See GLOSSARY.

1. *Aw-done'* (Heb. אָדוֹן; Gr. *κύριος, koo'-ree-os*), properly lord, and usually so rendered; of frequent occurrence.

2. *Bah'-al* (Heb. בַּעַל, *owner*), master in the prevalent sense, e. g., "the master of the house" (Exod. 22:8; Judg. 19:22).

3. *Rab* (Heb. רַב, *abundant*, and so *great*), great or chief, usually in combination, "the master of the eunuchs" (Dan. 1:3).

4. *Sar* (Heb. שַׂר, a *head* person), used only in speaking of CHENANIAH (q. v.), "the master of the song" (1 Chron. 15:27); in the Greek (*ἐπιστάτης, ep-is-tat'-ace*, Luke 5:5; 8:24, 45; 17:13).

5. *Oor* (Heb. עוּר, *to wake*), only so rendered in Mal. 2:12, "the master and the scholar;" marg. "him that waketh and him that answereth." The thought then would be, the master as stimulating by questioning and admonishing his scholars. K. and D. (*Com.*, in loc.) think the phrase to be taken from the night watchman.

6. *Oy-kod-es-pot'-ace* (Gr. *οἰκοδεσπότης*, "master of the house"), the head of the family (Matt. 10:25; Luke 13:25; 14:21).

7. *Did-as'-kal-os* (Gr. *διδάσκαλος*, "master"), in the sense of instructor, was often applied to our Lord, both by his disciples and others.

8. *Kath-ayg-ay-tace'* (Gr. *καθηγητής*, "one is your master," Matt. 23:8, 10). Here "master" is used of a leader in the scholastic sense, i. e., a teacher.

9. *Ep-is-tat'-ace* (Gr. *ἐπιστάτης, appointed over*) is used of any sort of superintendent or overseer. It is used for RABBI (q. v.) by the disciples when addressing Jesus (Luke 5:5; 8:24, 25; 9:33, 49; 17:13).

10. "Master" is the rendering of the Gr. *κυβερνήτης, koo-ber-nay'-tace* (Acts 27:11), a sailing master; rendered "shipmaster" in Rev. 18:17.

MATHU'SALA (Luke 3:37). See METHUSELAH.

MA'TRED (Heb. מַטְרֵד, *mat-rade'*, *propelling*), a daughter of Mezahab and mother of Mehetabel, who was wife of Hadar (or Hadad) of Pau, king of Edom (Gen. 36:39; 1 Chron. 1:50).

MA'TRI (Heb. מַטְרִי, *mat-ree'*, *rain of Jehovah*), a Benjamite, and head of the family to

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which Saul, the king of Israel, belonged (1 Sam. 10:21), B. C. considerably before 1030.

MATRIMONY. See MARRIAGE.

MAT'TAN (Heb. מַתָּן, *mat-tawn'*, a *gift*).

1. The priest of Baal slain before his altars in the idol temple at Jerusalem (2 Kings 11:18; 2 Chron. 23:17), B. C. 836. He probably accompanied Athaliah, the queen mother, from Samaria.

2. The father of Shephatiah, one of the princes who charged Jeremiah with treason and afterward cast him into prison (Jer. 38:1–6), B. C. before 588.

MAT'TANAH (Heb. מַתָּנָה, *mat-taw-naw'*, a *gift*), the fifty-third station of Israel, on the north side of Arnon (Num. 21:18, 19), "twelve miles S. E. of *Medabah*, and probably to be seen in *Tedun*, a place now lying in ruins, near the source of the *Lejum*."

MATTANI'AH (Heb. מַתַּנְיָה, *mat-tan-yaw'*, *gift of Jah*; מַתַּנְיָהוּ, *mat-tan-yaw'-hoo*, in 1 Chron. 25:4, 16; 2 Chron. 29:13).

1. The original name of ZEDEKIAH (q. v.), king of Judah, which was changed when Nebuchadnezzar placed him on the throne instead of his nephew Jehoiachin (2 Kings 24:17).

2. A Levite singer of the family of Asaph, resident at Jerusalem after the captivity (1 Chron. 9:15), B. C. about 440. He is described as the son of Micah (Micha, Neh. 11:17; Michaiah, 12:35), and after the return from Babylon lived in the villages of the Netophathites (1 Chron. 9:16), or Netophathi (Neh. 12:28), which the singers had built in the neighborhood of Jerusalem (12:29). As leader of the temple choir after its restoration (11:17; 12:8) in the time of Nehemiah, he took part in the musical service which accompanied the dedication of the wall of Jerusalem (12:35). We find him among the Levites of the second rank, "keepers of the thresholds" (Neh. 12:25).

3. One of the fourteen sons of Heman, whose office it was to blow the horns in the temple service as appointed by David. He had charge of the ninth division of musicians (1 Chron. 25:4, 16), B. C. about 960. He is possibly the same with the father of Jeiel, and descendant of Asaph, and ancestor of Jahaziel the Levite in the reign of Jehoshaphat (2 Chron. 20:14).

4. A descendant of Asaph, the Levite minstrel, who assisted in the purification of the temple in the reign of Hezekiah (2 Chron. 29:13), B. C. 719.

5. An Israelite "of the sons of Elam" who divorced his Gentile wife after the exile (Ezra 10:26), B. C. 456.

6–8. Three Israelites—one a descendant (or resident) of Zattu (Ezra 10:27); another, "of the sons" (i. e., inhabitants) of Pahath-moab (10:30); and still another, a descendant (or resident) of Bani (10:37)—who put away their Gentile wives after the captivity, B. C. 456.

9. A Levite, father of Zaccur and grandfather of Hanan, the under treasurer who had charge of the offerings for the Levites in the time of Nehemiah (Neh. 13:13), B. C. considerably before 444.

MAT'TATHA (Luke 3:31). See MATTATHAH, 1.

MAT'TATHAH (Heb. מַתִּתָּה), *mat-tat-taw'*, *gift of Jah*.

1. (A. V. "Mattatha".) The son of Nathan and grandson of David, among the ancestry of our Lord (Luke 3:31).

2. An Israelite of the "sons" (inhabitants) of Hashum who put away his foreign wife in the time of Ezra (Ezra 10:33), B. C. 456.

MATTATHI'AS (Gr. Ματταθίας, *mat-tath-ee'-as*).

1. The son of Amos and father of Joseph, in the genealogy of our Lord (Luke 3:25).

2. The son of Semei in the same catalogue (Luke 3:26). "As no such name appears in the parallel passages of the Old Testament, and would here unduly protract the interval limited by other intimations of the generations, it is probably interpolated from No. 1" (Strong, *Harmony and Exposition of the Gospels*, p. 16).

MATTENA'I (Heb. מַתְּנַי, *mat-ten-ah'ee*, *liberal;* probably a contraction of *Mattaniah*).

1, 2. Israelites, one a son (or citizen) of Hashum (Ezra 10:33), and the other of Bani (10:37), who put away their heathen wives after the captivity, B. C. 456.

3. A priest of the family of Joiarib, who lived in the time of Joiakim, the son of Jeshua (Neh. 12:19), B. C. after 536.

MATTER. See GLOSSARY.

MAT'THAN (Gr. Ματθάν, *mat-than'*), the son of Eleazar and father of Jacob, which last was father of Joseph, "the husband of Mary" (Matt. 1:15), B. C. considerably before 40.

MAT'THAT (Gr. Ματθάτ, *mat-that'*).

1. The son of Levi, and father of Heli, who was the father of the Virgin Mary (Luke 3:24), B. C. before 22.

2. The son of another Levi, and father of Jorim (Luke 3:29).

MAT'THEW.—1. Name and Family. (Gr. Ματθαίος, *mat-thah'-yos*, contraction of *Mattathias*, *a gift of Jehovah*.) The son of a certain Alpheus, and surnamed Levi (Mark 2:14; Luke 5:27). It is not known whether his father was the same with the Alpheus named as the father of James the Less, but he was probably another.

2. Personal History. (1) **Residence and profession.** Matthew's residence was at Capernaum, and he was a publican. There was at that time a large population surrounding the Lake of Gennesaret; its fisheries supplied a source of livelihood, and its surface was alive with a busy navigation and traffic. A customhouse was established at Capernaum by the Romans, and Matthew was tax collector. The publicans proper were usually Romans of rank and wealth, who farmed or let out the business of collecting to resident deputies, who were called *portitors*. It was to this class that Matthew belonged. (2) **His call.** While Matthew was thus occupied, "sitting at the receipt of custom," Jesus said to him, "Follow me." He probably already knew Jesus, for he immediately "arose and followed him" (Matt. 9:9; Mark 2:14; Luke 5:27, 28). Shortly after Matthew made "a great feast in his own house" in honor of Jesus (Luke 5:29; Matt. 9:10; Mark 2:15), and perhaps as a farewell to his old associates, for "many publicans and sinners came and sat down" (Matt. 9:10). After this we find no men-

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tion of him save in the catalogues of the apostles (Luke 6:15), and his presence in the "upper room" in Jerusalem after our Lord's ascension (Acts 1: 13). The gospel which bears his name was written by the apostle, according to the testimony of all antiquity. Tradition relates that Matthew preached in Judea after the ascension for a number of years (twelve or fifteen), and then went to foreign nations.

MAT'THEW, GOSPEL OF. See BIBLE, BOOKS OF.

MATTHI'AS (Gr. *Matθίας*, *mat-thee'-as*, *gift of Jehovah*). Of the family of Matthias no account is given, and of his life we have no account, excepting the incident narrated in Acts 1:15–26, viz., his being chosen an apostle. The one hundred and twenty were assembled at Jerusalem, waiting for the baptism of the Holy Ghost; and, at the suggestion and under the supervision of Peter, proceeded to fill the place among the twelve left vacant by the defection and death of Judas Iscariot. Peter "laid down" the essential qualifications for the apostolic office—the having been one of the companions of Christ from his baptism by John till his ascension—and declared the object of the election "to be a witness with us of his resurrection" (5:21, 22). Two such men were chosen, but the ultimate decision was referred to God himself by the sacred trial of the lot, accompanied by prayer. The two were Joseph, called Barsabas, and surnamed the Just; and Matthias, upon the latter of whom the lot fell. He was straightway numbered among the apostles. Nothing reliable is recorded of his after life. He is not mentioned again in the New Testament. Eusebius and Epiphanius believed him to be one of the seventy disciples. One tradition says that he preached the Gospel in Judea, and was then stoned to death by the Jews. Others make him a martyr—by crucifixion—in Ethiopia or Colchis. An apocryphal gospel was published under his name, and Clement of Alexandria quotes from the Traditions of Matthias (Kitto, Smith).

The Lot. According to Grotius, this was taken by means of two urns. In one they placed two rolls of paper, with the names of Joseph and Matthias written within them, and in the other two rolls, one with the word "apostle" and the other blank; and one roll was drawn from each urn simultaneously. Clarke (*Com.*) thinks that the selection was by ballot, the Lord directing the mind of the majority to vote for Matthias. In the case of selection by lot there was no chance, for "the lot is cast into the lap (properly *urn*); but the whole disposing thereof is of the Lord" (Prov. 16:33).

MATTITHI'AH (Heb. מַתִּתְיָה, *mat-tith-yaw'*, *gift of Jehovah*; prolonged from מַתִּתְיָהוּ, *mat-tith-yaw'-hoo*, in 1 Chron. 15:18, 21; 25:3, 21).

1. A Levite, the eldest son of Shallum the Korahite, who had charge of the baked offerings, "things that were made in the pans" (1 Chron. 9:31), probably after the exile, B. C. about 445.

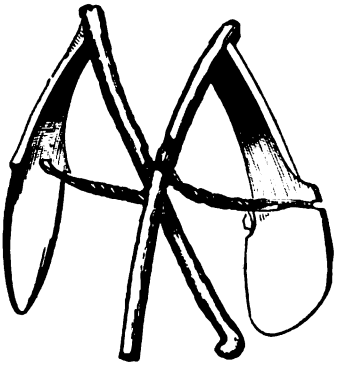
2. One of the sons of Jeduthun, a Levite appointed by David chief of the fourteenth division of the temple musicians (1 Chron. 25:3, 21). He is probably the same as the one appointed to assist in the musical service at the removal of the ark to Jerusalem, and to act as doorkeeper (15:18, 21; 16:5), B. C. about 988.

3. An Israelite, one of the "sons" (residents) of Nebo, who put away his Gentile wife after the exile (Ezra 10:43), B. C. 456.

4. One of those who stood at the right hand of Ezra when he read the law to the people (Neh. 8: 4), B. C. about 445.

MATTOCK, an agricultural implement like a pickax, with a wide point for grubbing up and digging out roots and stones. It is the rendering of three Hebrew words:

1. *Makh-ar-ay-shaw'* (Heb. מַחֲרֵשָׁה, 1 Sam. 13: 20, 21), the meaning of which is quite obscure, as the word might denote any kind of edged tool, even



Egyptian Hoes.

a plowshare; but the fact that it is coupled with the ax favors its being a hoe.

2. *Kheh'-reb* (Heb. חֶרֶב). The expression "with their mattocks round about" (2 Chron. 34:6, marg. "maul") is thought by some to mean "in their ruins," etc. Others understand a hoe or spade.

3. *Mah-dare'* (Heb. מַעְדֵּר, Isa. 7:25), a weeding hook or hoe.

MAUL, or MALL (Heb. מַפֵּץ, *may-fets'*, a *breaker*), only in Prov. 25:18, "A man that beareth false witness against his neighbor is a maul." The language of Solomon suggests that he probably meant some weapon of war, in which case it might represent a mace or battleax. See ARMOR.

MAW (Heb. קֵבָה, *kay-baw'*, *hollow*), the rought, i. e., the fourth stomach of ruminating animals, in which the digestion of the food is completed. It was esteemed (like tripe) a great delicacy among the ancients. This, with the shoulder and the cheeks of a sacrificial animal, was given to the priest (Deut. 18:3).

MAZ'ZAROTH (Heb. מַזָּרוֹת, *maz-zaw-roth'*, only in Job 38:32), the twelve signs of the zodiac, which were imagined as *menazil*, i. e., lodging houses; or *burug*, strongholds, in which one after another the sun lodges as it describes the circle of the year. The question, "Canst thou bring forth Mazzaroth in his season?" means, Canst thou bring forth the zodiacal sign for each month, so that it becomes visible after sunset and is visible

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before sunset? To these priests offered incense; were abolished by Josiah (2 Kings 23:5).

MEADOW, the rendering of two Hebrew words, neither of which appears to have this meaning:

1. *Aw'-khoo* (Heb. אָחוּ, Gen. 41:2, 18), probably an Egyptian term. The same form is retained by the Coptic version. Its use in Job 8:11 (A. V. "flag") seems to show that it is not a "meadow," but some kind of reed or water plant. But as during high inundations of the Nile—such inundations as are the cause of fruitful years—the whole of the land on either side is a marsh, and as the cultivation extends up to the very lip of the river, is it not possible that it may denote the herbage of the growing crops?

2. *Mah-ar-eh'* (Heb. מַעֲרֶה, *stripped*, Judg. 20:33, "the meadows of Gibeah"). This term is uncertain in its meaning, but probably stands for a region *stripped* of wood, a treeless district.

ME'AH (Heb. מֵאָה, *may-aw'*, a *hundred*), one of the towers on the wall of Jerusalem, rebuilt by Nehemiah (3:1; 12:39), near to the sheep gate, which Porter thinks adjoined the temple on the north. The Castle Antonia afterward occupied the same position (see HANANEEL).

MEAL. 1. *Keh'-makh* (Heb. קֶמַח, *marrow*), the fatness of wheat or barley, i. e., its ground substance (Num. 5:15; 1 Kings 4:22, etc.).

2. *Keh'-makh so'-leth* (Heb. סֹלֶת קֶמַח, Gen. 18:6, "fine meal;" Gr. ἄλευρον, *al'-yoo-ron*, Matt. 13:33; Luke 13:21), the finest portion of flour (q. v.).

MEALS, MEAL TIME. See FOOD, 5 (4).

MEAN. See GLOSSARY.

MEA'RAH (Heb. מְעָרָה, *meh-aw-raw'*, a *cave*), a place between Tyre and Sidon (Josh. 13:4). Possibly only a cave, although extensive ruins are thought by Robinson possibly to be those of "Mearah of the Sidonians."

MEASURE. See METROLOGY.

MEASURING LINE. See METROLOGY, 1.

MEAT. This word does not appear to be used in the Bible in the sense of animal food, which is denoted uniformly by "flesh." Perhaps the following may be exceptions: "Savory meat" (Gen. 27:4); "corn and bread and meat" (45:23). The only real and inconvenient ambiguity caused by the change which has taken place in the meaning of the word is in the case of the "meat offering," which consisted solely of flour and oil, sacrifices of flesh being confined to the other offerings. Several other words, distinct in the original, are rendered "meat;" but none of them presents any special interest except *teh'-ref* (Heb. טֶרֶף, something *torn*). This word would be perhaps more accurately rendered "prey," or "booty." Its use in Psa. 111:5, especially when taken in connection with the word rendered "good understanding" in v. 10, which would rather be, as in the margin, "good success," throws a new and unexpected light over the familiar phrases of that beautiful psalm. In the New Testament the variety of the Greek words thus rendered is equally great. See FOOD; GLOSSARY.

MEAT OFFERING. See SACRIFICIAL OFFERINGS.

MEBUN'NAI (Heb. מִבֻּנַּי, *meb-oon-nah'ee*, *construction*). In this form appears, in one passage only (2 Sam. 23:27), the name of one of David's guard, who is elsewhere called *Sibbechai* (2 Sam. 21:18; 1 Chron. 20:4), or *Sibbecai* (1 Chron. 11:29; 27:11), in the A. V. The reading "Sibbechai" is evidently the true one.

MECHE'RATHITE (Heb. מְכֵרָתִי, *mek-ay-raw-thee'*, from the word meaning a *sword*), a native or inhabitant of Mecherah (1 Chron. 11:36); from 2 Sam. 23:34 it would appear to be a corruption for Maachathite.

ME'DAD (Heb. מֵידָד, *may-dawd'*, *loving*), one of the seventy elders chosen to assist Moses in the government of the people. He and Eldad remained behind in the camp, and were not among the rest of the seventy at the tabernacle. When the Spirit came upon these it descended also upon Medad and Eldad, so that they prophesied. A lad reported the matter to Moses, who did not forbid them, as requested by Joshua, but replied, "Would God that all the Lord's people were prophets," etc. (Num. 11:26, sq.), B. C. 1209.

ME'DAN (Heb. מְדָן, *med-awn'*, *contention*), the third son of Abraham and Keturah (Gen. 25:2; 1 Chron. 1:32), B. C. after 2250.

MEDE (Heb. מָדַי, *maw-dah'ee*), an inhabitant of MEDIA (q. v.).

MED'EBA (Heb. מֵידְבָא, *may-deb-aw'*, *water of quiet*), a city of great antiquity in Moab (Num. 21:30), belonging to Reuben (Josh. 13:16). It was a sanctuary of the Moabites in the days of Ahaz, and is named as one of the cities of Moab in the prophetic curse recorded in Isa. 15:2. When the Ammonites were defeated by Joab they found refuge in Medeba (1 Chron. 19:1–15). The ruins, about eighteen miles E. of the Dead Sea, still remain, those of a large temple and extensive cisterns being important. Possibly the name is derived from these cisterns. Roads and streets can still be traced.

ME'DIA (Heb. מָדַי, rendered "Madai," Gen. 10:2; 1 Chron. 1:5; "Media," Esth. 1:3, 14, 18; 10:2; Isa. 21:2; Dan. 8:20; "Median," Dan. 5:31; מָדַיָּא, "Media," R. V. Ezra 6:2; elsewhere Mede(s)), a country southwest of the Caspian Sea. (The abbreviationsin parenthesis are of authorities quoted at close of article.)

1. **Physical Features.** (1) **Boundaries.** The Median empire in its palmy days, just before the Persian uprising in 559 B. C., extended from the Halys to the borders of Afghanistan, and from the Caspian Sea to the Persian Gulf (Spr., pl. ii). Media proper was bounded north by Armenia, northeast by the mountains along the Caspian, east and southeast by Hyrcania and Parthia, south by Elam (Susiana), and west by Assyria.

(2) **Extent.** Its length from northeast to southwest was about 600 miles, its breadth 250; its area, about 150,000 square miles (R., 255; S. B. D., "Media"), was almost exactly that of our united Virginias and Carolinas (150,200; R. and M., 15).

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Media may be likened to our California, with its 158,360 square miles, its parallel mountain ranges, its oblong form and curved coast (though convex instead of concave), its relative proportion of land and water (155,980 to 2,380; R. and M., 160), its latitude, and its range of temperature, the figures being for Red Bluff in northern California 18° to 112° (R. and M., l. c.), and for Azerbijan in Media zero to 100° (R., 285).

(3) Divisions. The usual division was into Atropatene (Azerbijan), in the northwest, and in the southeast Media Magna, corresponding to Irak-Ajemi and Ardelan, though some would extend it south to include Luristan. Atropatene may have been the original home of the Medes. Perhaps it was the Varena of the Vendidad, its capital often being called Vara or Vera. The district may be the Assyrian Bikan (R., 262), which name may represent the "bijan" of Azerbijan (id. 192, note 5). *Athrapaiti* means "lord of fire:" *Athrapata*, "one protected by fire" (D., 74). In middle Persian the name is *Aturpatkan;* modern Persian, *Aderbeijan*, which means "protected by fire." "The naphtha springs must have caused this region to appear as one highly favored by the gods in the eyes of such zealous worshipers of fire as the Arians of Iran" (D., 271).

(4) Climate. Media Atropatene (Azerbijan) is an Alpine region in the latitude of San Francisco, with a climate resembling that of northern New England (R., 284–5). The plateau has a snowy winter from early December to March. In range of temperature it is comparable to Sacramento (19° to 108°; R. and M., 160). It has little rain or dew, and is subject to hot and cold gusts, and to various wonderful optical illusions (R., 287, 288). The Zagros region has a great variety of climate, from the seven months' winter and cool summer of the mountains to the sultry, unhealthy climate of the river valleys.

(5) Character of the country. As a whole it is comparatively sterile, being watered by scanty streams, mostly running in valleys too deep for irrigating purposes, and sometimes salt. It is a land of ranges of bare rock with flat arid plains of gravel and clay. But in April and May, after the spring rains, the land clothes itself with verdure; and in some places, as in the river valleys and about Lake Urumiyeh, it is green the year round. (*a*) *Mountains.* Atropatene, whose valleys are from 4,000 to 5,000 feet above the sea (R., 284), is "shut in by mighty summits, which reach a height of more than 12,000 feet" (D., 270–1). Along the Caspian Sea lay the Caspian (Elburz) range, with Mount Coronus (Demavend) near the northeastern frontier, towering to a height of over 20,000 feet, probably "the highest summit in Asia west of the Himalayas" (R., 252, and note 1, and 253). On the southwest lay the six or seven ridges of the Zagrus, with an elevation of 18,000 feet. Thus was Media walled in by mountains on three sides. (*b*) *Rivers.* The Kizil Uzen (Amardus) after meandering 490 miles in a direct distance of 220, and draining a tract 180 miles long and 150 broad, flows through the Elburz range into the Caspian (R., 258). The parallel Jaghetu and Tatan, from Mount Zagrus, water the rich plain of Miyandab south east of Lake Urumiyeh. The Aji-Su, farther north, is salt.

One of the most valuable of all the Median rivers is the Zenderud. From the eastern flank of the Kuhizerd (Yellow Mountain) it flows easterly "past the great city of Ispahan—so long the capital of Persia—into the desert country beyond, where it is absorbed in irrigation." Though but 120 or 130 miles in length, it is a large river, and gives "to this part of Iran a sylvan character scarcely found elsewhere on the plateau." Lake Urumiyeh (ancient Spanta, Arm. Kapotan Zow, from its blue color), 4,200 feet above the sea, is about eighty miles long (N. N. E. to S. S. W.) by twenty-five wide. It is never over four fathoms deep, and its average of two fathoms is rarely attained within two miles of the shore. It is salt, heavy, and destitute of fish, like the Dead Sea.

(6) Productions. The mineral productions of Media were various, especially the celebrated Tabriz marble, which is sometimes cut so thin as to be used for window glass; salt in abundance from saline springs and streams, and also in the form of rock salt, saltpeter, sulphur, alum, naphtha, gypsum, and talc (R., 293, 294); metals, iron, copper, and native steel, with indications of lead and arsenic, and with traditions of gold and silver near Takht-i-Suleïman (id., ib.).

Vegetation is abundant where there is water. The valleys and hillsides yield the ordinary kinds of grain and vegetables, with rice and cotton. "The usual timber trees of the country" are the poplar, which is most in demand for building; the oriental plane, which "is preferred for furniture;" the willow, and the walnut. In addition, the ash and the terebinth, or turpentine tree, are common in Zagrus, and in the watered parts of the plateau the cypress, elm, and cedar are found. Orchards thrive where there is water, but the unwatered parts of the plateau yield only "the tamarisk and a few other sapless shrubs," such as the soapwort (R., 289, sq.).

Fish are not abundant, the waters mostly being oversalt or else failing in summer. Reptiles, as lizards, snakes, and scorpions, are common enough, and so are insects, especially the mosquito and the destructive locust. Birds are well represented by the eagle, bustard, pelican, stork, pheasant, quail, several kinds of partridges, and many smaller birds, like swallows and sparrows (R., 296–300).

The most common wild animals are of course the jackal, then the stag, wild goat (ibex), and wild boar, then the bear, antelope, and many others.

The principal domestic animals are the camel, of three varieties, the low, two-humped Bactrian, the taller, lighter Arabian, and a highly valued cross between the two; the horse, also of three varieties, the large, powerful, enduring, long-legged, light-bodied, big-headed Turkoman, the lighter, but perfectly formed Arabian, and a cross between the two which is called "wind-footed," and is most prized of all; the dog, especially a large greyhound, perhaps of Macedonian origin, which is used in conjunction with the falcon in hunting the antelope; the useful mule, and an inferior variety of ass; the cat, and the buffalo (R., 300–302). Media was famous in the olden time as

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a nursery of valiant men and excellent horses (D., 268, quoting Polybius), the latter apparently the Turkoman breed mentioned above.

(7) **Cities.** (*a*) *Ecbatana*, the Achmetha (Heb. אַחְמְתָא) of Ezra 6:2, the Ecbatana (Gr. Ἐκβάτανα) and perhaps the Agbatana (Ἀγβάτανα) of the Greeks, the Hangmatâna (T., 408; 12 G., 851; comp. D., 307) or Hagmatan (*a*) (R., 262) of the Medes and Persians, the modern Hamadan, was built on a plain at the foot of Mount Orontes (Elwend). It was probably unwalled, like most Median and Persian cities. The description in Judith 1:2–4 may refer to the northern Ecbatana (Gaza). The Ecbatana of 2 Macc. 9:3 is Hamadan. The distinguishing feature of this Ecbatana was the royal palace, one thousand four hundred and twenty yards in circuit (Polyb., x, 27, §9), and not far off was the strong citadel. (*b*) *Gaza*, called also Gazaca, Cauzaca (Takht-i-Suleïman), the chief city of northern Media, is thought by some to have been called Ecbatana, and to have been the Agbatana of Hd., i, 98, 99. This city was built on and about a conical hill. At the top were the royal palace and the treasuries. The slopes were occupied by seven walls with battlements of different colors. Outside were the other buildings of the town. This remained an important city down to the thirteenth century of our era. (*c*) *Raga*, or Rhages, in the extreme east of Media, near the Caspian Gates. In the first Fargard of the Vendidad Ragha is the twelfth of the primitive Aryan settlements, "and one in which the faithful were mingled with unbelievers" (R., 272, note 1). Its celebrity appears from Tobit 1:14; 4:1; 9:1, etc.; Judith 1:5, 15 (id., notes 2 and 3). It gave name to a province (Rhagiana), and is mentioned as late as the time of Alexander the Great. (*d*) *Aspadana* was the modern Ispahan. (*e*) *Bagistan* (Behistun) derives its renown from its rock on which were inscribed the brave deeds of monarchs, from Semiramis (traditionally) down to the Parthians in the reign of Claudius, especially by Darius in his famous Behistun inscription. The name Bagistan, "place of God," reminds us of the Hebrew Beth-el, "house of God."

Other towns were Adrapan (Arteman), "on the southern face of Elwend near its base," and Concobar (the modern Kungawaz), not far off, on the road to Bagistan (R., 278). But, as a whole, "the towns of Media were few and of no great account. The Medes did not love to congregate in large cities, but preferred to scatter themselves in villages over their broad and varied territory." Indeed, the only towns of importance were the capital, Gazaca, and Rhages. Walls were "not required by a people whose country was full of natural fastnesses." Their largest cities were of moderate size, with little "architectural splendor:" their buildings were of "perishable material;" "and in the whole of Media modern researches have failed to bring to light a single edifice which can be assigned with any show of probability to the period of the empire" (R., 277); much less to the ruder times preceding.

2. Tribes. According to Herodotus, there were six Median tribes, the Arizanti, Busæ, Struchates, Budii, Parætaceni, and Magi. Ragozin (*Story of Media*, 267, 268) translates the first "Aryan people" (Pers. *Ariazantu*), and the others, except Magi, "natives," "nomads," "dwellers in tents," and "owners of the soil," and holds that only the first were Aryans, the others being subject races, mostly Turanian.

3. History. The extreme antiquity of the Medians is attested by the appearance of Madai (Heb. מָדַי, which everywhere else means Mede(s), Media(n)) among the sons of Japheth, in Gen. 10:2; 1 Chron. 1:5. Berosus, also, a priest of Belus at Babylon, born during the reign of Alexander the Great, and an excellent authority on Babylonian history, records a dynasty of eight Median kings who reigned at Babylon for two hundred and twenty-four years, B. C. 2458–2234 (Tiele, 93; though Rawlinson, 376, gives 2286–2052). Our knowledge of this early Median expansion is mostly confined to the following fragment of Berosus: "After these, who held the kingdom in unbroken succession, he says that suddenly the Medes, having collected their forces, took Babylon, and there set up kings (*tyrannos*) of their own people. Hence he gives also the names of eight Median kings (*tyrannorum*), and their years twenty-four over two hundred."

There are Aryan traces in the reading of some early Chaldean ideographs, and possibly in the name *Ari*-och in Gen. 14:1. According to Strabo, the Medes took their name from Medus, son of the famous Medeia and Ægeus. This tends to confirm their great antiquity.

Traces are found of a western expansion of the Medes "in the *Mat*-ieni of Zagrus and Cappadocia, in the Sauro-*matæ* (or northern Medes) of the country between the Palus Mæotis and the Caspian, in the *Mætæ* or Mæotæ of the tract about the mouth of the Don, and in the *Mædi* of Thrace" (R., 374, 375). Of course, conclusions founded on the agreement of a single syllable must be received with caution. But it is interesting to find that the Sigynnæ, still farther west, between the Danube and the Adriatic, wore Median dress, and declared that they were colonists of the Medes (Μήδων ἄποικοι, Hd., 5, 9). That a race of mountaineers should have spread themselves toward the west at that early period without founding any very long-enduring dominion accords quite well with the history of the powerful but short-lived Median empire of Cyaxares and Astyages.

Shalmaneser II in his twenty-fourth year (836 B. C.; T., 203) made an expedition into Media. This was repeated by his son, Shamshirammân, in his third year (about 821 B. C.). The conquest of Media was a leading object with his son Rammânnirâri III (811–783). Tiglath-pileser II received tribute from Median princes in 744, and in Media he carried on war between 739 and 735. Sargon II reckoned Media the most eastern part of his dominions. Thither he carried some of his Samaritan captives (2 Kings 17:6; 18:11), perhaps deporting Medes to make room for them. About 710 he reduced twenty-eight Median governors of cities (Stadtvögten; T., 263). Operations in Media were continued by Sennacherib, perhaps about 702 B. C. Esar-haddon, about 671, pene-

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trated farther into Media than any of his predecessors, and received presents from princes still more remote.

But the power of Media was rapidly crystallizing. Ashurbanipal (B. C. 668–about 626) tells of no Median expeditions. According to Herodotus (i, 96–100), the first king, Deïoces, was chosen about 710 B. C., on account of the fame which he had acquired for justice and wisdom. The chronology of Herodotus is as follows (S. B. M., "Deïoces"):

Deïoces from 710 709 to 657–656 = 53 years.
Phraortes from 657–656 to 635–634 = 22 "
Cyaxares from 635–634 to 595–594 = 40 "
Astyages from 595–594 to 560–559 = 35 "

But Tiele (407, 408) makes Herodotus place the accession of Deïoces (perhaps Dayaukku, which name, however, he regards as a title, like Pharaoh, rather than a proper name) about 700 B. C., in the reign of Sennacherib; and some, building partly on Josephus (*Ant.*, x, 2, §2), connect the uprising of Media with the destruction of Sennacherib's army (2 Kings 19:35; 2 Chron. 32:21; Isa. 37:36).

The discrepancy between Herodotus and the Assyrian accounts of conquests in Media may not be as great as it looks. As has been said, the Medes were scattered over their extensive territory in small independent villages. On the side toward Assyria these must have been for the most part mountain fastnesses, with land for pasture and tillage. The princes were commanders or head men of these strongholds, to whom Tiele (263, 334, etc.) gives the title Stadtvögt (bailiff or provost). The Assyrian conquests would be the capture of these villages, either singly or in local confederacies. As a result more distant towns would send presents to buy off the invader or to gain his support as an ally. These operations seemed large to the Assyrian kings, because they were accomplished by hard marching and fighting, because they were valuable as a means of training the Assyrian armies, and because they augmented the extent and the fame of the empire. But they had little influence on the development of the Median nation.

On the other hand, the account in Herodotus points to a gradual growth, beginning on a small scale with such towns as could be reached by the personal influence or the reputation of Deïoces. This fact, together with the fact that the Medes were Aryans like the Greeks, and lived on the Greek plan of town autonomy, and that the story was told by a Greek, may explain the Greek flavor noticed in it by Grote, iii, 228. The setting up of Deïoces may remind us a little of the anointing of David at Hebron in 2 Sam. 2:4. And the time from 710 or 700 B. C. is quite short enough, even with the aid of a supposed fresh Aryan migration, to account for so mighty a growth of the Median power; for about 634 the Median army, Minerva-like, sprung without warning from the passes of Zagrus to the rich Assyrian lands below. This first army was totally defeated by Ashurbanipal, and the king, Phraortes (Fravartis), slain (Hd., i, 102). His son and successor, Cyaxares (Uvakshatra), united and improved the army, which had before consisted of separate tribal contingents under the command of their chiefs. Then he returned to the attack, defeated the Assyrians in the field, and was advancing to the siege of Nineveh, when he was suddenly recalled to defend his home from the Scythians. He was defeated, and Media became tributary to the Scythians. But the rugged country had little to detain hungry invaders, and they pressed on to fairer regions. Their sway had been irritating rather than injurious. In time the Medes took courage, slew many of the Scythians at a feast, and after a while expelled the rest (R., 388–391).

Cyaxares now allied himself with Elam and Chaldea. The Assyrian general, Nabopolassar, went over to the Medes, receiving the daughter of Cyaxares as a wife for his son Nebuchadnezzar. The story of the last struggle of Assyria is told by Ctesias (Diod. Sic., ii, 25–28). According to this account, the allied army of four hundred thousand Medes, Babylonians, Persians (who had been reduced to subjection by Phraortes, Grote, iii, 230), and Arabs was thrice defeated. Then, being reinforced from Bactria, it surprised the Assyrians by night, and drove them in confusion to Nineveh, to which, after two more victories, it laid regular siege. After two full years an unusual overflow of the Tigris swept away so much of the wall that it could not be repaired. Then the Assyrian king, despairing of further resistance, burned himself and his household, with his chief treasures, in his palace (R., 394, 395). This "is a narrative that hangs well together, and that suits both the relations of the parties and the localities. Moreover, it is confirmed in one or two points by authorities of the highest order."

The fall of Nineveh must have occurred between 608 and 605, thus about 607–6. This is the usual date (606 according to Clinton, Grote, iii, note on p. 226; Grote himself says "about 600"), though Rawlinson, 391, inclines to 625 or 624.

In the division of the Assyrian empire Nabopolassar took Babylonia, Chaldea, and Susiana (Dan. 8:2, 27), the Euphrates valley and the lands toward the south and west, to the frontier of Egypt. Cyaxares and the Medes took Assyria and its northern and eastern dependencies. But Cyaxares did not rest on his laurels. He extended his dominions to the river Halys on the west, to the Black and Caspian Seas and perhaps to the Caucasus on the north, to the Tigris and the Persian Gulf on the south, and to the desert and the border of Afghanistan on the east. This extension may have been in part voluntary submission made to escape the inroads of the Scythians and general anarchy.

The rise of Media was also accompanied by an influx of Aryans, who overpowered the old Turanian masters of Armenia and Cappadocia. This, too, might have paved the way for Median supremacy.

The next object of attack was Lydia, which had grown strong and united by the patriotic war of Alyattes for the expulsion of the Cimmerians from Asia Minor. This war was waged with great numbers and great zeal for six years. The two kingdoms were left as they were when the war broke out; but Cyaxares gained a friend and an ally where he had previously had a jealous enemy. For it was agreed that the two kings should swear

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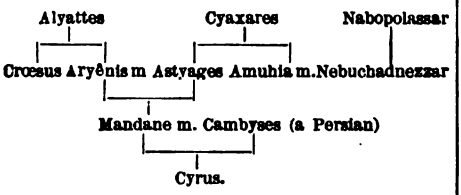
friendship, and that to cement the alliance Alyattes should give his daughter Aryênis in marriage to Astyages, the son of Cyaxares. Thus the territory from the Ægean Sea to the Persian Gulf was ruled by three related and harmonious kings, thus:



Under this triple crown these lands were at rest from the date of the peace between Alyattes and Cyaxares (probably 610 B. C.) for "nearly half a century," except as disturbed by Nec(h)o's three years' possession of Idumæa, Palestine, Phœnicia, and Syria, in the days of Josiah, B. C. about 608–606 (2 Kings 23:29; 24:7; 2 Chron. 35:23). Seven or eight years later the Median king sent a contingent with Nebuchadnezzar when he marched to quell disturbances in the same quarter (Jer. 46).

Cyaxares died, according to Herodotus, in 593, after a reign of forty years, and was succeeded by his son, Astyages (Ishtuvêgu; T., 621). Cyaxaesr was a bold, ambitious warrior rather than a statesman. Astyages was said to be remarkably handsome, cautious, and of an easy and generous temper. He kept a brilliant court, and was content with the empire transmitted to him, except that he is said to have reached the Caspian by taking in the Cadusians. According to Herodotus, i, 107, and Xenophon, *Cyr.*, i, 2, §1, his daughter Mandane was married to Cambyses, a Persian, and became the mother of Cyrus the Great (q. v.).

The greatest extent of the Median empire may have been five hundred thousand square miles, "as large as Great Britain, France, Spain, and Portugal put together" (R., 428). The weakness of Media, aside from the effects of luxury, is attributed to its lack of organization. The Median empire was a "congeries of kingdoms" never fused into a single nation. "The Medes, we are told, only claimed direct suzerainty over the nations immediately upon their borders; remote tribes they placed under these, and looked to them to collect and remit the tribute of the outlying country" (R., 429, where the truth of the statement is not guaranteed). "It is doubtful if they called on the subject nations for any contingents of troops. We never hear of their doing so. Probably, like the Assyrians, they made their conquests with armies composed entirely of native soldiers, or of these combined with such forces as were sent to their aid by princes in alliance with them" (id., ib.).

"Of all the ancient oriental monarchies the Median was the shortest in duration." But this is, perhaps, not so much due to any exceeding weakness of that empire itself as to its fortune in coming into contact so soon with so masterful an antagonist as Cyrus, and to the fact that the Medes and Persians were so near akin that the change of sovereignty was not violent. Indeed, it was only a change from Medes and Persians to Persians and Medes. If Cyrus was really the grandson of Astyages, the outside world saw only a palace revolution. And as Astyages seems to have had no son, Cyrus might easily have been regarded as his rightful heir. These things, together with the remoteness of Lydia and the change of sovereignty at Babylon, may explain how it was that Media received no assistance from either of its allies (R., 427).

With the capture of Astyages, "if Media descended from her preeminent rank, it was to occupy a station only a little below the highest, and one which left her a very distinct superiority over all the subject races" (R., 427). Nor was the valor of the Medes lost. "Originally equal, if not superior, to their close kindred, the Persians, they were throughout the whole period of Persian supremacy only second to them in courage and warlike qualities," and in the 4th century of our era they were still warlike and formidable ("*pugnatrix natio et formidanda*," Amm. Marc., xxiii, 6; see R., 309, and note 12). Subsequent Median history belongs to the history of Persia.

4. Manners and Customs. The Medes "were brave, energetic, enterprising," and when brought into contact with civilization they became nearly as highly civilized as the Assyrians; but they were rather more barbaric, and displayed no great originality beyond "a stately dress and a new style of architecture" (R., 311). "The world is scarcely indebted to them for a single important addition to the general stock of its ideas" (id. 312). But we must not forget that the Medes and Persians did a great work in preparing the way for the diffusion of Greek language and thought under Alexander the Great and his successors.

The Medes greatly resembled the Persians. In our only sculptured representation, the Behistun bas relief, the artist makes no special difference. We may take the sculptures of the Achæmenian kings as specimens of both Medes and Persians, assuming the Medes to have been the ruder of the two. These sculptures "exhibit to us a very noble variety of the human species—a tall form, graceful and stately; a physiognomy handsome and pleasing, often somewhat resembling the Greek; the forehead high and straight, the nose nearly in the same line, long and well formed, sometimes markedly aquiline; the upper lip short, commonly shaded by a mustache; the chin rounded, and generally covered with a curly beard. The hair evidently grew in great plenty, and the race was proud of it. On the top of the head it was worn smooth, but it was drawn back from the forehead and twisted into a row of crisp curls, while at the same time it was arranged with a large mass of similar small, close ringlets at the back of the head and over the ears" (R., 307). But there is in the Assyrian face a rugged strength which we do not find in the Persian.

The Median women were famed for size and beauty. "The Aryan races seem in the olden times to have treated women with a certain chivalry which allowed the full development of their physical powers, and rendered them specially attractive alike to their own husbands and to the men of other nations" (R., 308).

In later times the Medes were armed like the

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Persians; but it is believed that at first they were a nation of horse archers, winning victories by their skill in raining arrows from their "clouds of horse," advancing, retreating, gathering, dispersing in Scythian or Parthian fashion. The bow was "short and very much curved," the arrows not more than three feet in length. They used a spear (Jer. 6:23) six or seven feet long. The short sword was little more than a dagger, and hung from the belt over the right thigh (comp. Psa. 45:3). The shield was of metal or wood, round or oval (R., 312–315).

The Median dress was a long, flowing robe, closely fitting the shoulders and chest, and belted about the waist. The sleeves were long and loose. Below the waist it was "remarkably full and ample, drooping in two clusters of perpendicular folds at the two sides, and between these hanging in festoons like a curtain." At the ankles it was "met by a high shoe, or low boot, opening in front and secured by buttons." The robes were of various colors—purple, scarlet, crimson, or gray, and sometimes apparently striped, white and purple. Sometimes they were of silk. The undergarments were "a sleeved shirt, or tunic, of a purple color, and embroidered drawers, or trousers (*ποικίλας ἀναξυρίδας*)" (R., 316, andnote 6).

The Medes were specially fond of personal adornments, and much given to wearing golden ornaments, such as chains or collars and bracelets. Earrings were common. They used cosmetics and false hair, and employed devices "to enhance the brilliancy of the eyes and give them greater apparent size and softness" (R., 317). They wore on their heads, both indoors and out, either "felt caps (*πίλοι*) like the Persians," or the tiara, a high crowned hat made of felt or cloth, either stiff or flexible, and dyed to suit the taste.

Their banquets were luxurious and elaborate, having, besides meat, bread, and wines, "a vast number of side dishes, together with a great variety of sauces" (R., 317). They ate with their fingers, and used napkins (*χειρόμακτρα*, R., 318). Wine was drunk during and after the meal, often to excess.

There was an elaborate court ceremonial. The chief court amusement was hunting, but it does not appear that the king often took part (R., 318). Polygamy was practiced among the wealthy, as well as by the sovereign.

Perhaps the only genuine relic of Median art is a part of a colossal lion at Hamadan. In it the serene majesty of the Assyrian sculptures seems to have been somewhat softened, and it was represented in a different position from the Assyrian.

5. Religion. Our limits allow but the briefest possible treatment of this part of the subject. More elaborate studies of the old Median and Persian religious development may be found in the works of Rawlinson and Ragozin. With Rawlinson, 344, we may distinguish three stages: (1) "A simple and highly spiritual creed, remarkable for its distinct assertion of *monotheism*, its hatred of idolatry, and the strongly marked antithesis which it maintained between good and evil." (2) "A natural corruption of the first, *dualism*, complicated by the importance which it ascribed to angelic beings, verging upon polytheism." (3) *Magism*, adoration of the four elements. "Anterior to the rise of the Iranic, Median, or Persian system," in the oldest parts of the Zendavesta (properly Avesta Zend for Avesta u Zend, "Text and Comment"), we find a polytheistic nature-worship, an adoration of independent nature powers. The first Fargard of Vendidad must have been composed before the great migration of the Medes southward from the Caspian region. The Gâthâs are older still. Several of them are traditionally ascribed to Zoroaster (Zarathustra), whose date was anterior to B. C 2000, according to Berosus, and whom other writers place still earlier. In truth, estimates vary from B. C. 6000 to 500. And more, "Hermippus of Smyrna puts Zoroaster five thousand years before the Trojan war." "Endoxus of Cnidus, the contemporary of Plato" (B. C. 347) "thought that Zoroaster lived six thousand years before the death of Plato. According to Pliny, Aristotle ascribed him the same antiquity, and, as we learn from Diogenes Laertius, maintained that the Magians were older than the Egyptians" (D., p. 77). Duncker, 105, thinks B. C. 1000 safe; and, in the face of so much higher estimates, the B. C. 2000 of Berosus will seem moderate. On the other hand, Professor A. V. W. Jackson, in a work just published (1899, p. 16), following the Persian tradition, places the era of Zoroaster at B. C. 660–583.

(1) **Monotheism.** The old "Iranic, Median, or Persian system" "is a revolt from this sensuous and superficial nature-worship," or a remnant of a primitive monotheism. Probably it was both, a latent spark of primitive monotheism fanned to a flame by disgust at a prevalent polytheism.

This system of religion deals with personal, spiritual intelligences, good (*Ahuras* which is Zend for the Sanskrit *Asuras*, "living" or "spiritual ones") and evil (*Devas*). We see that they have, perhaps from hostility, reversed the Hindu order, which made the devas gods and the asuras demons. Some of the devas, however, were placed among the Izeds, or angels.

At the head of good spirits stood Ahurô-mazdâo (Ormazd), the highest object of adoration, the true creator, preserver, and governor of the universe. This system "sets before the soul a single being as the source of all good and the proper object of the highest worship." "He is 'the creator of life, the earthly and the spiritual.'" "He is 'good,' 'holy,' 'pure,' 'true,' 'the Holy God'" (the Zend has no distinction of capital and small letters), "'the Holiest,' 'the essence of truth,' etc." (R., 324). "From him comes all good to man; on the pious and the righteous he bestows not only earthly advantages, but precious spiritual gifts—truth, devotion, 'the good mind,' and everlasting happiness;" he rewards the good, and is less often represented as punishing the bad.

"Less spiritual and less awful than Jehovah," the two were yet so nearly alike that the Persians and Jews recognized each other as worshipers of the same God (comp. Isa. 44:28–45:6 with 2 Chron. 36:23; Ezra 1:2, 3; 6:10). At the same time note the twice-made declaration, "though thou hast not known me" (Isa. 45:4, 5).

Moreover, the religion of Ormazd was intolerant of idols. Thus there was a twofold bond of sym-

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pathy. "The Jews, so impatient generally of a foreign yoke, never revolted from the Persians; and the Persians, so intolerant, for the most part, of religions other than their own, respected and protected Judaism" (R., 326). Thus the captivity proved to the Jews a blessing in disguise. From the very first, even from the time of Abraham, they had been vexed by polytheism and idolatry, within and without, on all sides. Now they saw an ancient nation, powerful enough to seize the scepter from their idolatrous oppressors, enthusiastic worshipers of one God and haters of idols.

In this ancient Iranic system there were "a number of angels." Some were like personified attributes of the deity. Sraosha, or Serosh, was the messenger of Ormazd. Armaiti was the genius of the earth and the goddess of piety, since "the early Ormazd worshipers were agriculturists, and viewed the cultivation of the soil as a religious duty enjoined upon them by God."

And there were hosts of evil spirits, foes of men, especially of Ormazd worshipers, and particularly given to "destroying" and "lying." But there was "no single superior intelligence, no great principle of evil was placed at their heads. Far less is there any graduated hierarchy of evil, surrounding a prince of darkness with a sort of court." But "the distinction between good and evil is strongly and sharply marked in the Gâthâs." The authors were impressed and oppressed by it. Everywhere they saw a struggle between good and bad so fierce that it hid from their eyes the order and harmony of the universe. They personified the good and bad. But their white spirit (*Cpento-mainyus*) and the dark spirit (*Angro-mainyus, Ahriman*) are poetic personifications rather than actually existing intelligences (R., 331, 332).

(2) **Dualism.** The second, the dualistic stage, was developed considerably before the commencement of the Median empire. "The Iranians came to believe in the existence of two coeternal and coequal persons, one good and the other evil, between whom there had been from all eternity a perpetual and never-ceasing conflict, and between whom the same conflict would continue to rage through all coming time." This belief shows itself in the first Fargard of the Vendidad, written at "a time when the Aryans had not yet reached Media Magna."

Angrô-mainyus (Ahriman) is now a proper name as definite as Ahurô-mazdâo (Ormazd). The unending contest between the two appears in bold relief and is carried out with fullness of detail. "Whatever good Ahura-mazda, in his benevolence, creates, Angrô-mainyus steps in to mar and blast it." Curiously, "a poisonous serpent" is mentioned "as the first creation of Angrô-mainyus." From him come inhospitable climates, "war, ravages, sickness, fever, poverty, hail, earthquakes, buzzing insects, poisonous plants, unbelief, witchcraft, and other inexpiable sins." Ahura-mazda and Angrô-mainyus had each his councilors and his armies of angels (for details see Rawlinson, 333–337).

The old Zoroastrians had high moral ideas. They taught especially truth, purity, piety, and industry. Virtue must include thought, word, and act. Cultivation of the soil was a duty. Piety consisted in acknowledging God and the angels, in religious services, and in occasional sacrifices. The ordinary sacrifice was the horse.

The Zoroastrians believed in the immortality of the soul and in conscious future existence. Some think they believed also in the resurrection of the body, a belief which Theopompus attributed to the Magi. It plainly appears in some quite ancient parts of the Zendavesta, as in the eighteenth chapter of the Vendidad, and is by some found in the Gâthâs. Of course, a circle of heroic legends grew up in time, of which the modern form appears in the Shahnameh and other modern Persian writings.

(3) **Magism.** This seems to have been the religion of the peoples, perhaps Scythian tribes of Armenia, Azerbijan, Kurdistan, and Luristan. Here are the most ancient of the fire temples. "Here tradition placed the original seat of the fire worship; and from hence many taught that Zoroaster, whom they regarded as the founder of Magism, had sprung."

"The Magi held no personal gods, and therefore naturally rejected temples, shrines, and images as tending to encourage the notion that gods existed of a like nature with man, i. e., possessing personality—living and intelligent beings." They worshiped not gods presiding over nature, but the four elements themselves—earth, air, fire, and water. Fire, as the most ethereal and the most powerful, was the highest. The sacred fire was kept burning uninterruptedly from age to age by bands of priests. To defile the altar by blowing the flame with the breath was a capital offense; "and to burn a corpse was regarded as an act equally odious." Of sacrifices only a small portion of the fat was burned.

Next to fire came water. Rivers could not be polluted by sacrificial blood, by refuse, or even by washing the hands. "Sacrifice was offered to rivers, lakes, and fountains." Nor could earth be polluted by burial of the dead. The only possible course, therefore, was to expose dead bodies to be eaten by beasts and birds of prey. This practice the Magi themselves followed; but it does not appear that they enforced it upon the laity.

As necessary mediators between man and the divinity and prophets of the future, the Magi assumed "a lofty air, a stately dress, and great ceremonial magnificence. Clad in white robes, and bearing upon their heads tall felt caps with long lappets at the sides, which concealed the jaw and even the lips, each with his barsom in his hand, they marched in procession to their *pyræthei*a, or fire altars, and, standing round them, performed for an hour at a time their magical incantations" (R., 347, 348). The barsom (*bareçma*) was "a bundle of thin tamarisk twigs," corresponding to the willow wands of the Scythians (Hd., iv, 67; comp. Hos. 4:12, "staff," and Ezek. 8:17, "branch"). "This barsom must be employed in every sacrificial ceremony, and by manipulating it they claimed to arrive at a knowledge of future events" (R., 347 and 351).

Thus the Magi became all powerful in the Scythian tribes. When the Aryan tribes came they absorbed the important parts of the Magian belief and cere-

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monial, though they buried their dead, having first inclosed them in wax. This absorption appears to have taken place in Media and, as we have seen, one of the six Median tribes (Hd., 1, 101).

In freedom of divorce the Medians anticipated some of the moderns. It is curious that the highly spiritual Zoroastrians and the element-worshiping Magi agreed in their rejection of images. And it was from these same Zoroastrians that the Magian priests received the misunderstanding of nature which made it a duty to kill "bad animals, frogs, toads, snakes, mice, lizards, flies, etc.," as creations of the evil spirit (R., 351, and H., i, 140).

The fire worshipers of old are represented by the modern Parsees, whose headquarters are at Bombay, and who number in India "something over eighty-five thousand five hundred," and in the world hardly over one hundred thousand (Ragozin, *Story of Media*, i, 6).

The moral standard of the Magians was below that of the Zoroastrians, and it is hinted that the revolt of Cyrus against Astyages was a revolt of Persian Zoroastrianism against Median Magism. Yet the Median religion had a "certain loftiness and picturesqueness which suited it to become the religion of a great and splendid monarchy" (R., 353). "Truly, few forms of worship appeal more to our imagination and our sense of reverent awe than the homage paid to this purest of symbols (fire) on the stainless mountain tops, by white-robed Athravans, raising their voice in song amid the silence of a wild and undesecrated nature" (R., 152).

LITERATURE.—Duncker, *History of Antiquity*, translated by Evelyn Abbot, vol. 5; Grote, *History of Greece* (12 vol. ed.); Gesenius, *Heb. Lex.* (12th Ger. ed.); Herodotus; Rawlinson, *Five Oriental Monarchies* (vol. ii); Rand & McNally's, *Census Gazetteer and Atlas;* Ragozin, *Story of Media*, etc.; Smith, *Bib. Dict.; Dict. Greek and Roman Biography, and Mythology; Dict. Geography;* Spruner, *Atlas Antiquus;* Tiele, *Babylonisch-Assyrische Geschichte.*—W. H.

ME'DIAN (Chald. מָדַי, *maw-dah'ee*). Darius, "the son of Ahasuerus, of the seed of the Medes" (Dan. 9:1), or "the Mede" (11:1), is thus described in Dan. 5:31.

MEDIATION, a term, the proper use of which in theology refers to the work of Christ in establishing the Gospel dispensation, and in its continuance to the end.

1. Scriptural Basis. In several passages Christ is called the Mediator, "the Mediator of the New Testament," "the Mediator of the new covenant" (μεσίτης, *mes-ee'-tace*, middleman, mediator) (see 1 Tim. 2:5; Heb. 8:6; 9:15; 12:24). also the general representations of the Scriptures concerning Christ present him as the one through whom is effected reconciliation between God and men, and through whom the moral and spiritual harmony of the world, broken by sin, shall ultimately be restored (e. g., 2 Cor. 5:18–20; Col. 1:21; Heb. 2:17; 1 Cor. 15:24–28).

2. Theological. The following features of doctrine are of chief importance: (1) The necessity for mediation arises from the holiness of God and the sinfulness of man. The reconciliation wrought by Christ, therefore, is represented as having two phases, that of God to man, and that of man to God (see 2 Cor. 5:18–20). It should always be borne in mind, however, that the whole provision of the mediatorial economy arises from the love of God (see John 3:16; Rom. 5:8). (2) Christ is the only mediator (in addition to Scriptures above cited see Acts 4:12; Gal. 2:12; 3:21). In his work of mediation his atoning death is central (see Matt. 20:28; 26:28; Rom. 5:6; 1 Cor. 1:18; 2:2; 1 Pet. 2:24; 3:18, and many other places). But more generally the whole work of Christ as prophet, priest, and king is embraced in his one work of mediation. The teachings of the Scriptures leave no room for the Roman Catholic view that priests and saints and angels, and especially the Virgin Mary, are mediators, which view is based upon a false doctrine of the prerogative of the priesthood, also a false conception of human merit. But still it is admissible and proper to recognize the real, though subordinate sense, in which all believers are members of "a royal priesthood" (1 Pet. 2:9). The mediation of Christ, however, is supreme, and in its principal features stands entirely alone. (3) In Christ are found the necessary qualifications for this work. (1) He is the God-man. It was essential that the mediator should be divine; otherwise the sacrifice of himself could not have availed to take away sins; he could not be the perfect revelation of God to men, nor be the source of spiritual and eternal life to believers, nor control all events for the final consummation of his kingdom (see Heb. 9:14; Rom. 8:3; John 10:10; 1 Cor. 15:25). It was necessary that he should also be human; otherwise he could not have died to redeem us, nor stood as our representative before God's law, nor partaken in human experiences, nor be united with us in a common nature (see Heb. 2:11–16; 4:15; Rom. 8:3; Phil. 2:7). (2) He was without sin. As under the law the sacrifice laid upon the altar must be without blemish, so the "Lamb of God that taketh away the sin of the world" must himself be free from sin, otherwise his sacrifice would not have been acceptable; he could not have access to God, nor be the source of holy life for his people (see Heb. 7:26; 4:15, 16; 1 Pet. 1:19; 2:22). See ATONEMENT; INTERCESSION. JESUS, OFFICES OF; KINGDOM OF; SINLESSNESS OF.

LITERATURE.—Hodge, *Syst. Theol.*, vol. ii, 455, sq.; Van Oosterzee, *Christ. Dogm.*, vol. ii, 629, sq.; Pope, *Comp. Christ. Theol.*, vol. ii, 89, sq.; Dorner, *Syst. Christ. Doct.*, vol. iii, 381, sq.—E. McC.

MEDIATOR. See ATONEMENT, INTERCESSION.

MEDICINE. See DISEASES, TREATMENT OF.

MEDITATION, "a private devotional act, consisting in deliberate reflection upon some spiritual truth or mystery, accompanied by mental prayer and by acts of the affection and of the will, especially formation of resolutions as to future conduct" (*Cent. Dict.*, s. v.) Meditation is a duty which ought to be attended to by all who wish well to their spiritual interests. It should be *deliberate*, *close*, and *continuous* (Psa. 1:2; 119:97). The *subjects* which ought more especially to en-

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gage the Christian mind are: the works of creation (Psa. 19); the perfections of God (Deut. 32:4); the character, office, and work of Christ (Heb. 12: 2, 3); the office and operations of the Holy Spirit (John, chaps. 15, 16); the dispensations of Providence (Psa. 97:1, 2); the precepts and promises of God's words (Psa. 119); the value, powers, and immortality of the soul (Mark 8:36); the depravity of our nature, and the grace of God in our salvation, etc.

MEEKNESS (Hebrew from עָנָה, *aw-naw'*, to be *depressed;* Gr. πραότης, *prah-ot'-ace, gentleness*). Meekness in the scriptural sense is an inwrought grace of the soul; and the exercises of it are first and chiefly toward God (Matt. 11:29; James 1:21). The Greek term "expresses that temper or spirit in which we accept his dealings with us without disputing and resisting; and it is closely linked with humility and follows close upon it (Eph. 4:2; Col. 3:12), because it is only the humble heart which is also the meek, and which, as such, does not fight against God, and more or less struggle and contend with him." "This meekness, however, which is first a meekness with respect of God, is also such in the face of men, even of evil men, out of the thought that these, with the insults and injuries which they may inflict, are permitted and used by him for the chastening and purifying of his people. This was the root of David's *humility* when, on occasion of his flight from Absalom, Shimei cursed and flung stones at him—the thought, viz., that the Lord had bidden him (2 Sam. 16:11); that it was just for him to suffer these things, however unjust it might be for the other to inflict them; and out of like conviction all true humility must spring. He that is meek indeed will know himself a sinner among sinners; or, if in one case He could not know himself such, yet bearing a sinner's doom. And this will teach him to endure meekly the provocations with which they may provoke him, not to withdraw himself from the burdens which their sins may impose upon him (Gal. 6:1; 2 Tim. 2:25; Tit. 3:2)" (Trench, *Syn. of the N. T.*, i, 206, sq.).

MEGID'DO (Heb. מְגִדּוֹ, *meg-id-do;* מְגִדּוֹן, *meg-id-done'*, Zech. 12:11, *place of troops*), one of the royal cities of the Canaanites (Josh. 12:21), first assigned to Issachar (Josh. 17:11), but afterward belonging to Manasseh (Judg. 1:27). Megiddo did not become firmly occupied by the Israelites until the time of Solomon, who placed one of his twelve commissariats over "Taanach and Megiddo" (1 Kings 4:12), and erected apparently some costly works in the latter (9:15). The valley of Megiddo was a part of the plain of Esdraelon. It figured as a battlefield, and here BARAK (q. v.) gained a notable victory over the king of Hazor, whose commanding general was Sisera (Judg. 4:15). To this place Ahaziah, king of Judah, fled, and there was mortally wounded by command of Jehu (2 Kings 9:27). But the chief historical interest of Megiddo is concentrated in Josiah's death. He endeavored to stop Pharaoh-Necho, king of Egypt, while the Egyptian was passing through the glens of Carmel into the plain of Megiddo. He was defeated, and as he fled was shot by the Egyptian archers in his chariot, and died on the road to Jerusalem (2 Kings 23:29, 30; 2 Chron. 35:20, sq.; Zech. 12:11). In the last passage the mourning mentioned is on account of Josiah's death. Two places claimed as the site, viz., *Mujedd'a*, four miles S. of Beth-shean, and the modern *el-Lejjun*, nine miles from Jezreel, under the brow of Carmel.

MEGID'DON (Zech. 12:11). See MEGIDDO.

MEHET'ABEEL (Neh. 6:10). See MEHETABEEL, No. 2.

MEHET'ABEL (Heb. מְהֵיטַבְאֵל, *meh-hay-tab-ale'*, *bettered of God*).

1. The daughter of Matred and wife of Hadad (or Hadar), the last-named king of Edom (Gen. 36: 39; 1 Chron. 1:50). See HADAD.

2. The father of Delaiah and grandfather of Shemaiah, which latter had been hired by Tobiah and Sanballat to intimidate Nehemiah (Neh. 6:10), B. C. before 445.

MEHI'DA (Heb. מְחִידָא, *mekh-ee-daw'*, *joining*), a person whose descendants (or place whose inhabitants) were among the Nethinim who returned from Babylon with Zerubbabel (Ezra 2:52; Neh. 7:54), B. C. before 536.

ME'HIR (Heb. מְחִיר, *mekh-eer'*, *price*), the son of Chelub and father (founder?) of Eshton, of the family of Judah (1 Chron. 4:11).

MEHO'LATHITE (Heb. מְחֹלָתִי, *mekh-o-law-thee'*), probably a native of "Abel-meholah" (1 Sam. 18:19; 2 Sam. 21:8).

MEHU'JAEL (Heb. מְחוּיָאֵל, *mekh-oo-yaw-ale'*, *smitten of God*), the son of Irad (grandson of Cain), and father of Methusael (Gen. 4:18), B. C. after 3875.

MEHU'MAN (Heb. מְהוּמָן, *meh-hoo-mawn'*, perhaps *faithful*), one of the seven chamberlains (eunuchs) whom Ahasuerus commanded to bring Queen Vashti into the royal presence (Esth. 1:10), B. C. about 519.

MEHU'NIM (Heb. מְעוּנִים, *meh-oo-neem'*, *habitations*), apparently a person whose "children" are enumerated among the Nethinim who returned from Babylon (Ezra 2:50; Neh. 7:52), but more probably the inhabitants of some town in Palestine where they settled after the exile. In 1 Chron. 4:41 (A. V. "habitations"), they are mentioned, in connection with what appear to be Hamite aborigines, as dwelling at the entrance to Gedor, at the east end of the valley, in a rich pasture which they lost with their lives in the days of Hezekiah. In 2 Chron. 26:7, God helped Uzziah "against the Philistines and against the Arabians that dwelt in Gur-baal (LXX, Petra), and the Mehunims." In 2 Chron. 20:1 it is proposed, in accordance with the LXX and Josephus (*Ant.*, ix, 1, §2, Ἀραβες), to read, by an easy transposition of two letters, Maonites or Mehunim (מעונים) for Ammonites (עמונים). The A. V. reads "the children of Ammon and with them *other* besides the Ammonites." The R. V. says "the children of Ammon, and with them some of the Ammonites." If, however, the Hebrew reading is to be kept unchanged, the A. V. need not of necessity be wrong. עַל is used in the sense "over and above," "besides," "in addition

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to;" in 1 Chron. 29:3, "over and above all that I have prepared" (מִכֹּל הַכִּינוֹתִי), where מִן clearly means, not something which is a part of what goes before, but something in addition to it. So here we might quite naturally understand it "the children of Ammon and (persons) over and above the children of Ammon;" or, in analogy with the use of מִן in a comparative sense (Gesenius, *Heb. Gr.*, § 119). Thus Isa. 10:10, "whose graven images did excel them of Jerusalem and Samaria," literally "and their graven images from Jerusalem and from Samaria," or, "and their graven images (more) than Jerusalem and Samaria." We might, therefore, quite well render the Hebrew of 2 Chron. 20:1, "the children of Ammon and (more) than the Ammonites." 2 Chron. 26:7, already cited, agrees well with a location "at the back of the great range of Seir, the modern *esh-Sherah*, which forms the eastern side of the *Wady-el-Arabah*, where at the present day there is still a town of the same name . . . . *Ma'an*, all but identical with the Hebrew *Maon*" (Smith, s. v., "Mehunims"). In all these passages, including 2 Chron. 20:1, the LXX have Μειναῖοι (Minæi). The Minæi themselves, a people of Yemen in Southwest Arabia, famed for their traffic in spices, lived too far away; but there might have been a northern offshoot, analogous to the Hittites of Southern Palestine. The A. V. translation "habitations," though now generally given up, is far from impossible. The twelfth German edition of Gesenius's *Heb. Lex.* leaves it doubtful, citing it twice; once as plural of מָעוֹן, "habitation," and once in the plural as the name of a race.—W. H.

ME-JAR'KON (Heb. מֵי הַיַּרְקוֹן, *may hah'ee-yar-kone'*, *waters of yellowishness*), a town in the tribe of Dan (Josh. 19:46), and probably receiving its name from a nearby spring. From the clause which follows, "with the border before (marg. 'over against') Japho," it must have been in the neighborhood of Joppa.

MEKO'NAH (Heb. מְכוֹנָה, *mek-o-naw'*, *a base or foundation*), a town situated near Ziklag, in the south of Palestine, and inhabited by the men of Judah after the captivity (Neh. 11:28).

MELATI'AH (Heb. מְלַטְיָה, *mel-at-yaw'*, *Jah has delivered*), a Gibeonite who assisted in repairing the wall of Jerusalem after the return from Babylon (Neh. 3:7), B. C. 445.

MEL'CHI (Gr. Μελχί, *mel-khee'*; Heb. מַלְכִּי, *mal-kee'*, *my king*).

1. The son of Janna and father of Levi, fourth in ascent from the Virgin Mary (Luke 3:24), B. C. much before 22.

2. The son of Addi, in the same genealogy (Luke 3:28).

MELCHI'AH (Heb. מַלְכִּיָּה, *mal-kee-yaw'*, *Jehovah's king*), a priest, the father of Pashur, which latter King Zedekiah sent to Jeremiah to inquire of the Lord when Nebuchadnezzar made war against him (Jer. 21:1); elsewhere called *Malchiah* (Jer. 38:1), *Malchijah* (1 Chron. 9:12).

MELCHIS'EDEC (Heb. chaps. 5–7). See MELCHIZEDEK.

MELCHI-SHU'A (1 Sam. 14:49; 31:2). See MALCHISUA.

MELCHIZ'EDEK (Heb. מַלְכִּי־צֶדֶק, *mal-kee-tseh'-dek*, *king of right*; A. V. in New Testament, *Melchisedec*), the king of Salem (i. e., Jerusalem), and "priest of the most high God," who went out to congratulate Abraham on his victory over Chedorlaomer and his allies. He met him in the "valley of Shaveh, which is the king's dale." Melchizedek brought bread and wine for the exhausted warriors, and bestowed his blessing upon Abraham. In return the patriarch gave to the royal priest a tenth of all the booty taken from the enemy (Gen. 14:18–20). B. C. about 2250. Giving the tenth was a practical acknowledgment of the divine priesthood of Melchizedek, for the tenth was, according to the general custom, the offering presented to deity. Melchizedek is mentioned in Psa. 110:4, where it is foretold that the Messiah should be "a priest forever after the order of Melchizedek;" and in Heb. 5:7, where these two passages of the Old Testament are quoted and the typical relation of Melchizedek to our Lord is stated at great length. "After the order of Melchizedek" (Psa. 110:4) is explained by Gesenius and Rosenmüller to mean "manner," i.e., likeness in official dignity—a king and priest. The relation between Melchizedek and Christ as type and antitype is made in the Epistle to the Hebrews to consist in the following particulars: Each was a priest, (1) not of the Levitical tribe; (2) superior to Abraham; (3) whose beginning and end are unknown; (4) who is not only a priest, but also a king of righteousness and peace. "Without father," etc. (Heb. 7:3) refers to priestly genealogies. "Melchizedek is not found on the register of the only line of legitimate priests; no record of his name is there; his father's name is not recorded, nor his mother's; no evidence points out his line of descent from Aaron." It is not affirmed that he had no father, that he was not born at any time, or died on any day; but that these facts were nowhere found on the register of the Levitical priesthood. "The faith of early ages ventured to invest his person with superstitious awe. Jewish tradition pronounces Melchizedek to be a survivor of the deluge, the patriarch Shem. Equally old, perhaps, but less widely diffused, is the supposition, not unknown to Augustine, and ascribed by Jerome to Origen and Didymus, that Melchizedek was an angel. The fathers of the fourth and fifth centuries record with reprobation the tenet of the Melchizedekians that he was a Power, Virtue, or Influence of God, and the not less daring conjecture of Hieracas and his followers that Melchizedek was the Holy Ghost. Epiphanius mentions some members of the Church as holding the erroneous opinion that Melchizedek was the Son of God appearing in human form. Similar to this was a Jewish opinion that he was the Messiah."

MEL'EA (Gr. Μελεᾶς, *mel-eh-as'*), the son of Menan, and father of Eliakim, among the maternal ancestry of Jesus (Luke 3:31).

ME'LECH (Heb. מֶלֶךְ, *meh'-lek*, *king*), the second son of Micah, the son of Merib-baal, or Mephibosheth (1 Chron. 8:35; 9:41).

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MEL'ICU (Neh. 12:14). See MALLUCH.

MEL'ITA (Gr. Μελίτη, *mel-ee'-tay*), an island, the modern Malta. It is about seventeen miles long and nine wide, and about sixty in circumference. Here Paul's ship was wrecked (Acts 28:1, sq.). The Phœnicians colonized it; the Greeks conquered it; the Carthagenians took it from the Greeks B. C. 528, and the Romans took it from them in B. C. 242. It is an English possession now.

MELODY. See MUSIC.

MELON. See VEGETABLE KINGDOM.

MEL'ZAR (Heb. מְלְצַר, *mel-tsawr'*, from Persian, *butler;* marg. "steward"), the title of an officer in the Babylonian court, who had charge of the diet of the Hebrew youths in training for promotion as magi (Dan. 1:11, 16). "The *melzar* was subordinate to 'the master of the eunuchs;' and his office was to superintend the nurture and education of the young; he more nearly resembled our *tutor* than any other officer" (Smith, *Bib. Dict.*, s. v.).

MEMBER (Heb. יָצַר, *yaw-tsoor'*, to *mold;* Gr. μέλος, *mel'-os*, a *limb*), a portion of the human body (Deut. 23:1; Job 17:7; Psa. 139:16; Rom. 6:13, 19, etc.).

Figurative. True believers are spoken of as being members of Christ's mystical body, viz., the Church (Eph. 4:25; 5:30).

MEMORIAL (Heb. אַזְכָּרָה, *az-kaw-raw';* זִכָּרוֹן, *zik-rone';* Gr. μνημόσυνον, *mnay-mos'-oo-non*), that by which the memory of any person or thing is Preserved. Thus the feast of the Passover was a memorial of Jehovah sparing the first-born of Israel in Egypt (Exod. 12:14); the heap of stones left in the bed of Jordan was a memorial of the Israelites crossing it (Josh. 4:7). The two engraved stones upon the shoulder braces of the high priest's ephod were "for a memorial" (Exod. 28:12); as were also the names engraved upon the jewels of his breastplate (v. 29). The sacrifice in the case of jealousy was called a memorial, because it brought iniquity to remembrance (Num. 5:15). A memorial was also a *record* (Exod. 17:14, "book of remembrance," Mal. 3:16). The act of Mary in anointing the feet of Jesus was to be spoken of as "a memorial of her," i. e., in her memory (Matt. 26:13; Mark 14:9; comp. Acts 10:4). See GLOSSARY.

MEM'PHIS (Heb. נֹף, *mofe*), the capital of lower Egypt; called Noph (נֹף, in Isa. 19:13; Jer. 2:16; 41:14, 19; Ezek. 13:16). "Minnofirû, which is the correct pronunciation and the origin of Memphis, probably signified 'the good refuge,' the burying-place where the blessed dead came to rest beside Osiris. The history of Memphis, such as it can be gathered from the monuments, differs considerably from the tradition current in Egypt at the time of Herodotus. It appears, indeed, that at the outset the site on which it subsequently arose was occupied by a small fortress, Anbu-hazu —the white wall—which was dependent on Heliopolis, and in which Phtah possessed a sanctuary. After the 'white wall' was separated from the Heliopolitan principality to form a nome by itself, it assumed a certain importance, and furnished, so it was said, the dynasties which succeeded the Thinite. Its prosperity dates only, however, from the time when the sovereigns of the fifth and sixth dynasties fixed on it for their residence. . . . The Egyptians of the time of the Ptolemies attributed the patronship of their city to a princess Memphis, a daughter of its founder, the fabulous Uchoreus. The legend which identifies the establishment of the kingdom with the construction of the city must have originated at a time when Memphis was still the residence of the kings and the seat of government, at latest about the end of the Memphite period." The ancient Egyptian sovereigns were indisposed to occupy any palace in which their predecessors had lived and died. They, therefore, hastily built houses which would not be haunted by the memory, or double, of another sovereign. Hastily erected, hastily filled with occupants, they no less hastily fell into ruins. "In the neighborhood of Memphis many of these palaces might be seen, which their short-lived masters had built for eternity, an eternity which did not last longer than the lives of their builders" (Maspero, *Dawn of Civilization*, pp. 233, 234, 277, 442).

After the decline of the Memphitic empire Memphis lost its importance, and we hear little of it until the Persian period, when the provincial dynasties gave it a preference over Thebes as the chief city of Egypt. After the Arab conquest it lost its population and fell into ruins. For a long time even its site was unknown, and now nothing remains to be seen but a few monuments. The references to Memphis in Scripture are wholly of the period of the kings. "It was in the time of the decline of the Israelitish kingdom, and during the subsequent existence of that of Judah, that Memphis became important to the Hebrews. Hosea mentions Memphis only with Egypt, as the great city, predicting of the Israelitish fugitives, 'Mizraim shall gather them up, Memphis shall bury them'" (9:6) (McC. and S., *Cyc.*). Isaiah couples (19:13) the princes of Zoan (Tanis) with the princes of Noph as evil advisers of Egypt. In Jeremiah (2:16) Noph is spoken of with Tahpanes as an enemy of Israel, and in his prophecy of the downfall of Pharaoh-Necho, he warns (46:14) Migdol, Noph, and Tahpanes of the approach of the invader (see v. 19). Still later Ezekiel foretells the final overthrow of the city (30:13, 16).

MEMU'CAN (Heb. מְמוּכָן, *mem-oo-kawn'*), one of the seven princes, or royal counselors, at the court of Ahasuerus, at whose suggestion Queen Vashti was divorced (Esth. 1:14, 16, 21), B. C. about 519.

MEN'AHEM (Heb. מְנַחֵם, *men-akh-ame'*, *comforting*), the seventeenth separate king of Israel. He was the son of Gadi, and probably one of the generals of King Zachariah. When he heard of the conspiracy of Shallum, his murder of the king, and his usurpation of the throne, he went up from Tirzah, where he then was, and slew the usurper in Samaria. Menahem in turn usurped the throne, and reduced Tiphsah because it refused to recognize him as king. He continued the calf worship of Jeroboam, and contributed to the ungodliness,

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demoralization, and feebleness of Israel, a melancholy picture of which has been left by the contemporary prophets, Hosea and Amos. During his reign the hostile force of Assyrians first appeared on the northeast frontier of Israel. King Pul received from Menahem a gift of one thousand talents of silver, exacted from Israel by an assessment of fifty shekels a head, and became his ally. Menahem's reign lasted ten years, B. C. about 742–732. He left the throne to his son Pekahiah (2 Kings 15:14–22).

ME'NAN (Gr. *Maivάv, mahee-nan'*, meaning unknown), the son of Mattatha and father of Melea, in the ancestry of Jesus (Luke 3:31).

ME-NE, ME-NE, TE-KEL, UPHAR-SIN, the words of an inscription supernaturally written upon the wall in Belshazzar's palace (Dan. 5:5–28). The words are Chaldee, and their meaning is given in the text; מְנָא, *men-ay'*, *numbered*; תְּקֵל, *tek-al'*, *weighed*; וּפַרְסִין, from פְּרַס, *per-as'*, *divided*, i. e., *dissolved, destroyed*. "In all the three words there lies a double sense, which is brought out in the interpretation. . . . Daniel interprets mene: thus God has numbered thy kingdom, i. e., its duration, and has finished it, i. e., its duration is so counted out that it is full, that it now comes to an end. . . . The interpretation of tekel presents this double meaning: Thou art weighed in the balances and found too light, i. e., deficient in moral worth. In upharsin, 'thy kingdom is divided,' the meaning is not that the kingdom was to be divided into two equal parts; but *peras* is to divide into pieces, to dissolve the kingdom" (Keil, *Com.*, in loc.).

It is recorded that the wise men could not "show the interpretation of the thing," and that it must have required a supernatural endowment on the part of Daniel—a conclusion confirmed by the exact coincidence of the event with the prediction.

MENSTEALER (Gr. *ἀνδραποδιστής, an-drap-od-is-tace'*), one who unjustly reduces free men to slavery, or steals and sells the slaves of others, and who was denounced by Paul (1 Tim. 1:10). The stealing of a freeborn Israelite, either to treat him as a slave or sell him into slavery, was by the law of Moses punished by death (Exod. 21:16; Deut. 24:7).

MEON'ENIM (Hebrew from עָנַן, *aw-nan'*, to *act covertly*, i. e., to practice *magic*) occurs in Judg. 9:37, "the plain of Meonenim," but is better rendered *the oak of Meonenim*, or *the wizard's* oak. Some think that this was the oak "of Moreh," associated with events in the lives of Abraham (Gen. 12:6), of Jacob (35:4), Joshua (24:26), and Abimelech (Judg. 9:6), who was "made king by the plain—or oak—of the pillar that was in Shechem."

MEON'OTHAI (Heb. מְעוֹנֹתָי, *meh-o-no-thah'ee, my dwellings*), apparently brother of Hathath, the son of Othniel (marg., "Hathath and Meonothai, who begat," etc.), and father of Ophrah (1 Chron. 4:14), B. C. after 1210.

MEPH'AATH (Heb. מֵיפַעַת, *may-fah'-ath*; once defectively מֵפַעַת, Josh. 13:18, and once מוֹפַעַת, *mo-fah'-ath*, Jer. 48:21, *illuminative*), a Levitical city (Josh. 21:37; 1 Chron. 6:79) in the tribe of Reuben (Josh. 13:18). According to Eusebius, a garrison was stationed here as a defense against the inhabitants of the desert. It seems originally to have been a dependency of the Amorites (Num. 21:26), but afterward to have belonged to Moab (Jer. 48:21).

MEPHIB'OSHETH (Heb. מְפִיבֹשֶׁת, *mef-ee-bo'-sheth*), *exterminator of shame*, i. e., *idols*.

1. The son of Saul by his concubine Rizpah, the daughter of Aiah. He and his brother Armoni were among the seven victims who were surrendered by David to the Gibeonites, and by them crucified in sacrifice to Jehovah, to avert a famine from which the country was suffering (2 Sam. 21:8, sq.), B. C. about 966.

2. The son of Jonathan, and grandson of Saul. **(1) Early life.** When his father and grandfather were slain at Gilboa, Mephibosheth was an infant of five years of age, living under the care of his nurse, probably at Gibeah. When the tidings of the disaster came to the royal household the nurse fled, carrying the child upon her shoulder. In her haste she let him fall, and Mephibosheth was crippled for life in both feet (2 Sam. 4:4), B. C. about 1000. **(2) Befriended by David.** After the accident Mephibosheth seems to have found a refuge in the house of Machir, a Gadite sheik at Lo-debar, near Mahanaim, by whom he was brought up (Josephus, *Ant.*, vii, 5, 5). He married and was living there, when David, having conquered his enemies, had leisure to make endeavors to fulfill his oath to Jonathan by the stone Ezel, that he would not "cut off his kindness from his house forever" (1 Sam. 20:15). From Ziba he learned of the existence and whereabouts of Mephibosheth, and brought him and his son Micah (comp. 1 Chron. 9:40) to Jerusalem. The interview was characterized by fear and reverence on the part of Jonathan's son, and kindness and liberality on that of David. All the property of his grandfather was conveyed to Mephibosheth, and Ziba was commanded to cultivate the land in his interest. Mephibosheth took up his residence in Jerusalem, and was a daily guest at the royal table (2 Sam., ch. 9), B. C. about 984. **(3) During Absalom's revolt.** The next mention of Mephibosheth respects his behavior upon the revolt of Absalom. Of this there are two accounts—his own (2 Sam. 19:24–30) and that of Ziba (16:1–4)—and they naturally differ. Ziba, because of his loyalty and kindness, was rewarded with the possessions of his master. Mephibosheth met David a few days after and told his story, viz., that he had desired to fly with his benefactor, but was deceived by Ziba, so that he was obliged to remain behind. He had, however, done all that he could to evidence his sympathy with David, having gone into the deepest mourning for his afflicted friend. From the day the king left he had allowed his beard to grow ragged, his feet to be unwashed, and his linen unchanged. David doubtless believed his story, and revoked his judgment given to Ziba so much as to have the land divided between the two. Mephibosheth's answer was, "Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house," B. C. 967. We hear no more of

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Mephibosheth, except that the king did not suffer him to be included in the vengeance which the Gibeonites were allowed to execute upon the house of Saul (2 Sam. 21:7).

ME'RAB (Heb. מֵרַב, *may-rawb'*, *increase*), the eldest daughter of King Saul (1 Sam. 14:49), whom, in accordance with the promise made before the death of Goliath (17:25), Saul had betrothed to David (18:17), B. C. about 1030. David's hesitation looks as if he did not much value the honor—at any rate, before the marriage Merab's younger sister, Michal, had displayed her attachment for David, and Merab was then married to Adriel the Meholathite, to whom she bore five sons (2 Sam. 21:8), who were given up to the Gibeonites by David.

NOTE.—In 2 Sam. 21:8, these children of Merab are said to be "the five sons of Michal, the daughter of Saul, whom she brought up for Adriel," etc. "The A. V. of this last passage is an accommodation. The Hebrew text has 'the five sons of Michal, daughter of Saul, which she bare to Adriel.' The most probable solution of the difficulty is that 'Michal' is the mistake of a transcriber for 'Merab.' But the error is one of very ancient date" (Smith, *Dict.*, s. v.).

MERAI'AH (Heb. מְרָיָה, *mer-aw-yaw'*, *rebellion*), a chief priest contemporary with the high priest Joiakim (Neh. 12:12), B. C. after 536.

MERAI'OTH (Heb. מְרָיוֹת, *mer-aw-yohth'*, *rebellious*).

1. The son of Zerahiah, a high priest of the line of Eleazar (1 Chron. 6:6, 7, 52; Ezra 7:3). Lightfoot (*Temple Service*, iv, §1) thinks that he was the immediate predecessor of Eli in the office of high priest, and that at his death the high priesthood changed from the line of Eleazar to that of Ithamar. The same person is doubtless meant in 1 Chron. 9:11; Neh. 11:11, but placed by mistake between Zadok and Ahitub, instead of after the latter.

2. A chief priest whose house was represented in the time of Joiakim by Helkai (Neh. 12:15).

MERA'RI (Heb. מְרָרִי, *mer-aw'-ree*, *bitter*, *sad*), the third named of the sons of Levi, probably born in Canaan (Gen. 46:11; Exod. 6:16; Num. 3:17; 1 Chron. 6:1, sq.), B. C. about 2000. All that is known of his personal history is the fact of his birth before the migration of Jacob to Egypt, and of his being one of the seventy persons who accompanied him thither (Gen. 46:8, sq.). He became the head of the third division of the Levites, that is, the Merarites.

MERA'RITES. See LEVITES.

MERATHA'IM (Heb. מְרָתַיִם, *mer-aw-thah'-yim*, *double*, or *rebellion*, Jer. 50:21), the name given to Babylon. "The dual expresses intensity, without two rebellions of Babylon being supposed. The allusion is to rebellious defiance of the Lord (v. 24). The summons is addressed to the avenger described in v. 3" (Orelli, *Com.*, in loc.).

MERCHANDISE, MERCHANT. See COMMERCE.

MER'CURY. See GODS, FALSE.

MERCY (Heb. חֶסֶד, *kheh'-sed*, *kindness*; Gr. ἔλεος, *el'-eh-os*, *compassion*). "Mercy is a form of love determined by the state or condition of its objects. Their state is one of suffering and need, while they may be unworthy or ill-deserving. Mercy is at once the disposition of love respecting such, and the kindly ministry of love for their relief" (Miley, *Syst. Theol.*, i, 209, 210). The expression, "I will have mercy, and not sacrifice," indicates that God is pleased with the exercise of mercy rather than with the offering of sacrifices, though sin has made the latter necessary (1 Sam. 15:22; Mic. 6:6–8). Mercy is a Christian grace, and is very strongly urged toward all men (Matt. 5:7; 23:23; James 3:17, etc.).

MERCY SEAT. See TABERNACLE.

ME'RED (Heb. מֶרֶד, *meh'-red*, *rebellion*), the second son of Ezra, of the tribe of Judah (1 Chron. 4:17, 18). There is a great deal of confusion in the account of his family, which Bertheau has sought to remove by putting the last clause of verse 18 immediately after Jalon in verse 17.

MER'EMOTH (Heb. מְרֵמוֹת, *mer-ay-mohth'*, *heights*, i. e., *exaltations*).

1. A priest, son of Uriah (Urijah), who was appointed to weigh and register the gold and silver vessels brought to Jerusalem (Ezra 8:33), B. C. about 457. He repaired two sections of the wall of Jerusalem under Nehemiah (Neh. 3:4, 21), B. C. 445.

2. A layman of the "sons" (inhabitants?) of Bani who divorced his Gentile wife after the captivity (Ezra 10:36), B. C. 456.

3. A priest, or more likely a family of priests, who sealed the covenant with Nehemiah (Neh. 10:5). The latter supposition is more probable, as in Neh. 12:3 the name occurs among those who returned with Zerubbabel a century before.

ME'RES (Heb. מֶרֶס, *meh'-res*), one of the seven princes of Persia and Media in the days of Ahasuerus (Esth. 1:14), B. C. about 486.

MERIBAH (Heb. מְרִיבָה, *mer-ee-baw'*, *quarrel*, *strife*).

1. The latter of two names which Moses gave to a fountain, because of the complaints of the people of Israel. It was near Rephidim, in the Desert of Sin, probably in the wady Feiran, and on the western gulf of the Red Sea (Exod. 17:1–7), and called also, "Masseh" (v. 7).

2. There is another Meribah near Kadesh (Num. 27:14, Meribah-Kadesh; Deut. 32:51), generally called by adding the word "waters" to distinguish it (Psa. 81:7; 106:32, A. V. "waters of strife;" "provocation," 95:8). It was at this place that Moses smote the rock, and offended God by his impatience (Num. 20:10–12); near the close of the desert wanderings (Deut. 32:51).

MERIBAH-KA'DESH (Deut. 32:51). See MERIBAH, 2.

MERIB-BA'AL (Heb. מְרִיב בַּעַל, *mer-eeb' bah'-al*, *contender with Baal*), the son of Jonathan (1 Chron. 8:34; 9:40), who in 2 Samuel is called *Mephibosheth*.

MERO'DACH. See GODS, FALSE.

MERO'DACH-BAL'ADAN (Heb. מְרֹדַךְ בִּלְאֲדָן, *Mer-o-dak' bal-aw-dawn'*, *Merodach has given a son*), the name of a king of Babylon,

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contemporary with Hezekiah, king of Judah (Isa. 39:1). He is mentioned also with the name Berodach-baladan (2 Kings 20:12), which form is due to a confusion of two Hebrew characters which are much alike in their old forms.

Merodach-baladan was by race a Chaldean, and though the Chaldeans were almost certainly Semites they were nevertheless quite a different people (see CHALDEANS). The Chaldeans were divided into a number of small tribes settled, for the most part, about the head of the Persian Gulf. They all envied the Babylonians their superior position and their vastly greater wealth, and again and again made efforts to win ascendency and secure political control in the great valley. Had all these separate Chaldean tribes been united under one leader this might have been achieved long before the 8th century. The leadership was not secured until Merodach-baladan had made himself chief of the tribe of Bit Yakin, which had its seat in the marshes close by the head of the Persian Gulf. Even under so masterful a spirit as his the Chaldeans would hardly have united but for his success in winning power in Babylonia. The prize of power in Babylonia had long been so highly esteemed among the Chaldeans that whoever won it was sure of leadership in all the Chaldean tribes as well as in his own. If the chief of the tribe of Bit Yakin became lord of Babylon he was certain to be called lord of the tribes of Bit Dakkuri, Bit Amukkani, and of every other Chaldean clan. In the year 732 Ukinzir, prince of the tribe of Amukkani, made himself king of Babylon in defiance of the Assyrian king who had been the ruler of Babylonia. That made him a sort of leader of all the Chaldeans, though they were not yet united enough to support him to the bitter end when the Assyrians were ready to attack him. When Tiglath-pileser III (see TIGLATH-PILESER) came into Babylonia to reconquer it the Chaldean states submitted one after another without a struggle. Of all these chiefs who thus sent presents and acknowledged themselves as subjects of the Assyrians there was none so important, none so significant as Merodach-baladan, who presented (B. C. 729) an immense gift of gold, precious stones, choice woods, embroidered robes, cattle, and sheep. It was the first time that he had ever made submission to the Assyrians. The submission was for a time only—he would soon be in the full tide of rebellion. During the short reign of Shalmaneser no attempt appears to have been made by Merodach-baladan or by any other Chaldean prince to gain ascendency in Babylonia, or even complete freedom from Assyrian overlordship. But so soon as he was dead, in 722, the opportunity came and was speedily embraced. The successor of Shalmaneser was Sargon II, who had tremendous difficulties to face in the far west, and would therefore presumably have but little time or energy to devote to Babylonia. Without any great difficulty Merodach-baladan took southern Babylonia, and then the city of Babylon itself. On New Year's Day 721 he was proclaimed the ruler of Babylon. That he dared thus much is proof of the stuff of which he was made. Sargon, of course, had to meet the issue thus joined, and immediately entered Babylonia with his army. At Dur-ilu he met Merodach-baladan accompanied by Elamite allies. In the inscriptions written later Sargon claims a victory—that was the usual custom of writing royal documents—but it is perfectly clear from the sequel that it must have been a very small victory indeed. Merodach-baladan was left in possession of the city of Babylon, where he had enough wealth to satisfy him for the present, and enough difficulties with priests and people to tax his highest powers. He was not likely to attempt to conquer northern Babylonia under the conditions that now prevailed, and Sargon left him to his own will, while he went to meet continually recurring rebellions elsewhere.

Merodach-baladan was now practically king of Babylon, and naturally also head of all the Chaldean states. He had achieved much indeed, but he was left in a position of enormous difficulty—a position that would test his qualities of statesmanship, without which no king becomes really great. His statesmanship was not equal to his generalship, and he was soon in a turmoil. His Chaldean followers wanted plunder, so also did his Aramæan and Elamite allies, and all these were consumed with mutual jealousies. He doubtless desired to govern well, for by so doing it was possible to win cordial allegiance from the Babylonian people and a firm hold upon the throne. But some concession must be made to his hungry followers, and so he gradually ventured on a career of plunder. The chief property owners of Sippar, Nippur, Babylon, and Borsippa were removed into Chaldea, and their possessions handed over to his followers. This act lost for him the allegiance of the priesthood and of the wealthy classes, and these now turned longingly to Sargon as a possible deliverer from the rapacious Chaldean. An army was dispatched southward from Assyria, which soon cut off Merodach-baladan from his Elamite allies. He was powerless to meet this Assyrian army, and must therefore flee into the land from which he had come, after ruling Babylon for eleven years. Sargon pursued him into Chaldea, where he was wounded and fled into Elam. It would seem as though he must be undone by these reverses, but Merodach-baladan had patience and persistence, and would be heard from again. But he must wait a favorable opportunity, which did not come until Sargon was dead and Sennacherib was on his throne. Then came a rebellion in Babylonia against him under the leadership of a certain Marduk-zakir-shumu, who is called the son of a slave. When he had reigned only one month Merodach-baladan appeared, and in 702 was again proclaimed king of Babylon. It was probably at just this time that Merodach-baladan sent his embassy to Hezekiah (2 Kings 20:12–19; 2 Chron. 32:31; Isa. 39:1–8), though the date of it is obscure and doubtful. This embassy was sent nominally to congratulate Hezekiah upon his recovery from illness, but we shall probably not go far astray if we see in it an attempt to get Hezekiah to join in a rebellion in the west against the Assyrian king. Such a diversion as that would greatly help Merodach-baladan's position in Babylonia. The plan failed, for Sennacherib invaded Babylonia, and Merodach-baladan saved his life only by precipitate flight into his old home-land.

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Sennacherib then attacked the west, and while thus engaged a new rebellion began in Babylonia, in which, naturally enough, Merodach-baladan was ready to participate. It was, however, of very short duration, for Sennacherib entered the land again, and again Merodach-baladan must flee. He put his goods, his people, and his gods upon boats, and floated them down the Euphrates to the Persian Gulf, and settled on its eastern shores in a part of Elam, whither Sennacherib dared not follow. There in exile he soon died. His career is without a parallel among his people. It was filled with contradictions. No man before him of that race has held power so great for so long a time. He had failed ultimately, but his followers would in a later day succeed far beyond his dreams.—R. W. R.

ME'ROM (Heb. מֵרוֹם, *may-rome'*, *height, or upper waters*), a triangular shaped body of water, about four and one half miles in length by three and one half wide. It is two hundred and seventy

Merom.

feet below the Mediterranean Sea. The Jordan passes through it, and it was where Joshua won a great victory over the Canaanites (Josh. 11:5–7). It is in the upper part of Palestine, in a level plain at the foot of the hills of Naphtali which touch the roots of Hermon, itself ten thousand feet in height. Merom is, without doubt, the Lake Semechonitis of Josephus (*Ant.*, v, 5, 1; *Wars*, iii, 10, 7). The only reference to it in Scripture (Josh. 11:5–9) gives it as the scene of the third and last great victory gained by Joshua over the Canaanites. It is called now Lake of Huleh.

MERON'OTHITE (Heb. מְרֹנֹתִי, *may-ro-no-thee'*), i. e., the native of a place called probably Meronoth, of which, however, no further traces have yet been discovered. Two Meronothites are named in the Bible: (1) Jehdeiah, who had the charge of the royal asses of King David (1 Chron. 27:30); and (2) Jadon, one of those who assisted in the repair of the wall of Jerusalem after the return from the captivity (Neh. 3:7).

ME'ROZ (Heb. מֵרוֹז, *may-roze'*), a place in northern Palestine, and referred to in Scripture in connection with a curse in the Song of Deborah (Judg. 5:23; comp. 21:8–10, 1 Sam. 11:7). It would seem as if its people might have helped in the campaign against Sisera, but failed to do so. It has never been satisfactorily identified.

ME'SECH (Psa. 120:5). See MESHECH.

ME'SHA (Heb. מֵישָׁא, *may-shaw'*, *middle district*).

1. A place in Arabia, the western limit of the children of Joktan (Gen. 10:30), and possibly identical with Massa and Mash. "However that may be, there is frequent mention of the latter country in the cuneiform inscriptions. It corresponds roughly with the Arabia Petræa of the geographers. It was the desert district which stretched away eastward and southward of Babylonia" (Sayce, *Higher Crit.*, etc., p. 479).

2. King of Moab and tributary to Ahab. At the death of Ahab Mesha endeavored to shake off the yoke of Israel and free himself from the burdensome tribute of one hundred thousand lambs and one hundred thousand rams, with their wool. When Jehoram became king he secured the assistance of Jehoshaphat in reducing the Moabites to their former condition of tributaries. The two armies marched by a circuitous route around the Dead Sea, and were joined by the forces of the king of Edom. The Moabites were defeated and driven from their stronghold, from which the king and seven hundred fighting men made an attempt to break through the besieging army. Beaten back, he withdrew to the wall of the city, upon which he offered up his firstborn son and heir to the kingdom as a burnt offering to Chemosh, the fire god of Moab. His bloody sacrifice had the effect of inducing the besiegers to retire to their own land with much spoil (2 Kings 3:4–27), B. C. 853. The exploits of "Mesha, son (i. e., *votary*) of Chemosh, king of Moab," are recorded in the inscription on the "Moabite stone" discovered by M. Ganneau at Dibon in Moab.

3. The eldest son of Caleb (brother of Jerahmeel, and son of Hezron), and "father" (founder) of Ziph (1 Chron. 2:42), B. C. about 1200.

4. A son of the Benjamite Shaharaim by his wife Hodesh (1 Chron. 8:9).

ME'SHACH (Chald. מֵישַׁךְ, *may-shak'*), the name given to Mishael, one of the companions of Daniel, by the chief eunuch of the Babylonian court. He, with Daniel and two other captive youths, was selected to be trained as personal attendants and advisers of the king (Dan. 1:7, etc.), B. C. about 586. See SHADRACH.

ME'SHECH (Heb. מֵשֶׁךְ, *meh'-shek*, *possession*).

1. The sixth named son of Japheth (Gen. 10:2; 1 Chron. 1:5), and progenitor of a people frequently noticed in connection with Tubal, Magog, and other northern countries (Ezek. 27:13; 32:26; 38:2, 3).

2. Another name (1 Chron. 1:17) for MASH (q. v.).

MESHELEMI'AH (Heb. מְשֶׁלֶמְיָה, *mesh-ehlem-yaw'*, *friendship of Jehovah*), a Levite of the family of Kore, who, with his seven sons and brethren, were gatekeepers of the temple in the time of David (1 Chron. 9:21; 26:1, 2, 9), B. C. before 960. They were all assigned to the east gate, except Zechariah (v. 14), who had the north gate.

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MESHEZ'ABEEL (Heb. מְשֶׁזַבְאֵל, *mesh-ay-zab-ale'*, *delivered by God*), the grandfather of Meshullum, who assisted in repairing the wall of Jerusalem (Neh. 3:4), one of the "chief of the people" who sealed the covenant with Nehemiah (10:21), and father of Pethahiah the Zerahite of Judah (11:24), B. C. before 445. Probably the same person is referred to in all the passages.

MESHIL'LEMITH (1 Chron. 9:12). See MESHILLEMOTH.

MESHIL'LEMOTH (Heb. מְשִׁלֵּמוֹת, *mesh-il-lay-mohth'*, *reconciliation*).

1. A priest, the son of Immer and father of Meshullam (1 Chron. 9:12, where he is called *Meshillemith*). He is said (Neh. 11:13) to be the son of Immer and father of Ahasai, B. C. before 440.

2. The father of Berechiah, one of the chiefs of Ephraim who protested against the attempt of the Israelites to make slaves of their captive brethren of Judah (2 Chron. 28:12), B. C. before 735.

MESHO'BAB (Heb. מְשֹׁבָב, *mesh-o-bawb'*, *returned*), a chief of the tribe of Simeon, whose family so increased that he migrated to Gedor in the time of Hezekiah (1 Chron. 4:34), B. C. about 719.

MESHUL'LAM (Heb. מְשֻׁלָּם, *mesh-ool-lawm'*, *allied*).

1. The grandfather of Shaphan, the scribe who was sent by King Josiah to take charge of the moneys collected for the repairs of the temple (2 Kings 22:3), B. C. before 639.

2. The eldest named of the children of Zerubbabel (1 Chron. 3:19), B. C. about 536.

3. A Gadite, and one of the chiefs of the tribe residing in Bashan, and whose genealogies were taken in the time of Jeroboam and of Jotham (1 Chron. 5:13), B. C. 783–738.

4. A Benjamite, and one of the descendants of Elpaal resident at Jerusalem after the captivity (1 Chron. 8:17).

5. A Benjamite, son of Hodaviah (1 Chron. 9:7), or Joed (Neh. 11:7), and father of Sallu, who resided at Jerusalem after the captivity, B. C. before 445.

6. Another Benjamite (son of Shephathiah) who dwelt at Jerusalem after the exile (1 Chron. 9:8), B. C. about 445.

7. A priest (son of Zadok) whose descendants dwelt in Jerusalem (1 Chron. 9:11; Neh. 11:11), B. C. before 445. He is probably the same as SHALLUM (q. v.).

8. The son of Meshillemith, and ancestor of Maasiai (1 Chron. 9:12), or Amashai (Neh. 11:13), B. C. long before 445.

9. A Levite of the family of Kohath, and one of the overseers of the temple repairs in the reign of Josiah (2 Chron. 34:12), B. C. 639.

10. One of the "chief men" sent by Ezra to Iddo to gather together the Levites to join the caravan about to return to Jerusalem (Ezra 8:16), B. C. about 457.

11. A chief man in the time of Ezra, probably a Levite, who assisted Jonathan and Jahaziah in abolishing the marriages which some of the people had contracted with foreign wives (Ezra 10:15), B. C. 457. He is probably the temple porter mentioned in Neh. 12:25, which last is also called *Meshelemiah* (1 Chron. 26:1), *Shelemiah* (v. 14), and *Shallum* (Neh 7:45).

12. One of the "sons" (descendants) of Bani, who divorced his Gentile wife after the captivity (Ezra 10:29), B. C. 456.

13. The son of Berechiah who repaired a portion of the walls of Jerusalem after the captivity (Neh. 3:4, 30), B. C. 445. It was his daughter who married Johanan, the son of Tobiah the Ammonite (6:18).

14. The son of Besodeiah; he, with Jehoiada, repaired the old gate of Jerusalem (Neh. 3:6), B. C. 445.

15. One of the principal Israelites who stood at Ezra's left hand when he read the law to the people (Neh. 8:4), B. C. about 445. He is, perhaps, one of those who subscribed the sacred covenant (10:20).

16. One of the priests who signed the covenant made by Nehemiah and the people to serve the Lord (Neh. 10:7).

17. A priest in the days of Joiakim, the son of Jeshua, and representative of the house of Ezra (Neh. 12:13), B. C. after 536.

18. A priest at the same time as the preceding, and a son of Ginnethon (Neh. 12:16).

MESHUL'LEMETH (Heb. מְשֻׁלֶּמֶת, *mesh-ool-leh'-meth*, *friend*), the daughter of Haruz of Jotbah, wife of Manasseh, king of Judah, and mother of his successor, Amon (2 Kings 21:19), B. C. about 690.

MESO'BAITE (Heb. מְצֹבָיָה, *mets-o-baw-yaw'*, *found of Jah*), a designation of Jasiel, the last named of David's heroes (1 Chron. 11:47), probably meaning *of Mesobaiah*.

MESOPOTA'MIA (Gr. Μεσοποταμία, *mes-op-ot-am-ee'-ah*, *the country between the two rivers*), the ordinary Greek rendering of the Heb. אֲרַם נַהֲרַיִם, *ar'-am nah-har-ah'-yim*, "Aram," or "Syria of the two rivers," whereof we have frequent mention in the earlier books of Scripture (Gen. 24:10; Deut. 23:4; Judg. 3:8, 10).

1. Territory. If we look to the signification of the name we must regard Mesopotamia as the entire country between the two rivers—the Tigris and the Euphrates. This is a tract nearly seven hundred miles long, and from twenty to two hundred and fifty miles broad, extending in a southeasterly direction from *Telek* (latitude 38° 28′, longitude 39° 18′) to *Kurnah* (latitude 31°, longitude 47° 30′). The Arabian geographers term it "the Island," a name which is almost literally correct, since a few miles only intervene between the source of the Tigris and the Euphrates at *Telek*. Although for the most part a vast plain, it is crossed about the center by the *Sinjar* hills running nearly east and west from about Mosul to a little below Rakkeh. In the north it is mountainous, the upper Tigris valley being separated from the Mesopotamian plain by an important range, the Mons Masius of Strabo, which runs from *Birehjik* to *Jezireh*.

The Mesopotamia of Scripture and the classical writers "is the northwestern portion of the tract

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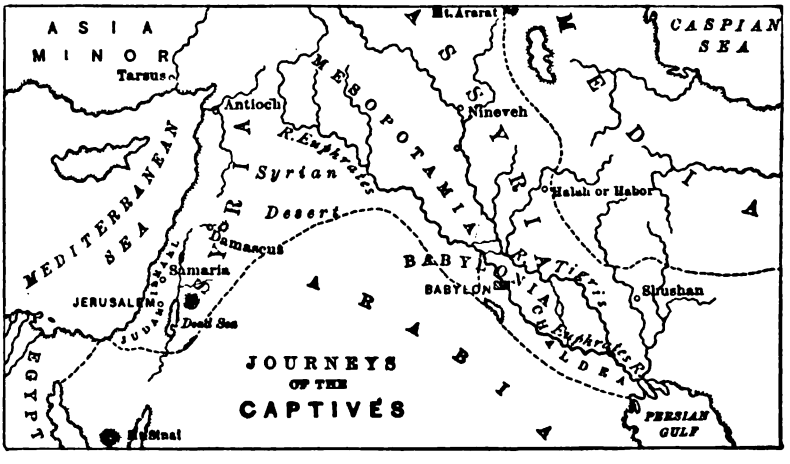
already described, or the country between the great bend of the Euphrates (latitude 35° to 37° 30′) and the upper Tigris. It consists of the mountain country extending from *Birehjik* to *Jezireh* upon the north; and upon the south of the great undulating Mesopotamian plain as far as the Sinjar hills and the river *Khabour*. The northern range, called by the Arabs *Karajah Dagh*, toward the west, and *Jebel Tur* toward the east, does not attain to any great elevation. The streams from the north side of this range are short, and fall mostly into the Tigris. Those from the south are more important. They flow down at very moderate intervals along the whole course of the range, and gradually collect into two considerable rivers—the *Belik* (ancient Bilichus) and



the *Khabour* (Habor of Chaboras)—which empty themselves into the Euphrates. South of the mountains is the great plain already described, which between the *Khabour* and the Tigris is interrupted only by the *Sinjar* range, but west of the *Khabour* is broken by several spurs from the *Karajah Dagh*, having a general direction from north to south."

2. Scripture History. Mesopotamia is first mentioned as the country in which Nahor and his family settled after leaving Ur (Gen. 24:10). Hither too, a century later, came Jacob on the same errand; and thence he returned with his two wives after an absence of twenty-one years. After this we have no mention of Mesopotamia till the close of the wanderings in the wilderness (Deut. 23:4). About half a century later we find, for the first and last time, Mesopotamia the seat of a powerful monarchy (Judg., ch. 3). Finally, the children of Ammon, having provoked a war with Jacob, "sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria Maachah, and out of Zobah" (1 Chron. 19:6). According to the Assyrian inscriptions, Mesopotamia was inhabited in the early times of the empire (B. C. 1200–1100) by a vast number of petty tribes, each under its own prince, and all quite independent of one another. The Assyrian monarchs contended with these chiefs at great advantage, and by the time of Jehu (B. C. 880) had fully established their dominion over them. In New Testament times many Jews had settled in Mesopotamia (Josephus, *Ant.*, xii, 3, 4; Acts 2:9).

MESS (Heb. מַשְׂאֵת, *mas-ayth'*, a *raising*, as of the hands in prayer, Psa. 141:2; or of *flame*, Judg. 20:38, 40), a portion of food (Gen. 43:34; 2 Sam. 11:8).

MESSI'AH (Heb. מָשִׁיחַ, *maw-shee'-akh*, *anointed;* rendered in the LXX by the Greek equivalent Χριστός, *khris-tos'*). The word Christ is therefore almost invariably used instead of Messiah in the New Testament, as the official designation of our Lord. In two cases (John 1:41; 4:25) Messias is used—the Greek form of Messiah. In the Old Testament priests are referred to as the "anointed" (e. g., Lev. 4:3; 8:12; Psa. 105:15), also Kings (e. g., 1 Sam. 24:7–11; Psa. 2:2; Dan. 9:25, 26). We also read (1 Kings 19:16) of anointing to the office of prophet. But along with these subordinate uses of the term, which undoubtedly foreshadowed the three great offices of Christ as prophet, priest, and king, there appeared its highest use in which it was employed to designate the One promised of God as the great Deliverer, and who was to be in a preeminent and altogether unique sense the Anointed, or the Messiah, of God. The subject is therefore very extensive, and offers to the student an immense field for investigation not only in the Old and New Testament Scriptures, but also in Jewish and Christian literature. We have space for only a brief presentation, as follows:

1. The Messianic Idea. (1) **The Old Testament Messianic revelation.** This appears not merely in particular predictions. The whole of the Old Testament is rather to be looked upon as bearing a prophetic character. The idea underlying the whole development of these Scriptures and the life dealt with therein is that of God's gracious manifestation of himself to men, and the

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establishment of his kingdom on the earth. This idea becomes more and more distinct and centralizes itself more and more fully in the person of the coming King, the Messiah. The creation and fall of man, the growing sinfulness of the race, make clear the need of deliverance. The preservation of a part of mankind from the flood, and the continuance of human history, has its great suggestion of promise. The call of Abraham, with the promise "in thy seed shall all the nations of the earth be blessed," revealed the divine purpose, which had been previously indicated, yet more distinctly (see Gen. 22:18; comp., 12:3; 9:26; 3:15). The founding of the Jewish nation, its theocratic character, its institutions, its ritual and history, all center about this one idea. The sinfulness of sin, the possibility and divinely appointed method of deliverance from sin, the realization of a kingdom of righteousness, lie at the very basis of the Jewish economy. Moreover, the chosen nation bore its peculiar character not merely for its own sake, but also for the sake of the world. Upon condition of fidelity to the covenant the promise was given, "Ye shall be unto me a kingdom of priests and a holy nation" (Exod. 19:6). The devout wish of Moses was significant also in the same direction, "Would God all the Lord's people were prophets" (Num. 11:29). But the highest glory of Israel was in the fact that from the nation one was to come in whom these noble relations to God and man, only to a large extent symbolized by the nation itself, should be perfectly fulfilled. The actual "Son" and "Servant" of God, the true Prophet, Priest, and King, was to be the Messiah. This is the key to the whole body of the Old Testament Scriptures. **(2) Designations.** That various designations were given to the Messiah was only natural, and to have been expected. Among them are the "Seed of Abraham," "Son of David," "Son of man," "My Son," "My Servant," "Mine Elect," "The Branch," "The Prince of Peace," "the Wonderful Counselor, the mighty God, the everlasting Father" (see Gen. 22:18; 2 Sam. 23:5; Psa. 2:7; Isa. 42:1; 9:6, 7; Zech. 3:8; 6:12; Dan. 7:13, 14; 10:16–18.) **(3) Prophetic passages.** The number of passages in the Old Testament regarded by the Jews in pre-Christian times as prophetic of the Messiah is much larger than that of the special predictions to which Christians have commonly appealed. It is stated by Edersheim to be upward of 456, of which 75 are from the Pentateuch, 243 from the prophets, and 138 from the Hagiographa. "But comparatively few of these," he adds, "are what would be termed verbal predictions." This harmonizes, however, with what has already been said with regard to the general character of the Old Testament revelation. (For complete list of passages Messianically applied in the Rabbinic writings, see Edersheim's *Life and Times of Jesus*. Appendix IX.) The predictions to which Christians as well as Jews have attached special importance embrace the following: Gen. 3:15 (the protoevangelium); 9:27; 12:3; 22:18; 49:8, 10; Deut. 18:18; 2 Sam. 7:11–16; 23:5; Psalms 2, 16, 22, 40, 110; Isa., chaps. 2, 7, 9, 11, 40, 42, 49, 53; Jer. 23:5, 6; Dan. 7:27; Zech. 12:10–14; Hag. 2:9; Mal. 3:1; 4:5, 6. For exposition of these and other passages, reference may profitably be made to the Old Testament commentaries, both Jewish and Christian. **(4) Jewish views of the Messiah.** What Messiah did the Jews expect, is one question and what should the Old Testament revelation have led them to expect, is another. The fact calls for explanation, that while Jewish expectation had been deepening, and in some respects becoming more definite and true during the centuries preceding the Christian era, so that at the time of our Lord's appearing it seemed to await its immediate fulfillment, the Jewish people were not prepared, as to the largest extent they have never been prepared, to recognize Jesus as the Christ. The reason is found in the rabbinical and popularly received ideas of the Messiah. The fatal mistake of the Jews was not in rejecting the Scriptures, but in giving to them a narrow and unspiritual interpretation. Jesus truly said, "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me and ye will not come to me that ye may have life" (John 5:39, 40, R. V.). Their interpretation was far from being wholly false, as Edersheim shows with reference to the list of rabbinic interpretations above noted. It embraced "such doctrines as the premundane existence of the Messiah; his elevation above Moses, and even above the angels; his representative character; his cruel sufferings and derision; his violent death, and that for his people; his work in behalf of the living and of the dead; his redemption and restoration of Israel; the opposition of the Gentiles, their partial judgment and conversion; the prevalence of his law; the universal blessings of the latter days; and his kingdom." But this same interpretation left out certain elements of greatest and governing importance. The doctrines of original sin, and of the sinfulness of man's whole nature, were greatly reduced from their Scripture meaning, and practically omitted from the prevalent Jewish teaching. Consequently the deepest thought of the Messiahship, the salvation of the world from sin, was lacking. In keeping with this, the priestly office of the Messiah was also lost sight of. The prophetic office of the Messiah was also obscured. The all-absorbing ideas were those of kingship and deliverance. And these were chiefly of national significance. The restoration of national glory was the great hope of Israel. All else was subordinate to that. Of modern Jewish views our space permits only a few observations. While the denial has been constant that Jesus is the Christ, and while during many centuries the Jews almost universally continued to look for their national deliverer, and their hope was again and again stimulated and disappointed by the appearance of more than a score of false Messiahs, marked changes have taken place within recent years in Jewish opinions and belief upon this subject. (*a*) The relatively small and diminishing class known as Orthodox Jews adhere to the ancient expectation. (*b*) The Reformed Jews, embracing many of the most learned and influential, have laid this expectation aside. With this class the whole conception of the Messiah has become dim and confused. It is doubted as to whether the Messiah refers to a

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person or a time, also as to whether or not the person or time has arrived. (*c*) The main body of modern Jews still looks forward to the ingathering of the Jews and their restoration to national glory in the land of their forefathers, and along with this they expect an era of universal peace and harmony among men. But still there is great diversity of opinion as to the method and means by which these results are to be accomplished. The Messiah may mean a particular person born of the Jewish race, or the term may stand for a conjunction of events brought about by the Jewish people. A feature made prominent at present in Jewish denial of the Messiahship of our Lord is that, in their view, the Old Testament prophecies predict the full and blessed results of the Messianic reign as coming at once with the advent of the Messiah, and such results have not come; and they can find no prediction of a second advent. To us as Christians this objection has no force, in view of the comprehensiveness, and, at the same time, the gradual and incomplete development of Old Testament prophecy. The prophecies of the old dispensation do indeed look forward to the ripened results of Christ's reign. But the prophecies of the New Testament supplement those of the Old in unfolding the gradual methods by which these results are to be reached, and in predicting the final glorious coming of Christ.

2. The Messianic Realization. The question, is Jesus the Christ? is of greatest importance plainly, not to Jews only, but to all races of mankind. This question is answered affirmatively because (1) Jesus distinctly claimed to be the Messiah, a claim reconcilable with his character only upon the supposition that his claim was valid. (2) The conception of Messiahship which Jesus held and promulgated was unspeakably above the prevailing Jewish conception, and yet in reality that of Old Testament prophecy. It embraced the unworldly character of his kingdom (John 18:36), the sacrifice of himself for sin (Matt. 20:28; 26:28), the gospel for all nations (Matt. 28:19). (3) The events of his life throughout correspond with the Old Testament predictions (comp. Mic. 5:2; Matt. 2:1–6; Isa. 9:1, 2; Matt. 4:14, 16; Isa. 7:14; Matt. 1:23; Isa. 61:1; Luke 4:17, 21; Zech. 9:9; John 12:14, 15; Isa. 53:3, 7; Psa. 22:6; John 1:11; 18:40; Psa. 22:18; John 19:23, 24; Psa. 22:16; Luke 23:33; Isa. 53:9; Matt. 27:57, 58; Psa. 16:10; Acts 2:31). (4) His deeds corresponded with the Messianic character, and were among its sure signs (comp. Isa. 35:56; Matt. 11:4, 5; John 14:11). (5) The effect of his coming is such as to show that he has in reality founded the Messianic kingdom, though the completion of his work is still in the future. See PROPHECY; CHRIST; SON OF MAN.

LITERATURE.—Edersheim, *Life and Times of Jesus the Messiah;* Geikie, *Life and Words of Christ;* McCaul, *Messiahship of Jesus;* Fairbairn, *The Typology of Scripture;* Oehler, *Theologie der Alten Testaments;* Van Oosterzee, *Christ. Dogm.*, vol. ii, 526, sq.—E. McC.

MESSI'AS, the Greek form (*Μεσσίας, mes-see'-as*, John 1:41; 4:25) of the Hebrew title MESSIAH (q. v.), translated *Christ.*

METEYARD (Heb. מִדָּה, *mid-daw'*, *extension*, Lev. 19:35), a yard measure. See METROLOGY.

ME'THEG-AM'MAH (Heb. מֶתֶג הָאַמָּה, *meh'-theg haw-am-maw'*, *bridle of the mother*, i. e., *mother city*), the figurative term for a chief city of the Philistines, viz., Gath. To give up one's bridle to another is equivalent to submitting to him (2 Sam. 8:1).

METHU'SAEL (Heb. מְתוּשָׁאֵל, *meth-oo-shaw-ale'*, *man of God*), the son of Mehujael and father of Lamech, of the family of Cain (Gen. 4:18).

METHU'SELAH (Heb. מְתוּשֶׁלַח, *meth-oo-sheh'-lakh*, *man of the dart*), the son of Enoch and grandfather of Noah. He, at the age of one hundred and eighty-seven years, became the father of Lamech, after whose birth he lived seven hundred and eighty-two years, and died at the advanced age of nine hundred and sixty-nine years (Gen. 5:21, 22, 25–27; 1 Chron. 1:3).

METALS. All the principal metals were familiar to the Hebrews, and are mentioned in Scripture, except mercury, and perhaps zinc, which the ancients did not much use. The tin alloy of copper (bronze) was far more frequent and more ancient than the zinc alloy (brass), which has largely replaced it in modern times; but zinc is found with tin in some of the ancient bronzes, and the evidences of the working of the zinc mines at Laurium in Greece show that the metal was known and valued. Sir John Evans (*Ancient Bronze Implements*, p. 5) holds that when the first Old Testament book was written the metals familiarly known were gold, silver, iron, lead, tin, and copper—with its two alloys, bronze and brass. If the last named, then, of course, zinc must be added.

The passage, Num. 31:22, is of interest as corresponding strictly with the list of Evans just alluded to. There is little question as to the meaning of the names, save that *nekh-o'-sheth* (Heb. נְחֹשֶׁת), rendered *brass*, included copper and bronze, and also brass if zinc was then known.

The names for gold, silver, and iron are plain enough in the Old Testament; and the only question is concerning the words rendered *tin* (Heb. בְּדִיל, *bed-eel'*) and *lead* (Heb. עֹפֶרֶת, *o-feh'-reth*). Another word, *an-awk'* (Heb. אֶנֶךְ, Amos 7:7, 8) is apparently *lead.* Of course, there may have been two words for the same metal, as zinc and spelter with us; but more probably various mixtures and alloys were included in these terms, so that we can but approximately translate them. So also *bedeel* in some cases means admixture or impurity, removed from silver in the furnace (Isa. 1:25), where if literal accuracy is sought it should be rendered "lead," which is frequently associated with silver ores, and not tin (as A. V.); while it is clearly a valuable metallic product in Num. 31:22; Ezek. 27:12, where tin is probably correct.

The ancients early learned the art of alloying metals, and made great use of such combinations. Doubtless, these mixed materials were largely discovered accidentally in experimenting upon all sorts of ores, and were then made by artificial compounding as practice and experience advanced.

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But the most important of them all, bronze, was introduced at a very remote period. It presupposes much acquaintance with the mining and working of both copper and tin, which scarcely occur together at all, and the latter of which is found at but few and remote localities. Copper and gold were to some extent mingled—a combination not in favor with the moderns save in a few per cent of copper employed to increase the hardness of gold for coinage and the arts. Such an alloy seems to have been the *orichalcum* (Gr. *ὀρειχάλκον, mountain brass*), often, though less correctly spelled *aurichalcum* (as though from *aurum*), a late *vox hybrida*. These words appear to have originally referred to copper pyrites, the chalcopyrite of mineralogy, a common and conspicuous ore of copper, bright, metallic, and yellow. Later it was applied to the alloy above named. It is possible that "the fine copper, precious as gold" (Ezra 8:27) may refer to this material. Orichalcum was rather an oriental combination more used in Persia and India than among the Mediterranean nations.

It appears that the ancients made more use than the moderns of an alloy of gold and silver. The very latest discoveries of some of the oldest remains in Egypt—the pre-Manethian royal tombs explored by M. Amelineau at and near Abydos—contain many articles of this kind, a combination of gold with a much larger proportion of silver; also copper objects and some of bronze. These he refers to a period at least B. C. 4000, and regards as earlier than the close of the Neolithic epoch in northern Europe, polished stone arrow heads being found with these metallic objects at Abydos. Such alloys of gold and silver were also used in classical times to some extent, and were known as *λευκος χρυσός* and *ἤλεκτρον* to Herodotus and Homer. Pliny states that "electrum" contained twenty per cent of silver. It was greatly esteemed, and was supposed to have the power of revealing poisons. The native electrum, said to be found in the sands of some rivers in Italy, was valued much more than that produced artificially. The mineral is very scarce, and no Italian locality is now known. There is an electrum vase preserved at St. Petersburg, but ancient articles of this alloy are as a rule very rare.

Nothing post-diluvian in the Old Testament gives any indication of going back to the bronze age of archæology. The recent discoveries of Petrie, Amelineau, and others appear to date and even to approximate to the later Neolithic time, but they are very much earlier than any Old Testament reference save Gen. 4:22 (see IRON), which may indeed refer to the beginnings of the knowledge and use of metals—a mighty epoch in the progress of the race. We now know that by Abraham's time the civilization of Egypt and Chaldea were long established and highly advanced, and that the use of all the principal metals was familiar.

Certain it is that the bronze age prevailed for a very extended period in Central and Western Europe, with no traces of iron, and both Hesiod and Lucretius clearly assert the long priority of bronze (*χαλκός, aes*). In Homer's day iron seems to have been esteemed as rather choice and valuable, or at least is so represented in the period which he describes. It would appear as though the use of iron, long familiar in Egypt and the East, was slowly extending along the Mediterranean by about B. C. 1000. At that time it was far more abundant than bronze in Palestine (1 Chron. 29:7), and such passages as Josh. 6:19; 17:16, 18, etc., show that it was freely in use among the native tribes of Canaan two centuries earlier, at the time of the Hebrew conquest. An important passage is Num. 35:16, 18, in which the crime of murder is spoken of as committed with either "an instrument of iron" (v. 16), "a stone in the hand" (v. 17, R. V.; "by throwing a stone," A. V.), or "a weapon of wood" (v. 18), i. e., a club. Here is no suggestion of a metal weapon other than iron, or stone; the words are *kel-ee' bar-zel'* (Heb. כְּלִי בַרְזֶל), instrument of iron; *eh'-ben yawd* (Heb. אֶבֶן יָד), "stone of hand," as though picked up and thrown, so expressed in A. V.; and *kel-ee' ates yawd* (Heb. כְּלִי עֵץ יָד), "an instrument of wood of hand" (A. V. "hand weapon of wood;" R. V. "weapon of wood in the hand"). The word *kelee* (*anything wrought, implement*) is not used in connection with stone (v. 17), and is applied here only to iron and wood. The bronze age had no existence among the Hebrews, therefore, so far as weapons were concerned, at the time of the wandering.

For some reason not apparent, however, it is evident that among the Hebrews and some other ancient peoples, metal tools were regarded as unsuitable for religious and sacred functions, and that stone implements remained in use for such purposes long after they had been generally superseded by those made of metal. The Egyptian embalmers used only stone knives to open the bodies of the dead, although metal tools were abundant; both Herodotus and Diodorus refer to this peculiar usage. Among the Hebrews a similar custom is implied (Exod. 4:25), while the words rendered "sharp knives" (Heb. חַרְבוֹת צֻרִים, *khar-both' tsoo-reem'*, were literally *edges* or blades of stone, R. V. "knives of flint"). The word *tsoor* (Heb. צוּר), ordinarily a rock, stone, or pebble, had come to mean *edge* or *blade*, doubtless a very ancient survival of the stone age, though other derivations have been suggested. But the LXX, Vulg., and Syriac versions refer this passage to stone knives; and a remarkable statement, added by the Alexandrian translators to Josh. 24;30, specifies them as such, and relates that they were buried in the grave of Joshua.

In the same way no tool was to be used upon a stone altar (Exod. 20:25) as involving pollution (comp. Deut. 27:5, 6; Josh. 8:31). By the time of Solomon we see a relaxation of this prohibition, so far as to allow the temple to be built of cut stone; but the work had to be done at a distance, and the stones laid in their places by hand (1 Kings 5:17, 18; 6:7). A similar objection seems to have held against altars of brick (Isa. 65:3; comp. Exod. 20:24). Such usages, based upon religious ideas, are suggestive of caution in assigning great antiquity to graves or stone structures, simply from the presence of stone imple-

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ments or the absence of tool marks. The grave of Joshua, or much later Hebrew altars, might mislead the archæologist who did not take note of such peculiar anachronisms of habit.

That mining (Deut. 8:10) and metallurgy were arts well known to the Hebrews is plain from numerous allusions. Job 28:1–12 is a unique and remarkable passage on this subject in these respects, the poetical description of mining operations being very striking. In like manner, metallurgical processes are vividly depicted by the prophets (Jer. 6:29; Ezek. 22:18–22; Zech. 13:9; Mal. 3:3). The ancients had also learned at an early date the use of metallic salts for clearing glass and enamels. The glazed bricks at Nimroud and Khorsabad are found to contain oxide of tin for white; antimonate of lead, with some admixture of tin, for yellow (practically our Naples yellow); and iron and copper oxides for red. So also early Egyptian glass and glazed pottery were colored green with compounds of copper, etc.—D. S. M.

METROLOGY, the science of weights and measures, whether these belong to money standards (coins) or to fixed quantities of capacity or extent. "As soon as trade in the first stages of its development went beyond the simple exchange of articles and products which one had, for others he wished to have, there must have been fixed weights and measures to determine the value of the things to be exchanged. The origin of these is lost in the obscurity of primitive times, and they were already settled in the patriarchal age throughout the whole of western Asia" (Keil, *Arch.*, ii, p. 229). Metrology naturally divided itself into (1) Linear measures; (2) measures of capacity; (3) measures of weight; (4) measures of value, or money. For tables of various measures, see close of article.

I. LINEAR MEASURES. The names of the commonest smaller linear measures are taken from members of the human body, because, in nearly all nations, these were at first used to measure lengths. As men's bodies differed in size these measures varied. But the progress of art and commerce gradually brought them to a uniform standard. The linear measurements were:

(1) **Finger**, or **Digit** (Heb. אֶצְבַּע, *ets-bah'*), the smallest measure among the Hebrews, and equal to the breadth of the human finger. We find the thickness of the solid parts of Solomon's pillars measured by *fingers* (Jer. 52:21).

(2) **Handbreadth** (Heb. טֶפַח, *tay'-fakh*, 2 Chron. 4:5; Psa. 39:5; טֹפַח, *to'-fakh*, Exod. 37:12), the width of the four fingers closely pressed together. The handbreadth was in common use in early Hebrew times (Exod. 25:25; 1 Kings 7:26, etc.). It is used as an architectural term (1 Kings 7:9, A. V. "coping"), and thought to mean the *corbels* upon which the roof beams rest.

(3) **Span** (Heb. זֶרֶת, *zeh'-reth*; only in Lam. 2:20, טֶפַח, *tip-pookh'*), the width from the end of the thumb to that of the little finger, when these were extended. This measure was in use among the Hebrews in very early times (Exod. 28:16; see 39:9: 1 Sam. 7:4).

(4) **Cubit** (Heb. אַמָּה, *am-maw'*; Gr. πῆχυς, *pay'-khoos*, the *forearm*), an important and constant measure among the Hebrews (Exod. 25:10, sq.; 1 Kings 7:24, sq.; Ezek. 40:5, etc.), and other ancient nations. It was commonly reckoned as the length of the arm from the point of the elbow to the end of the middle finger, and naturally varied in length. (1) *Egyptian cubit.* Dr. Wilkinson (*Anc. Egypt*, ii, p. 257) thinks that the Egyptians used a cubit of uniform length; or if they employed any other it was not used in their nileometers for architectural purposes or for measuring land. Careful measurement of cubits found in Egypt led him to fix upon 20.625 inches as the true length of the Egyptian cubit. (2) *Babylonian cubit.* Herodotus states that the "royal" exceeded the "moderate" cubit by three digits. The majority of critics, however, think that Herodotus is speaking of the ordinary Greek cubit, though the opposite view is affirmed by Grote. Bockh estimates the Babylonian royal cubit at 20.806 inches. (3) *Hebrew cubit.* As has been already said of the measures derived from the human body, that they varied in length, this was also true of the Hebrew cubit. In 2 Chron. 3:3 (comp. 1 Kings 6:2, sq.) the measure of the temple spaces are given in cubits, with the addition: "After the first (rather, *older*) measure," generally thought to be the Mosaic. This notice supposes a *later* cubit in use in the time of the chronicler, probably smaller than the *former* or Mosaic one. Ezekiel, in giving the measurements of the new temple, speaks (40:5; 43:13) of a cubit equal to a common cubit and a handbreadth. But the cubit assumed by Ezekiel as the common one can hardly be the Mosaic, for this prophet, who lives entirely in the law, would in all probability have used the Mosaic measure. We conclude, then, that either there had been all along a cubit shorter than the old Mosaic or sacred cubit, or that it had become shorter in the course of time. The expression, "six *great* cubits" (Ezek. 41:8) would lead us to suppose that the prophet referred to the size of the cubit, or introduced a third cubit of yet greater length. "The expression 'six cubits great' (Heb. אַצִּיל, *atstseel'*) is obscure on account of the various ways in which *atstseel* may be understood. It signifies connection or joint, and when applied to a building can hardly mean anything else than the point at which one portion of the building joins on to the other" (Keil, *Com.*, in loc.). The R. V. renders the passage "of six cubits to the joining." In Judg. 3:16 *cubit* is the rendering of the Hebrew גֹּמֶד, *go'-med*, in the description of Ehud's dagger. The length of this measure is variously estimated.

(5) **Pace** (Heb. צַעַד, *tsah'-ad*, 2 Sam. 6:13), a *step*, and so translated elsewhere. The above passage is the only one in which the term can be used as a measure of distance, and, if so, would answer to our yard.

(6) **Measuring reed** (Heb. קָנֶה, *kaw-neh'*, *reed*), properly the calamus, or sweet cane, which, probably from its shape and length came to be used for a measure (Ezek. 40:3, 5; 42:15, sq.). Its length is given (40:5) as six times a cubit, plus six handbreadths.

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(7) **Furlong** (Gr. *στάδιον, stad'-ee-on, established*, and so a stated distance, Luke 24:13; John 6:19; Rev. 14:20), a Greek measure adopted by the Jews. Its length was six hundred Greek feet, or six hundred and twenty-five Roman feet, i. e., six hundred and six and three quarter English feet. This stade or furlong fell short of our furlong by fifty-three and one quarter feet. The term was also applied to a race course, as those in most of large Greek cities were, like that at Olympia, six hundred Greek feet in length (Grimm, *Gr.-Eng. Lex.*, s. v.).

(8) **Mile** (Gr. *μίλιον, mil'-ee-on*, Matt. 5:41), equaled eight furlongs, or sixteen hundred and eighteen English yards, and was thus one hundred and forty-two yards less than the English statute mile. The *mile* was derived from the Roman system of measurement, and was in common use in our Lord's time.

(9) **Sabbath day's journey** (Gr. *σαββάτου ὁδος, sab-bat'-oo hod-os'*, Acts 1:12), a very limited distance, such as would naturally be regarded as the immediate vicinity of any locality. It is supposed to have been founded on the command, "Let no man go out of his place on the seventh day" (Exod. 16:29). This measure was fixed by the Jewish legislators at two thousand cubits; supposed to have been suggested by the space between the ark of God and the people (Josh. 3:4), or the extent of the suburbs of Levitical cities Num. 35:5). The strict observance of the Sabbath day's journey was evaded by the "connection of boundaries." He who desired to go farther than two thousand cubits had only, before the beginning of the Sabbath, to deposit somewhere within this limit, and therefore perhaps at its end, food for two meals. He thus declared, as it were, that here would be his place of abode, and he might then, on the Sabbath, go not merely from his actual to his legal abode, but also two thousand cubits from the latter. Even such particular preparation was not necessary in all cases. If, for example, any one should be on the road when the Sabbath began, and see at a distance of two thousand cubits a tree or a wall, he might declare it to be his Sabbath home, and might then go not only two thousand cubits to the tree or wall, but two thousand cubits farther (Schurer, *Jewish People*, Div. II, ii, p. 121, 122).

(10) **A little way** (Heb. כִּבְרַת הָאָרֶץ, *kib'-rath haw-aw'-rets*, Gen. 35:16; 48:7; 2 Kings 5:19), seems to indicate some definite distance, but it is impossible to state with precision what that distance was. The Septuagint renders it *a horse's race*, i. e., as the Arabians inform us, a *parasang* (thirty furlongs), about four English miles.

(11) **Day's journey** (Heb. דֶּרֶךְ יוֹם, *deh'-rek yome*), the most usual method of calculating distance in traveling in the East (Gen. 30:36; 31:23; Exod. 3:18; Num. 10:33, etc.; once in New Testament, Luke 2:44). Of course, it was not an exact measure, varying as the journey would according to the circumstances of the travelers, the country traveled, etc. The ordinary day's journey among the Jews was twenty to thirty miles, but when traveling in company only ten miles.

(12) **Meteyard** (Heb. מִדָּה, *mid-daw'*, *extension*), a general term for measure.

II. MEASURES OF CAPACITY. It will be advisable to divide these measures into dry and liquid, remembering that some were used both ways.

1. Dry Measures. (1) **Handful** (Heb. קֹמֶץ, *ko'-mets*, Lev. 2:2; 5:12), probably never brought to any greater accuracy than the natural capacity of the human hand. It was also used as a liquid measure.

(2) **Cab** (Heb. קַב, *kab*, *hollow*, 2 Kings 6:25), was, according to the rabbins, equal to one sixth seah (see below).

(3) **Omer** (Heb. עֹמֶר, *o'-mer*, a *heap*, Exod. 16: 16–36; "sheaf," Lev. 23:10), an ancient Hebrew measure. Its relative value was the one tenth ephah (Exod. 16:36), and it held about 5.1 pints. It contained the portion of manna assigned each individual for his daily food (Exod. 16:16–20).

(4) **Ephah** (Heb. אֵיפָה, *ay-faw'*), a measure of Egyptian origin, and in very common use among the Hebrews. It contained ten omers (Exod. 16: 36), about three pecks and three pints, and was equivalent in capacity to the liquid measure, *bath*. According to Josephus (*Ant.*, viii, 2, 9), the ephah contained seventy-two sextarii.

(5) **Seah** (Heb. סְאָה, *seh-aw'*, *measure;* A. V. *measure*, Gen. 18:6; 1 Sam. 25:18; 2 Kings 7:16, 18; *ephah*, Judg. 6:19). It was a common household measure. Jahn (*Arch.*, § 114) thinks that it was merely the Hebrew name for ephah. According to the rabbins, it was equal to one third ephah, and was, perhaps, identical with A. V. "measure" (שָׁלִישׁ, *shaw-leesh'*, Isa. 40:12).

(6) **Homer** (Heb. חֹמֶר, *kho'-mer*, *heap*, Lev. 27:16; Num. 11:32; Ezek. 45:13; כֹּר, *kore*, A. V. "measure;" see 1 Kings 4:22; 5:11; 2 Chron. 2: 10; 27:5; Gr. *κόρος, kor'-os*, Luke 16:7). According to Fuerst, the *homer* was originally an ass load, and hence a measure of like capacity. It was supposed to have been called *kore* because of its being a circular measure. The homer contained ten ephahs (Ezek. 45:11), nearly eight bushels. The half-homer was known as *leh'-thek* (Heb. לֶתֶךְ, Hos. 3:2).

2. Liquid Measures. (1) **Log** (Heb. לֹג, *lohg*, *hollow*, Lev. 14:10, etc.), originally signified a *basin*. The rabbins reckoned it equal to six hen's eggs, their contents being measured by the amount of water they displaced, thus making it the one twelfth of a *hin*.

(2) **Hin** (Heb. הִין, *heen*, of Egyptian origin, Exod. 29:40; 30:24; Num. 15:4, 7, 9; Ezek. 4:11, etc.), holding one sixth bath, nearly six pints.

(3) **Bath** (Heb. בַּת, *bath*, *measured*), the largest of the liquid measures; first mentioned in 1 Kings 7:26; equal to the ephah, and so to the one tenth homer (Ezek. 45:11). Its capacity would thus be seven and a half gallons.

3. Foreign Measures. In the New Testament we find the following foreign measures:

(1) **Metretes** (Gr. *μετρητής, met-ray-tace', measure;*

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A. V. "firkin," John 2:6), known as *amphora*. It was used for measuring liquids, and contained seventy-two sextarii (see below), or somewhat less than nine English gallons.

(2) **Choenix** (Gr. χοῖνιξ, *khoy'-nix*, only in Rev. 6:6, A. V. "measure"), a dry measure, containing two sextarii, or about one quart.

(3) **Sextarius** or **Xestes** (Gr. ξέστης, *zes'-tace*), a Greek measure with no Hebrew equivalent, holding about a pint (Josephus, *Ant.*, viii, 2, 9). Also any small vessel, as a cup or pitcher, whether a sextarius or not (Mark 7:8, A. V. "pot").

(4) **Modius** (Gr. μόδιος, *mod'-ee-os*), a dry measure holding sixteen sextarii, i. e., about one peck. It occurs three times in New Testament, and is rendered "bushel" (Matt. 5:15; Mark 4:21; Luke 11:33). In each case it is accompanied by the Greek article (τον, *ton*), intimating that it was in use in every household.

(5) **Saton** (Gr. σάτον, *sat'-on*, Matt. 13:33; Luke 13:21, A. V. "measure"), a dry measure, supposed to be identical with the Hebrew seah, and to contain one peck.

(6) **Coros** (Gr. κόρος, *kor'-os*, Luke 16:7, A. V "measure"), the same as the homer.

III. MEASURES OF WEIGHT. "As soon as trade in the first stages of its development went beyond the simple exchange of articles and products which one had for others he wished to have, there must have been fixed weights and measures to determine the value of the things to be exchanged. The origin of these is lost in the obscurity of primitive times, and they were already settled in the patriarchal age throughout the whole of western Asia" (Keil, *Arch.*, p. 229). The Jewish rabbins estimated weights according to the number of grains of barley, taken from the middle of the ear, to which they were equivalent. In presenting our readers with some account of the weights used by the Hebrews we begin with the shekel, as it is the base of all the calculations of these weights.

(1) **Shekel** (Heb. שֶׁקֶל, *sheh'-kel*, *weight*), equal to twenty *gerahs* (Ezek. 45:12), or ten pennyweights English. Of all the Jewish weights none are so accurately marked as the shekel, from the fact that half a shekel was ordered by God to be paid by each Israelite as a ransom for his soul (Exod. 30:13). The circumstances of the captivity do not warrant the idea that the Hebrews lost their knowledge of their weights, least of all the shekel. The poorer classes were left in Canaan (2 Kings 24:15, 16; 25:11, 12), and they would probably continue the use of the ancient weights and money; while the upper classes who were carried into captivity would likely retain some of them, especially the shekel. Then, too, we find the shekel in use in Jerusalem in the time of Zerubbabel. Although in very early times there may have been but one shekel (Gen. 23:15), it appears certain that from the period of the Exodus there were at least two shekels—one used in all ordinary transactions (Exod. 38:29; Josh. 7:21; 2 Kings 7:1; Amos 8:5, etc.); the other used in the payment of vows, offerings, and other religious purposes (Exod. 30:13; Lev. 5:15; Num. 3:47), and called the "shekel of the sanctuary." It is a matter of much conjecture as to what, if any difference existed between these two shekels, and also "the shekel after the king's weight" (2 Sam. 14:26). Jahn (*Arch.*, § 116) identifies the common and sacred shekels, and thinks that "the king's shekel" did not "amount to more than a fourth, perhaps not to more than the fifth or sixth part of the legal shekel." Keil (*Arch.*, ii, p. 231) thinks there was a common shekel, which was only the half of the holy one, or equal to the *bekah* (Exod. 38:26). He arrives at this conclusion by comparing 1 Kings 10:17 with 2 Chron. 9:16, "according to which three minas" (A. V. "pounds") equal three hundred common shekels; i. e., the mina contained one hundred shekels, whereas it contained only fifty holy or Mosaic shekels. He also identifies the "shekel after the king's weight" with the "shekel of the sanctuary." After the captivity, the probability is that only the holy shekel was in use. The passage (Ezek. 45:12) written when a considerable portion of the captivity was passed, directs that on the return home there should be but one uniform standard. That standard was to be the holy shekel, being composed of twenty gerahs (Exod. 30:13). Other evidence of this is furnished in the fact that while in the earlier Scriptures reference was made to a difference of standard, no such distinction occurs after the captivity; the shekel coins of that period were all nearly of a weight.

(2) **Bekah** (Heb. בֶּקַע, *beh'-kah*, a *fraction*, only mentioned twice, Gen. 24:22; Exod. 38:26). In the latter passage it is said to equal one half a holy shekel. It was the weight in silver which was paid for each Israelite numbered (Exod. 38:26), and was equal to the tribute or didrachm (Matt. 17:24).

(3) **Gerah** (Heb. גֵּרָה, *gay-raw'*, *kernel*, a *bean* or *grain*), the smallest of the Hebrew weights, and the equivalent of the twentieth part of the holy shekel (Exod. 30:13; Lev. 27:25; Num. 3:47; 18:16; Ezek. 45:12.

(4) **Maneh** (Heb. מָנֶה, *maw-neh'*, a *portion*, the original of the Lat. *moneta* and our *money*; occurs only in 1 Kings 10:17; Ezra 2:69; Neh. 7:71, 72, rendered "pound;" Ezek. 45:12, A. V. *maneh*). From the latter passage it appears that there were sixty holy shekels in a maneh, whereas from the passages in Kings and Chronicles it is evident that a maneh was equivalent to one hundred shekels. These latter Keil thinks were the common shekels, a hundred of which would only make fifty holy (i. e., Mosaic) shekels. Sixty manehs formed a talent.

(5) **Talent** (Heb. כִּכָּר, *kik-kawr'*, *circle*; Gr. τάλαντον, *tal'-an-ton*, *a balance*), the name given to this weight, perhaps, from its having been taken as "a round number" or sum total. It was the largest weight among the Hebrews, being used for metals, whether gold (1 Kings 9:14; 10:10, etc.), silver (2 Kings 5:22), lead (Zech. 5:7), bronze (Exod. 38:29), or iron (1 Chron. 29:7). The talent was used by various nations, and differed considerably. It is perhaps impossible to determine whether the Hebrews had one talent only or several of different weights. From Exod. 38:24–29 we are led to infer that the talent of gold, silver, and brass was a talent of the same weight, and

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the evidence favors but one weight of that denomination, which contained three thousand shekels. Estimating a shekel at ten pennyweight, the talent would be equal to ninety-three pounds twelve ounces avoirdupois, or one hundred and twenty-five tróy weight. A talent seems to have been a full weight for an able man to carry (2 Kings 5: 23). In the New Testament the talent occurs in a parable (Matt. 25:15) and as the estimate of a stone's weight (Rev. 16:21).

In addition to the above, which we can with certainty call Hebrew weights, both the Old Testament and New Testament refer to other weights, probably introduced from foreign nations. Of these we give the following brief account:

(6) **Dram** (Heb. אַדַרְכֹּן, *ad-ar-kone'*, 1 Chron. 29:7; Ezra 8:27; דַּרְכְּמוֹן, *dar-kem-one'*, Ezra 2:69; Neh. 7:70, etc.), thought by some to be identical with each other and with the Persian *daric*. Others conclude from 1 Chron. 29:7 that the *adarkone* was less than three tenths of a shekel.

(7) **Pound** (Gr. μνᾶ, *mnah*, Luke 19:13, 16, sq.), probably a Greek weight, used as a money of account, of which sixty went to the talent. It weighed one hundred drachmæ, or fifteen ounces eighty-three and three quarter grains. The "pound" in John 12:3; 19:39 is the rendering of the Gr. λίτρα, *lee'-trah*, a Roman pound of twelve ounces.

IV. MEASURES OF VALUE, OR MONEY. The necessity of some kind of money would arise in a very early state of civilization. The division of labor would require some measure of value; and commerce would take a more convenient, if more complicated form, by making this common measure to serve as a circulating medium. Men early decided that the precious metals formed by far the most convenient material for such a medium, although it is probable that they were first introduced in their gross and unpurified state. Money in ancient times was both uncoined and coined.

1. **Uncoined Money.** It is well known that ancient nations that were without a coinage weighed the precious metals, a practice represented on the Egyptian monuments, on which gold and silver are shown to have been kept in the form of rings. It is uncertain whether any of these rings had a government stamp to denote their purity or value. Gold when brought as tribute was often in bags, which were deposited in the royal treasury. Though sealed and warranted to contain a certain quantity, they were weighed, unless intended as a present or when the honesty of a person was beyond suspicion. The Egyptians had also unstamped copper money, called "pieces of brass," which, like the gold and silver, continued to be taken by weight even in the time of the Ptolemies. Gradually the Greek coinage did away with the old system of weighing. The gold rings found in the Celtic countries have been held to have had the same use. We have no certain record of the use of ring money or other uncoined money in antiquity excepting among the Egyptians.

Bible notices. The pecuniary transactions recorded in the Bible were all, we can scarcely doubt, effected by bullion. Silver was weighed out by the patriarchs, who used it not only to buy grain from Egypt (Gen. 42:25, sq.; 43:15, sq.; 44:1, sq.), but land from the Canaanites (23:15, sq.). The narrative of the purchase of the burial place from Ephron gives us further insight into the use of money at that time (23:3, 9, 16). Here a currency is clearly indicated like that which the monuments of Egypt show to have been there used in a very remote age. A similar purchase is recorded of Jacob, who bought a parcel of a field at Shalem for a hundred kesitahs (33: 18, 19). Throughout the history of Joseph we find evidences of the constant use of money in preference to barter (43:21; 47:13–16). Under the Mosaic law it was in silver shekels that money was paid to the sanctuary for the ransom of male Israelites (30:13, sq.), compensations and fines (Exod. 21:22; Lev. 5:15; Deut. 22:19, 29), and the priestly valuations (Lev. 27:3, 25, sq.; Num. 18:16), and all exchange and sales reckoned. Half shekels are mentioned (Exod. 30:13), which were called *bekahs* (38:26), as well as quarter shekels (1 Sam. 9:8).

Very large sums were reckoned by the largest weights of the Israelites, the *talent*, a *round thing*, a name which indicates that there were lumps of silver in the form of thick round discs or rings, weighing three thousand shekels. We may thus sum up our results respecting the money mentioned in the books of Scripture written before the return from Babylon. From the time of Abraham silver money appears to have been in general use in Egypt and Canaan. This money was weighed when its value had to be determined, and we may therefore conclude that it was not of a settled system of weights. Since the money of Egypt and that of Canaan are spoken of together, we may reasonably suppose they were of the same kind. It is even probable that the form in both cases was similar or the same, since the ring money of Egypt resembles the ordinary ring money of the Celts, among whom it was probably the first introduced by the Phœnician traders.

2. **Coined Money.** Authorities are divided as to whom to accredit the coinage of money. "The introduction of silver pieces, with their value stamped on them, is undoubtedly to be ascribed to the Phœnicians; and this was the money used by the Israelites down to the Babylonian exile. With this agrees the statement of the Talmudists that all silver money mentioned in the law is *Tyrian* money. From the Phœnicians the stamping of coins passed over to the Greeks, among whom Phido, king of Argos, between B. C. 780 and 740, had silver money coined at Ægina according to the Phœnician standard. The statement of Herodotus (i, 94) that the Lydians first issued gold and silver coins can only be correct to this extent—that here first the sovereign power stamped the pieces of metal with their value, while this may have been formerly done by the merchants" (Keil, *Arch.*, ii, p. 240, 241).

Bible notices. Of the coinage of Jewish money before the captivity, we have, as yet, neither relic nor reliable description. The earliest coins mentioned in the Bible are the gold coins called *drams*, B. C. 538. It is thought by some that Jewish silver shekels and half shekels were introduced under

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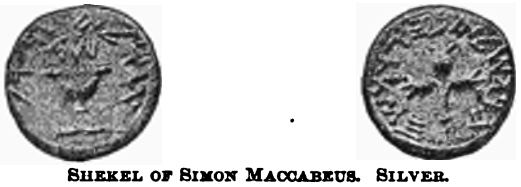
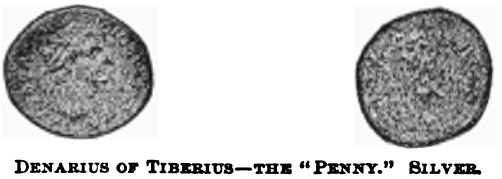
JEWISH AND OTHER COINS.



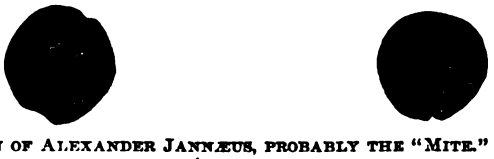
SHEKEL OF SIMON MACCABEUS. SILVER.

HALF SHEKEL. SILVER.

COIN OF AUGUSTUS, STRUCK AT ANTIOCH; KNOWN IN THE NEW TESTAMENT AS THE ASSARION, OR FARTHING. BRONZE.



DENARIUS OF TIBERIUS—THE "PENNY." SILVER.



SMALL JEWISH COIN OF ALEXANDER JANNÆUS, PROBABLY THE "MITE." BRONZE. B.C. 105-78.

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Ezra (about B. C. 458); but it is most probable that they were issued under Simon Maccabæus (see 1 Macc. 15:6), and copper coins were struck by the Asmonæan and Herodian family, B. C 140. The following list embraces all the denominations of money mentioned in Old Testament and New Testament:

(1) **Bekah** (Heb. בֶּקַע, *beh'-kah*, a *half*), a Jewish weight of a half shekel's value (Exod. 38:26). As a coin it may have been issued at any time from Alexander until the earlier period of the Maccabees. See SHEKEL.

(2) **Brass** (*a*) (Heb. נְחֹשֶׁת, *nekh-o'-sheth*, *copper*, Ezek. 16:36, A. V. "filthiness"). In the expression, "Because thy filthiness is poured out," *nekh-o'-sheth* probably means brass or copper in the general sense of money. The only objection raised to this is that the Hebrews had no copper coin. But all that can be affirmed with certainty is that the use of copper or brass as money is not mentioned elsewhere in the Old Testament. But we cannot infer with certainty from this that it was not then in use. As soon as the Hebrews began to stamp coins, bronze or copper coins were stamped as well as the silver shekels, and specimens of these are still in existence from the time of the Maccabees. Judging from their size, these coins were in all probability worth a whole, a half, and a quarter gerah (Keil, *Com.*, in loc.). (*b*) In Matt. 10:9 (Gr. χαλκός, *khal-kos'*, rendered "money" in Mark 6:8; 12:41) "brass" is used, apparently of a small Roman or Greek copper coin, of about the value of one half cent. "The copper coins of Palestine are so minute, and so irregular in their weight, that their value, like that of the English copper coinage of the present day, was chiefly legal, or conventional, and did not represent the relative value of the two metals—silver and copper."

(3) **Denarius.** See PENNY, below.

(4) **Didrachm.** See TRIBUTE MONEY, below.

(5) **Dram** (Heb. אַדַרְכֹּן, *ad-ar-kone'*, 1 Chron. 29:7; Ezra 8:27; דַּרְכְּמוֹן, *dar-kem-one'*, Ezra 2:69; Neh. 7:70–72) is usually thought to mean the *daric* of the Persians, and seems to be etymologically connected with the Greek *drachma*. The dram is of interest not only as the most ancient gold coin of which any specimens have been preserved to the present day, but as the earliest coined money which we can be sure was known to and used by the Jews. It must have been in circulation among the Jews during the captivity, and was extensively circulated in Greece. The coin was stamped on one side with the figure of a crowned archer, with one knee bent; on the other side a deep, irregular cleft. The darics in the British Museum weigh 128.4 grains and 128.6 grains respectively, and are worth about $5.30. The *drachma*, as a silver coin ("piece of silver;" Gr. δραχμή, *drakh-may'*, Luke 15:8, 9), was very common among the Greeks and Hebrews. It was a Greek coin, and at the time of Luke's writing was of about the same weight as the Roman *denarius* (or penny, q. v.), and was almost superseded by it. The author of the Chronicles uses the words used in his time to designate the current gold coins without intending to assume that darics were in use in the time of David. Probably the sum in darics is the amount contributed in gold pieces received as coins, while the talents represent the weight of the vessels and other articles brought as offerings.

Dram (Golden Daric).

(6) **Farthing.** Two names of coins in the New Testament are rendered in the A. V. by this word. (1) (Gr. κοδράντης, *kod-ran'-tace;* Lat. *quadrans*, Matt. 5:26; Mark 12:42), a coin current in Palestine in the time of our Lord. It was equivalent to two lepta (A. V. "mites"). The name quadrans was originally given to the quarter of the Roman *as*, or piece of three unciæ, therefore also called teruncius. Its value was about 3.8 mills. (2) (Gr. ἀσσάριον, *as-sar'-ee-on* (Matt. 10:29; Luke 12:6), properly a small *as*, *assarium*, but in the time of our Lord used as the Greek equivalent of the Latin *as*. The rendering of the Vulgate in Luke 12:6 makes it probable that a single coin is intended by two assaria. Its value is estimated at three fourths of a penny English money, or one and a half cents of ours.

(7) **Fourth part of a shekel** (Heb. רֶבַע, *reh'-bah*, *fourth*, 1 Sam. 9:8), the money which Saul's servant gave to Samuel as a present. It was the fourth of a shekel (q. v.).

(8) **Gerah** (Heb. גֵּרָה, *gay-raw'*, a *kernel*, Exod. 30:31; Lev. 27:25; Num. 3:47; 18:16; Ezek. 45:12), the smallest weight and also the smallest piece of money among the Hebrews. It represented the twentieth part of a shekel, weighed thirteen and seven tenths Paris grains, and was worth about three cents.

(9) **Gold.** There is no positive mention of the use of *gold money* among the Hebrews, it being probably circulated by weight (1 Chron. 21:25). The gold coinage current in Palestine in the New Testament period was the Roman imperial *aureus*, which passed for twenty-five denarii, about 22s. sterling or $5.50.

(10) **Half a shekel.** See BEKAH.

(11) **Mite** (Gr. λεπτόν, *lep-ton'*, Mark 12:42; Luke 12:59; 21:2), a coin current in Palestine in the time of our Lord. It seems in Palestine to have been the smallest piece of money, being the half of the farthing (No. 1), and equal to 1.9 mills. From St. Mark's explanation, "two mites, which make a farthing" (v. 42), it may perhaps be inferred that the farthing was the commoner coin. In the Greco-Roman coinage of Palestine, the two smallest coins, of which the assarion is the more common, seem to correspond to the farthing and the mite, the larger weighing about twice as much as the smaller.

(12) **Penny** (Gr. δηνάριον, *day-nar'-ee-on*, Matt. 18:28; 20:2, 9, 13; 22:19; Mark 6:37; 12:15; 14:5; Luke 7:41; 10:35; 20:24; John 6:7; 12:5; Rev. 6:6), a Roman silver coin, in the time of our Saviour and the apostles. It took its name from its being first equal to ten "asses," a

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number afterward increased to sixteen. The earliest specimens are of about the commencement of the 2d century B. C. From this time it was the principal silver coin of the commonwealth. In the time of Augustus eighty-four denarii were struck from the pound of silver, which would make the standard weight about sixty grains. This Nero reduced by striking ninety-six from the pound, which would give a standard weight of about fifty-two grains, results confirmed by the coins of the periods, which are, however, not exactly true to the standard. In Palestine, in the New Testament period, we learn from numismatic evidence that denarii must have mainly formed the silver currency. From the parable of the laborers in the vineyard it would seem that a denarius was then the ordinary pay for a day's labor (Matt. 20:2, 4, 7, 9, 10, 13), about fifteen cents.

Denarius of Tiberius.

Obv., TI CÆSAR DIVI AVG F AVGVSTVS. Head of Tiberius, laureate, to the right (Matt. 22:19–21). Rev., PONTIF MAXIM, seated female figure to the right.

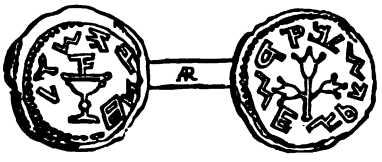
(13) Piece of gold. This phrase occurs only in 2 Kings 5:5, where the word "*pieces*" is supplied by the translators. In several other passages of a similar kind in connection with gold, the A. V. supplies the word "shekels," which is probably correct.

(14) Piece of money. This expression represents two kinds of money in the Old Testament: (*a*) *Kesitah* (Heb. קְשִׂיטָה, *kes-ee-taw'*, *weighed*, Gen. 33:18, 19). "The kesitah was a weighed piece of metal, and to judge from Gen. 23:16; Job 42:11, of considerably higher value than the shekel; not an unstamped piece of silver of the value of a lamb," as supposed by the old interpreters (Keil, *Arch.*, ii, 24). These silver pieces, with their weight designated on them, are the *most ancient money* of which we have any information. It is clear that they circulated singly, from the fact that the worth of the article bought was given in the *number* of them. (*b*) The stater (see below).

(15) Piece of silver. Generally speaking, the word "pieces" has been supplied in the A. V. for a word understood in the Hebrew. The phrase is always "a thousand" or the like "of silver" (Gen. 20:16; 37:28; 45:22, etc.). In similar passages the word "shekels" occurs in the Hebrew, and there is little if any doubt that this is the word understood in all these cases. There are, however, two exceptional passages where a word equivalent to "piece" or "pieces" is found in the Hebrew. (*a*) The first occurs in 1 Sam. 2:36, where "piece" is the rendering of the Heb. אֲגוֹרָה, *ag-o-raw'*, something *gathered*. It may be the same as the *gerah* (see above). (*b*) The second is in Psa. 68:30, "till every one submit himself with pieces of silver." "Pieces" is here the translation of the Heb. רֶצֶץ, *rats*, which occurs nowhere else in Scripture. Gesenius thinks pieces of uncoined silver is meant. Two words in the New Testament are rendered by "piece of silver." In Luke (15:8, 9) "pieces" is the rendering of the Gr. δραχμή, *drakh-may'* (see DRAM, above); "pieces" is the rendering of the Gr. ἀργύριον, *ar-goo'-ree-on* (Matt. 26:15; 27:3, 5, 6, 9), in the account of the betrayal of our Lord for "thirty pieces of silver." These are often taken to be denarii, but on insufficient ground. The parallel passage in Zechariah (11:12, 13) is rendered "thirty (pieces) of silver," but should doubtless be read "thirty shekels of silver." This was the sum payable as compensation for a slave that had been killed (Exod. 21:32), and also the price of a bond slave (Hos. 3:2). By paying thirty shekels they therefore gave him to understand that they did not estimate his services higher than the labor of a purchased slave. These shekels were probably tetradrachms of the Attic standard of the Greek cities of Syria and Phœnicia. These tetradrachms were common at the time of our Lord, and of them the *stater* was a specimen. The value put upon the conjuring books, doubtless by the conjurors themselves, was fifty thousand pieces of silver (Acts 19:19). The Vulgate has accurately rendered the phrase *denarii*, as there is no doubt that these coins are intended.

(16) Pound (Gr. μνᾶ, *mnah*, Luke 19:13–25), a value mentioned in the parable of the Ten Pounds, as is the talent in Matt. 25:14–30. The reference appears to be to a Greek pound, a weight used as a money of account, of which sixty went to the talent, the weight depending upon the weight of the talent. The *pound* contained one hundred drachmas, i. e., according to Wurm, from twenty-two thalers sixteen groschen to twenty-four thalers three groschen Vienna standard money, or from sixteen dollars and fifty cents to seventeen dollars and sixty cents.

(17) Shekel (Heb. שֶׁקֶל, *sheh'-kel*, *weight*). The shekel was properly a certain *weight*, and the *shekel weight* of silver was the unit of value through the whole age of Hebrew history down to the Babylonian captivity. It is now generally agreed that the oldest Jewish silver coins belong to the period



Silver Half Shekel of Simon Maccabeus.

of Simon Maccabæus, B. C. 140. They are the *shekels* and *half shekels*, weighing two hundred and twenty and one hundred and ten grains, with several pieces in copper. The shekel presents on the obverse the legend SHEKEL OF ISRAEL; a cup or chalice, above which appears the date of Simon's government in which it was struck. Reverse, JERUSALEM THE HOLY; a triple lily or hyacinth. It is generally believed that the devices on this coin are intended to represent the pot that

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	.24
	..
	1.44
	0.32
	1 2

ght.

	lbs.	oz.
	..	½
	..	½
	..	½
r	1	11
r	114	7

per Valuation.

olls.	Cts.	Mills.
....	..	1.9
....	..	3.8
....	1	5.4
....	15	4.7
....	17	5 9
....	35	1.9
....	70	3.7
....	64	...
17	59	3.2
1.058	59	...

l grandson of Shaul, iron. 4:25).

mib-tsawr', *fortress*), s) of Edom descended iron. 1:53).

mee-kaw', a contraction

phraim who lived, prob- e elders who survived . He had stolen eleven (about six hundred and m his mother; but, im- curse, had confessed and hereupon she put two hun- dsmith's hands to make an the semi-idolatrous estab- ah. At first Micah installed est, but afterward appointed named Jonathan, at a yearly sq.). When the Danites were hward to settle in Laish they establishment and priest of overtaking the Danite army, werful for him to attack, and ne (18:1–26).

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A. V.	Hebrew or Greek.	Conventional Rendering.	Equivalent.
Journey (Day's)	דֶּרֶךְ יוֹם, lit., *way of a day*		20 to 30 miles.
Journey (Sabbath Day's)	*Sab-bat'-oo hod-os'* (σαββάτου ὁδος)		2,000 paces (or cubits).
Log	*Lohg* (לֹג)	Log	.56 pt. to ⅓ pt.
Measure	*Bat'-os* (βάτος)	Bath	8½ galls.
Measure	*Kor'-os* (κόρος)	Kor	Est'd 50 to 80 galls.
Measure	*Leh'-thek* (לֶתֶךְ)	Lethek	½ hogshead.
Measure	*Sat'-on* (σάτον)	Seah	1 peck; 3 galls.
Measure	*Seh-aw'* (סְאָה)	Seah	⅓ bush.
Measure	*Khoy'-nix* (χοῖνιξ)		1 qt. (nearly).
Measure	*Xes'-tace* (ξέστης)	Sextarius	1 pint.
Maneh (or "pound")	*Maw-neh'* (מָנֶה)	Maneh	1 lb. 11 oz.
Mile (¼ Quadrans)	*Mil'-ee-on* (μίλιον)	Mile	8 stades, or 1,618 Eng. yds.; 142 yds. less than Eng. mile.
Mite	*Lep-ton'* (λεπτόν)	Scale	1.9 mills
Omer	*O'-mer* (עֹמֶר)	Omer	5.1 pts.
Penny	*Day-nar'-le-on* (δηνάριον)	Denarius	18 down to 12 cts.
Piece (of Silver)	*Ar-goo'-ree-on* (ἀργύριον)	Silverling	60 cts.
Piece (of Silver)	*Drak-may'* (δραχμή)	Drachma	17⅘ cts.
Piece (of Money)	*Kes-ee-taw'* (קְשִׂיטָה)	Kesita	4 shekels (about).
Piece (of Money)	*Stat-air'* (στατήρ)	Stater	64 cts.
Pot	*Xes'-tace* (ξέστης)	Sextarius	1 pt. (nearly).
Pound	*Lee'-trah* (λίτρα)	Pound	12 oz. (nearly).
Pound	*Mnah* (μνᾶ)	Mina	$16.66 to $17.60 (100 dra.).
Pace	*Tsah'-ad* (צַעַד)	Pace	Pace.
Reed	*Kaw-neh'* (קָנֶה) / *Kal'-am-os* (κάλαμος)	Reed	6 cub. and 6 palms, or 11 ft. (nearly).
Shekel	*Sheh'-kel* (שֶׁקֶל)	Shekel	64 cts.; ½ oz.
Span	*Zeh'-reth* (זֶרֶת)	Span	9 in. (Gr. 7½ in.).
Stone's throw	*Lee'-thoo bol-ay'* (λιθου βολή)		Stone throw.
Talent	*Kik-kawr'* (כִּכָּר)	Talent	94 lbs. av., 125 lbs. troy
Talent	*Tal'-an-ton* (τάλαντον)	Talent	$1,058.59, silver.
Tenth Deal	*Is-saw-rone'* (עִשָּׂרוֹן)	Tenth	½ peck.
Tribute	*Did'-rakh-mon* (δίδραχμον)		$0.352.
Way	*Kib-raw'* (כִּבְרָה)	Space	30 furlongs.

TABLES OF VARIOUS MEASURES.

Scripture Measure of Length Reduced to English Measure.

						According to Kell.		Strong.
						English Ft.	Inches.	English Inches.
Fingerbreadth						..	0.912	0.75
4	Handbreadth					..	3.648	3.02
12	3	Span				..	10.944	9.07
24	6	2	Cubit			1	9.888	20.625
96	24	8	4	Fathom		7	3.552	.....
144	36	12	6	1.5	Reed	10	11.328	108 84

Hebrew Liquid Measures.

				Josephus.			Rabbins.		
				Galls.	Qts.	Pts.	Galls.	Qts.	Pts.
Log				..	..	0.99	..	1	0.56
12	Hin			1	1	1.85	..	3	0 72
72	6	Bath		8	2	3.2	5	0	0.32
720	60	10	Cor	89	..	..	50	1	1.2

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HEBREW DRY MEASURES.

					Josephus.				Rabbins.			
					Bush.	Pks.	Qts.	Pts.	Bush.	Pks.	Qts.	Pts.
Cab					..	..	2	..	..	..	1	0.24
1½	Omer				..	..	3	1.1	..	..	2	..
6	3½	Seah			..	1	3	1.7	..	..	6	1.44
18	10	3	Ephah		1	0	2	3.2	..	2	4	0.32
180	100	30	10	Homer	11	0	4	..	6	1	1	1.2

HEBREW WEIGHTS.

					Troy Weight.			
					Grains.		lbs.	oz.
Gerah*					11	or	..	$\frac{5}{16}$
10	Bekah				110	or	..	½
20	2	Shekel			220	or	..	½
1,000	100	50	Maneh		11,000	or	1	11
60,00	6,000	3,000	60	Kikkar (Talent)	660,000	or	114	7

* Dr. Whitehouse makes the gerah 12.65 grains.

SCRIPTURE MONEYS.

Name.	Nation.	Metal.	Proper Valuation.		
			Dolls.	Cts.	Mills.
Mite (Lepton)	Greek	Copper	....	..	1.9
Farthing (Quadrans)	Roman	"	....	..	3.8
Farthing (Assarius)	"	"	....	1	5.4
Penny (Denarius)	"	Silver	....	15	4.7
Piece of Silver (Drachma)	Greek	"	....	17	5 9
Tribute (Didrachm)	"	"	....	35	1.9
Piece of Money (Stater)	"	"	....	70	3.7
Shekel (Holy)	Jewish	"	....	64	...
Pound (Mina)	Greek	"	17	50	3.2
Talent	"	"	1,068	50	...

MEU'NIM (Neh. 7:52). See MEHUNIM.

MEZ'AHAB (Heb. מֵי זָהָב, *may zaw-hawb'*, *water*, i. e., *golden luster*), the father of Matred and grandfather of Mehetabel, who was the wife of Hadar, or Hadad, the last-named king of Edom (Gen. 36:39; 1 Chron. 1:50).

MI'AMIN (Heb. מִיָּמִן, *mee-yaw-meen'*, *from the right hand*).

1. A layman of Israel, of the family of Parosh, who divorced his Gentile wife after the captivity (Ezra 10:25), B. C. 456.

2. One of the priests who came to Jerusalem with Zerubbabel from Babylon (Neh. 12:5), B. C. about 536. He is probably the same person who is called Miniamin in Neh. 12:17.

MIB'HAR (Heb. מִבְחָר, *mib-khawr'*, *choice*), the son of Haggeri, and one of David's heroes (1 Chron. 11:38).

NOTE.—"The verse in which it occurs appears to be corrupt, for in the corresponding catalogue of 2 Sam. 23:36 we find, instead of 'Mibhar the son of Haggeri,' 'of Zobah, Bani the Gadite.' It is easy to see, if the latter be the true reading, how *Bani haggadi* could be corrupted into *ben-haggeri*. But that 'Mibhar' is a corruption of *mittsôbhâh*, 'of Zobah,' is not so clear, though not absolutely impossible. It would seem from the LXX of 2 Samuel that both readings originally coexisted" (Smith, *Bib. Dict.*, s. v.).

MIB'SAM (Heb. מִבְשָׂם, *mib-sawm'*, *sweet odor*).

1. The fourth named of the sons of Ishmael (Gen. 25:13; 1 Chron. 1:29).

2. The son of Shallum and grandson of Shaul, the sixth son of Simeon (1 Chron. 4:25).

MIB'ZAR (Heb. מִבְצָר, *mib-tsawr'*, *fortress*), one of the "dukes" (phylarchs) of Edom descended from Esau (Gen. 36:42; 1 Chron. 1:53).

MI'CAH (Heb. מִיכָה, *mee-kaw'*, a contraction of Micaiah).

1. A man of Mount Ephraim who lived, probably, in the time of the elders who survived Joshua, B. C. about 1160. He had stolen eleven hundred shekels of silver (about six hundred and seventy-five dollars) from his mother; but, impelled by the fear of her curse, had confessed and restored the money. Thereupon she put two hundred shekels into a goldsmith's hands to make an image (or images) for the semi-idolatrous establishment set up by Micah. At first Micah installed one of his sons as priest, but afterward appointed a wandering Levite, named Jonathan, at a yearly stipend (Judg. 17:1, sq.). When the Danites were on their journey northward to settle in Laish they took away both the establishment and priest of Micah, who, upon overtaking the Danite army, found them too powerful for him to attack, and returned to his home (18:1–26).

NOTE.—It is hardly certain what the words *Pesel* and *Massecah* (image and molten work) here mean. According to Dr. Strong (McC. and S., *Cyc.*, s. v.), they are descriptive of teraphim, the one molten and the other graven; while Keil and Delitzsch (*Com.*, in loc.) suppose that *Pesel* was the image and *Massecah* the pedestal upon which it stood.

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2. The son of Shimei, father of Reaia, and one of the descendants of Joel, the Reubenite (1 Chron. 5:5), B. C. before 782.

3. The son of Merib-baal (or Mephibosheth) and grandson of Jonathan (1 Chron. 8:34, 35; 9:40, 41), B. C. after 1000.

4. (1 Chron. 9:15.) See MICHA, 2.

5. The first in rank of the Kohathites of the family of Uzziel, as arranged by David (1 Chron. 23:20), B. C. about 966. His son's name was Shamir, and a brother Isshiah is mentioned (1 Chron. 24:24, 25).

6. The father of Abdon (2 Chron. 34:20). See MICHAIAH, 1.

7. A prophet, styled "the Morasthite," as being a native of Moresheth of Gath (Mic. 1:1, 14, 15). He is thus distinguished from a former prophet, Micaiah (1 Kings 22:8). The period during which Micah exercised the prophetical office is stated in the superscription to his prophecies (1:1) to have extended over the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah, B. C. about 738–690. This would make him contemporary with Hosea, Amos, and Isaiah. One of his prophecies (Jer. 26:18) is distinctly assigned to the reign of Hezekiah, and was probably delivered before the great passover which inaugurated the reform in Judah. Very little is known of the circumstances of Micah's life. He was probably of the kingdom of Judah. For rebuking Jehoram for his impieties, Micah, according to Pseudo-Epiphanius, was thrown from a precipice and buried at Morathi, in his own country, near the cemetery of Enakim. The Book of Micah is divided into three sections, introduced by the phrase "Hear ye," and representing three natural divisions of the prophecy (chaps. 1–2, 3–5, 6–7). 1. The first section opens with a magnificent description of the coming of Jehovah to judgment for the sins and idolatries of Israel and Judah (1:2–4), and the sentence pronounced upon Samaria (ver. 5–7) by the Judge himself. The prophet sees the danger which threatens his country, and traces in imagination the devastating march of the Assyrian conquerors (ver. 8–16). The prophet denounces a woe upon the people generally for the corruption and violence which were rife among them, and upon the false prophets who led them astray by pandering to their appetites and luxury (2:1–11). The sentence of captivity is passed upon them (v. 10), but is followed instantly by a promise of restoration and triumphant return (ver. 12, 13). 2. The second section is addressed especially to the princes and heads of the people; their avarice and rapacity are rebuked in strong terms. But the threatening is again succeeded by a promise of restoration, and in the glories of the Messianic kingdom the prophet loses sight of the desolation which should befall his country. 3. In the last section Jehovah is represented as holding a controversy with his people, pleading with them in justification of his conduct toward them and the reasonableness of his requirements. The prophet acknowledges and bewails the justice of the sentence; the people in repentance patiently look to God and are promised deliverance, at which there is a concluding triumphal song of joy. The language of Micah is quoted in Matt. 2:5, 6, and his prophecies are alluded to in Matt. 10:35, 36; Mark 13:12; Luke 12:53; John 7:42 (Smith, *Dict.*, s. v.). See BIBLE, BOOKS OF.

MICA'IAH (Heb. מִיכָיְהוּ, *me-kaw-yaw'*, *who is like Jehovah*), the son of Imlah, a prophet of Samaria, who, in the last year of the reign of Ahab, king of Israel, predicted his defeat and death, B. C. 853. Three years after the great battle with Benhadad, Ahab proposed to Jehoshaphat that they should jointly go up to battle against Ramoth-gilead. Jehoshaphat consented, but suggested that they should first "inquire at the word of the Lord." Ahab gathered together four hundred prophets in an open space at the gate of the city of Samaria, who gave the unanimous response, "Go up; for the Lord shall deliver it into the hand of the king." Among them Zedekiah, the son of Chenaanah, made horns of iron as a symbol, and announced, from Jehovah, that with those horns Ahab would push the Assyrians till he consumed them. Jehoshaphat was dissatisfied with the answer, and asked if there was no other prophet of Jehovah at Samaria. Ahab replied that there was yet one—Micaiah, the son of Imlah; but he added, "I hate him, for he does not prophesy good concerning me, but evil." Micaiah, however, was sent for and urged to agree with the other prophets, "and speak that which is good." He at first expressed an ironical concurrence, and then openly foretold the defeat of Ahab's army and the death of Ahab himself. He declared that the other prophets had spoken under the influence of a lying spirit. Upon this Zedekiah smote Micaiah upon the cheek, and Ahab ordered him to be taken to prison and fed upon bread and water until his return (1 Kings 22:1–28; 2 Chron. 18:7, sq.). We hear nothing further from the prophet in the sacred story, but Josephus narrates that Micaiah was already in prison when sent for to prophesy before Ahab and Jehoshaphat, and that it was Micaiah who had predicted death by a lion to the son of a prophet, under the circumstances mentioned in 1 Kings 20:35, 36; and had rebuked Ahab, after his brilliant victory over the Syrians, for not putting Benhadad to death.

NOTE.—"The history of Micaiah is an exemplification in practice of contradictory predictions being made by different prophets. The only rule bearing on the judgment to be formed under such circumstances seems to have been a negative one. It is laid down in Deut. 18: 21, 22, where the question is asked, How the children of Israel *were to know* the word which Jehovah had not spoken? And the solution is, that 'if *the thing follow not, nor come to pass, that is* the thing which Jehovah has not spoken'" (Smith, *Dict.*, s. v.).

MICE (Heb. עַכְבָּר, *ak-bawr'*, a *mouse* as *nibbling*). After the Philistines had suffered because of their taking the ark of God, they wished to return it to the Israelites. Their priests advised them to send with it "five golden emerods and five golden mice" (1 Sam. 6:4, sq.) as a propitiatory offering. The selection of such a present was quite in accordance with a widely spread custom, not only among the heathen and the Christian Church, viz., that after recovery from an illness a representation of the member healed was placed as an offering in the temple of the god which was

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supposed to have effected the cure or averted the danger.

MI'CHA (Heb. מִיכָא, *mee-kaw'*, *who is like Jehovah?*).

1. A son of Mephibosheth (2 Sam. 9:12), given in 1 Chron. 8:34, 35, as MICAH (q. v.).

2. The son of Zabdi and father of Mattaniah, of the family of the Levite Asaph (Neh. 11:17, 22), and probably the same that joined in the sacred covenant with Nehemiah (10:11), B. C. about 445.

MI'CHAEL (Heb. מִיכָאֵל, *me-kaw-ale'*; Gr. Μιχαήλ, *mikh-ah-ale'*, *who is as* or *like God*).

1. "One," or "the first of the chief princes" or archangels (Dan. 10:13; comp. Jude 9), described (Dan. 10:21) as the "prince" of Israel, and (12:1) as "the great prince which standeth" in time of conflict "for the children of thy people." All these passages in the Old Testament belong to that late period of its Revelation, when, to the general declaration of the angelic office, was added the division of that office into parts, and the assignment of them to individual angels. As Gabriel represents the ministration of the angels toward men, so Michael is the type and leader of their strife, in God's name and his strength, against the power of Satan. In the Old Testament, therefore, he is the guardian of the Jewish people in their antagonism to godless power and heathenism. In the New Testament (Rev. 12:7) he fights in heaven against the dragon—"that old serpent called the Devil and Satan, which deceiveth *the whole world*," and so takes part in that struggle which is the work of the Church on earth. There remains still one passage (Jude 9; comp. 2 Pet. 2:11), in which we are told that "Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." The allusion seems to be to a Jewish legend attached to Deut. 34:6. The rabbinical traditions about Michael are very numerous (Smith).

2. The father of Sethur, which latter represented the tribe of Asher among the explorers of Canaan (Num. 13:13), B. C. 1210.

3. A chief man of the tribe of Gad, mentioned among those who settled in the land of Bashan (1 Chron. 5:13).

4. Another Gadite and ancestor of Abihail (1 Chron. 5:14). Perhaps the same as No. 3.

5. The son of Baaseiah and father of Shimea, and a Gershonite Levite among the ancestors of Asaph (1 Chron. 6:40).

6. One of the four sons of Izraiah, a descendant of Issachar (1 Chron. 7:3).

7. A Benjamite of the sons of Beriah (1 Chron. 8:16).

8. A captain of the "thousands" of Manasseh who joined David at Ziklag (1 Chron. 12:20).

9. The father of Omri, whom David appointed ruler of the tribe of Issachar (1 Chron. 27:18).

10. One of the sons of Jehoshaphat, king of Judah, whom he portioned before his death, and who were slain by their brother Jehoram upon his accession (2 Chron. 21:2–4), B. C. 850.

11. A "son" (or descendant) of Shephatiah, whose son Zebadiah, with eighty-two males, came with Ezra from Babylon (Ezra 8:8), B. C. before 457.

MI'CHAH (1 Chron. 24:24, 25). See MICAH, No. 6.

MICHA'IAH, another form for *Micaiah*.

1. The father of Achbor, which latter was sent by Josiah to consult with the prophetess Huldah (2 Kings 22:12). In the parallel passage (2 Chron. 34:20) he is called MICAH (q. v.).

2. The mother of King Abijah (2 Chron. 13:2); elsewhere (2 Chron. 11:20) called MAACHAH (q. v.).

3. One of the princes of Jehoshaphat, whom he sent to teach the law of Jehovah in the cities of Judah (2 Chron. 17:7), B. C. about 870.

4. A priest of the family of Asaph, whose descendant, Zechariah, took part in the dedication of the walls of Jerusalem after the captivity (Neh. 12:35), B. C. before 445.

5. One of the priests who took part in the same ceremony (Neh. 12:41), B. C. 445.

6. The son of Gemariah, and the person who, having heard Baruch read the terrible predictions of Jeremiah, went and declared them to all the princes assembled in King Jehoiakim's house; and the princes forthwith sent for Baruch to read the prophecies to them (Jer. 37:11–14), B. C. about 606.

MI'CHAL (Heb. מִיכַל, *me-kawl'*, *brook*), Saul's younger daughter (1 Sam. 14:49), probably by Ahinoam (v. 50). After David had slain Goliath Saul proposed to bestow upon him his eldest daughter, Merab; but when the time arrived for the marriage, she was given to Adriel the Meholathite. The pretext under which Saul broke his promise is not given, but it appears to have been that Merab had no love for David. **(1) Marriage.** It was told Saul that his daughter Michal loved the young hero, and he seized the opportunity of exposing David to the risk of death. He asked no dowry of him save the slaughter of a hundred Philistines. Before the appointed time David doubled the tale of victims, and Michal became his wife (18:20–28), B. C. about 1010. **(2) Saves David's life.** Another great defeat inflicted by David upon the Philistines so excited the jealousy of Saul that he endeavored to slay him. Failing in the attempt, he sent watchers to David's house to put him to death in the morning. Michal aided his escape by letting him down through a window, and then dressed the bed as if still occupied by him. She took the teraphim (or household god), laid it upon the bed, its head enveloped with a goat's hair netting, as if to protect it from gnats, and the rest of the figure covered with the *beged* (or plaid). Saul's messengers forced their way to the room, despite Michal's declaration that David was sick, and discovered the deception. When Saul was informed thereof he was so enraged that Michal fabricated the story of David's threatening to kill her (19:11–17). **(3) Second marriage.** Saul probably doubted Michal's story of David's escape, and when the rupture between the two men became incurable, Michal was married to Phalti (or Phaltiel) of Gallim (25:44; 2 Sam. 3:15). **(4) Restored to David.** When Abner revolted to David the king consented to make a league with him only on this condition, "But one thing I require of thee, that is, Thou shalt not see my face, except thou first bring Michal . . . when thou

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comest to see my face." Ishbosheth is requested to deliver up Michal, and, having done so, she is taken to the king by Abner, who ordered her weeping husband to return to his home (2 Sam. 3:13–16). (5) **Rupture with David.** On the day of David's greatest triumph, viz., that of bringing the ark of the Lord to Jerusalem, the king appeared in the procession, dancing and leaping. When he returned to his own house, Michal, who had seen him from her window, met him with scornful words. She was offended that the king had let himself down to the level of the people; and availed herself of the shortness of the priest's shoulder dress to make a contemptuous remark concerning David's dancing. David's retort was a tremendous one. conveyed in words which once spoken could never be recalled. It gathered up all the differences between them which made sympathy no longer possible, and we do not need the assurance of the sacred writer that "Michal had no child unto the day of her death," to feel quite certain that all intercourse between her and David must have ceased from that date (2 Sam. 6:16–23). B. C. 992. Her name appears only once more (21:8), as the mother of five sons, but the probable presumption is that Michal has been, by the mistake of the transcriber, substituted for Merab, who was the wife of Adriel.

MICH'MAS, MICH'MASH (Heb. מִכְמָשׁ, *mik-mash'*, *something hidden;* מִכְמָס, *mik-maws'*, Ezra 2:27; Neh. 7:31), a town of Benjamin, east of Beth-el, on the road to Jerusalem. Here Saul and the Philistines contended for the mastery, Saul taking his position with two thousand men, and placing the other one thousand at Gibeah with his son Jonathan. Jonathan smote the Philistine garrison that was at Geba, and the Philistines hastened to avenge the defeat. They collected an innumerable army of foot soldiers, besides thirty thousand chariots, six thousand horsemen, and encamped before Michmash. Saul retreated down the valley to Gilgal, near Jericho, to rally the Israelites (1 Sam. 13:1, sq.). Jonathan resolved to attack the outpost of the Philistines at the pass of Michmash, and God gave him a great victory (14:1, sq.). Michmas is mentioned as the place whose inhabitants returned from captivity (Ezra 2:27; Neh. 7:31; 11:31). It is the present *Mukhmas*, a village in ruins upon the northern ridge of the Wady *Suweinit* (comp. Isa. 10:28).

MICH'METHAH (Heb: מִכְמְתָת, *mik-meth-awth'*, *hiding place*), a town on the border of Ephraim and Manasseh, west of Jordan (Josh. 16:6; 17:7).

MICH'RI (Heb. מִכְרִי, *mik-ree'*, *seller*), ancestor of Elah, one of the heads of the fathers of Benjamin (1 Chron. 9:8) after the captivity, B. C. before 536.

MICH'TAM (Heb. מִכְתָּם, *mik-tawm'*, a *writing*, especially a *psalm*). This word occurs in the titles of six psalms (16, 56–60), all of which are ascribed to David. See MUSICAL TERMS.

MIDDAY (Heb. צָהֳרַיִם, *tso'-har yome*, *double light*, 1 Kings 18:29; מַחֲצִית הַיּוֹם, *makh-ats-eeth' hay-yome'*, *half of the day*, Neh. 8:3: Gr. *ἡμέρα μέσος*, *hay-mer'-ah mes'-os*, *middle day*, Acts 26:13). See TIME.

MID'DIN (Heb. מִדִּין, *mid-deen'*, *measures*), a town west of the Dead Sea, mentioned only in Josh. 15:61. Its location is unknown.

MIDDLE WALL (Gr. *μεσότοιχον*, *mes-ot'-oy-khon*, *middle*), the *chel*, or sacred fence between the Court of the Gentiles and the interior sanctum of the temple (Eph. 2:14). This is an allusion to the ritual law of Moses, which was *intended* only to keep the Jews apart from the Gentiles, but which *produced* that mutual enmity to which the apostles refer.

MID'IAN (Heb. מִדְיָן, *mid-yawn'*, *strife*), the fourth named of the six sons of Abraham by Keturah (Gen. 25:2; 1 Chron. 1:32), B. C. after 2250. Beyond the fact of his having four sons (Gen. 25:4; 1 Chron. 1:33), nothing is recorded respecting him.

MID'IANITES (Heb. מִדְיָן, *mid-yawn'*, "Midian," except Num. 10:29, where it is הַמִּדְיָנִי, *ham-mid-yaw-nee'*, "the Midianite;" Gen. 37:28, מִדְיָנִים, *mid-yaw-neem'*, "Midianites," and Num. 25:17; 31:2, הַמִּדְיָנִים, *ham-mid-yaw-neem'*, "the Midianites"), a race dwelling south and east of Palestine, in the desert north of the Arabian peninsula. There are no trustworthy accounts of Midian outside the Bible. In the Bible Midian appears in connection with (1) Abraham, (2) Joseph, (3) Moses, (4) Balaam, (5) Gideon.

1. In Gen. 25:1, 2, Midian is the fourth son of Abraham by Keturah, and evidently one of those who were sent away into the east country with gifts by Abraham during his lifetime (v. 6). According to the Arab account (El, Makreezee, *Khitat*), "Medyen are the offspring of Shu'eyb, and are the offspring of Medyán (Midian), son of Abraham, and their mother was Kantoorà, the daughter of Yuktán (Joktan) the Canaanite." "Medyen is the city of the people of Shu'eyb," who is "generally supposed to be the same as Jethro, the father-in-law of Moses," though some deny it.

2. In the time of Joseph we find the Midianites associated with Ishmaelites so closely that it is hard to define their relationship; perhaps there was a company of Midianite merchantmen in an Ishmaelite caravan (Gen. 37:25, 27, 28, 36). In all likelihood the descendants of Ishmael and Midian, as well as of other exiled children of Abraham, had intermarried. In Judg. 8:24 the Midianites seem to be called Ishmaelites. But this latter term may have come to be applied generally to traders of that particular kind, as CANAANITE (q. v.) came to mean merchant.

3. In the early life of Moses, in Exod. 2:15, sq., Moses, after killing the Egyptian, fled for refuge to the land of Midian. Here he married the daughter of Jethro, the priest of Midian, whose sheep he kept for forty years (Acts 7:30; Exod. 3:1). At the time of his call he was at Horeb, in the peninsula of Sinai (Exod. 3:1). As the Midianites were mostly nomads, this peninsula can have been only a temporary station for pasturage, unless, as is quite possible, it was then more fertile than now. But, according to the Arabians

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and Greeks, the city of Midian was on the Arabian side of the Arabian Gulf, where in all probability lay the true land of Midian.

4. In the time of Balaam, Moab, then ruled by Balak, son of Zippor, conferred with the elders of Midian in regard to Israel, and the resulting embassy to Balaam consisted of elders both of Moab and Midian. In the chapters which relate the prophecies of Balaam (Num., chaps. 23, 24) only Moab is mentioned. In 25:1 it is the daughters of Moab who entice Israel; but in 25:6–15 it is Midian, and in vers. 16–18; 31:1–16, vengeance is executed on Midian, and in 31:8, 9 it is among the Midianites that Balaam perishes. We may therefore conclude that Midian had a prominent part in the transaction (for connection of Moab with Midian, see MOABITES). When Midian appears again (Judg. 6:1–8, 21) it is not as an organized army of warriors, nor as a nation powerful enough to bring the Israelites under its despotic sway. Israel by idolatry lost the divine protection and the national cohesion which would have protected the nation against such marauders. The Midianites united with the Amalekites and the children of the East, men, women, and children, as we suppose, with their belongings, certainly with their cattle (6:5), forming an innumerable horde of tramps; and they oppressed Israel, not by a strong military despotism, backed by chariots of iron, like Jabin and Sisera (4:2, 3), but by coming up when the harvest was ripe, "like grasshoppers," and destroying "the increase of the earth." The story is best read in the inimitable language of the Bible itself. The whole account (6:1–8, 28), from the Midianite invasion at the beginning to the panic and route and final disappearance at the end, is the story of a mob, formidable from its numbers and its hunger. This ends the story of Midian. Henceforth it is hardly mentioned, except as a historical reminiscence (but see Isa. 60:6; Hab. 3:7). Certainly Midian is never again mentioned as a source of terror. It is probable that from the beginning they had intermarried with the Ishmaelites, and that in the end they were merged in the roving peoples of the northern part of the Arabian desert, under the general name of Arabs. Midian has been called the Judah of the Arabians.—W. H.

MIDNIGHT. See TIME.

MIDWIFE. See DISEASES, TREATMENT OF.

MIG'DAL-EL (Heb. מִגְדַּל־אֵל, *mig-dal-ale'*, *tower of God*), a fortified city that fell to Naphtali (Josh. 19:38). A number of places are claimed as the original site. The only reason for not identifying it with Magdala is that the towns about the Lake of Gennesaret have been already named (v. 35). Knobel connects Migdal-el with Chorem so as to form one name, and finds *Migdal el Chorem* in the present *Mejdel Kerum*, west of Rameh. Grove mentions *Mujeidei* in the Wady Kerkerah; while Van de Velde and Porter suggest *Mejdel Selim*.

MIG'DAL-GAD (Heb. מִגְדַּל־גָּד, *mig-dal-gawd'*, *tower of fortune*), a town in the plain of Judah, between the hilly region and the territory held by the Philistines (Josh. 15:37). Its site is not positively known. Knobel supposes it to be the small hill known as *Jedeideh*, others (Van de Velde and Schwarz) identify it with *el-Mejdel*, a little northeast of Ascalon.

MIG'DOL (Heb. מִגְדֹּל, *mig-dole'*, *tower*), a town in lower Egypt named as one of the stages in the march of the Israelites (Exod. 14:2; Num. 33:7; comp. Ezek. 29:10; 30:6, A. V. "tower of Syene"). It was "upon the eastern frontier of the kingdom, and said by classical geographers to have been only twelve miles from Pelusium. There must, however, have been a second Migdol or 'Tower.' This is evident from the letter which relates to the pursuit of the two slaves. Here 'the Migdol of King Seti Meneptah' is stated to be on the east side of the great wall, southward of 'the Khetem of Thuku'" (Sayce, *High. Crit.*, p. 254). Dr. Trumbull (*Kadesh-Barnea*, p. 378) says: "We find that 'Migdol' is not the name of a single city, but is a common name applied to an outlook tower in Egypt and beyond. And especially are there traces of a Migdol at or near each of the three great highways out of lower Egypt eastward. This leaves still untouched the question, Which Migdol is referred to in the Bible story of the Exodus?"

MIGHTIES (Heb. גִּבּוֹר, *ghib-bore'*, *powerful*, 1 Chron. 11:12, 24), the titles given to the three great captains of David, elsewhere called "mighty men" (2 Sam. 23:8), and meaning a warrior, leader in war.

MIG'RON (Heb. מִגְרוֹן, *mig-rone'*, *precipice*), a town of Benjamin, apparently on the route of the invading Assyrian army southward (Isa. 10:28). From Michmas a narrow valley extends northward out of and at right angles with what has been identified as the passage of MICHMAS (q. v.). Saul was stationed at the further side of Gibeah, "under a pomegranate tree which is by Migron" (1 Sam. 14:2).

MIJ'AMIN (Heb. מִיָּמִין, *me-yaw-meen'*), the same as MINIAMIN (q. v.).

1. The head of the sixth division of priests in the time of David (1 Chron. 24:9), B. C. before 960.

2. One of the priests who sealed the covenant made by Nehemiah and the people to serve Jehovah (Neh. 10:7), B. C. 445.

MIK'LOTH (Heb. מִקְלוֹת, *mik-loth'*, *rods*).

1. One of the sons of Jehiel, "the father" (or prince) of Gibeon, and father of Shimeah (or Shimeam). He was one of the Benjamite residents of Jerusalem (1 Chron. 8:32; 9:37, 38), B. C. about 536.

2. The principal officer of the second division of the army under Dodo, in the reign of David (1 Chron. 27:4), B. C. after 1000.

MIKNE'IAH (Heb. מִקְנֵיָהוּ, *mik-nay-yaw'-hoo*, *possession of Jehovah*), a Levitical doorkeeper of the temple and harper, appointed by order of David (1 Chron. 15:18, 21), B. C. about 966.

MILALA'I (Heb. מִלַּלַי, *mee-lal-ah'ee*, *eloquent*), one of the "priests' sons" who took part in the dedication of the walls of Jerusalem (Neh. 12:36), B. C. about 536.

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MIL'CAH (Heb. מִלְכָּה, *mil-kaw'*, *advice*).

1. The daughter of Haran and the wife of Nahor, by whom she had eight children, one of whom, Bethuel, was the father of Rebekah (Gen. 11:29; 22:20, 23; 24:15, 24, 47), B. C. about 2200.

2. The fourth named of the five daughters of Zelophehad of the tribe of Manasseh, to whom, as they had no brothers, an inheritance was given in the division of the land (Num. 26:33; 27:1; 36:11; Josh. 17:3), B. C. 1170.

MILCOM. See GODS, FALSE.

MILDEW (Heb. יֵרָקוֹן, *yay-raw-kone'*, *paleness*) is properly a species of fungus or parasitic plant generated by moisture and corrosive of the surface to which it adheres. The mildew of grain is produced by a warm wind in Arabia, by which the green ears are turned yellow, so that they bear no grain (Deut. 28:22). See VEGETABLE KINGDOM.

MILE'TUM (2 Tim. 4:20). See MILETUS.

MILE. See METROLOGY, I.

MILE'TUS (Gr. Μίλητος, *mil'-ay-tos*), a town on the coast, thirty-six miles S. from Ephesus. It is some distance from the coast now as to site. It was the capital of Ionia. It was immoral. Its famous temple of Apollo is in visible ruins. Thales, Timotheus, Anaximander, Anaximenes, and Democritus were born here. Paul touched here on his journey and addressed the people (Acts 20:15–17). Some think the Miletus where Paul left Trophimus sick (2 Tim. 4:20, A. V. "Miletum") to have been in Crete, but there seems to be no need for such a conclusion.

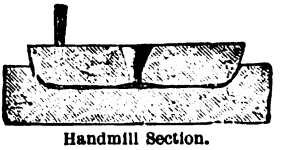
MILK is the rendering of two Hebrew words and one Greek word:

1. *Khaw-lawb'* (Heb. חָלָב, *fat*; Gr. γάλα, *gal'-ah*), new or sweet milk. This was in extensive use among the Hebrews, as well as other nations. They used not only the milk of cows, but also that of sheep (Deut. 32:14), of camels (Gen. 32:15), and goats (Prov. 27:27). It was not regarded as a mere adjunct in cooking, but as substantial food adapted to all ages and classes. The Scriptures frequently mention it in connection with honey as a delicacy (Exod. 3:8; 13:5; Josh. 5:6; Jer. 11:5)

2. *Khem-aw* (Heb. חֶמְאָה, *curdled cheese*, frequently rendered in the A. V. "butter") seems to mean both butter and curdled milk. Curdled sour milk still forms, after bread, the chief food of the poorer classes in Arabia and Syria. Nor is it wanting on the tables of the well to do, and is brought to market in large quantities. It is carried by travelers, mixed with meat and dried, and then dissolved in water to make a refreshing drink. It was this curdled milk that Abraham set before the angels (Gen. 18:8) and Jael gave to Sisera (Judg. 4:19). If kept long enough in this state it acquired a slightly intoxicating property. It is rendered "butter" (Isa. 7:22), and its use in connection with honey is figurative of scarcity. Bread and wine would be unattainable, and so thickened milk and honey would be eaten *ad nauseam*. A very striking allusion to milk is that which forbids a kid to be seethed in its mother's milk (Exod. 23:19; 34:26; Deut. 14:21). See KID.

Figurative. Milk occurs as a sign of abundance (Gen. 49:12; Ezek. 25:4; Joel 3:18, etc.), but more frequently with honey, "milk and honey" being a phrase which occurs about twenty times in Scripture. Milk is also illustrative of the blessings of the Gospel (Isa. 55:1; Joel 3:18), the first principles of God's word (1 Cor. 3:2; Heb. 5:12; 1 Pet. 2:2), edifying discourse (Cant. 4:11), wealth of the Gentiles (Isa. 60:16).

MILL (Heb. רֵחַיִם, *ray-khe'*, *to pulverize*; Gr. μύλων, *moo'-lone*, *grinder*). The mill for grinding grain had not wholly superseded the mortar (q. v.) in the time of Moses (Num. 11:8); but fine meal, i. e., meal ground, or pounded fine, is mentioned so early as the time of Abraham (Gen. 18:6); hence mills and mortars must have been previously known. The mills of the ancient Hebrews probably differed but little from those at present in use in the East. These consist of two circular stones, about eighteen inches or two feet in diameter, the lower of which is fixed, and has its upper surface slightly convex, fitting into a corresponding concavity in the upper stone. The latter, called by the Hebrews *re-Keb*, "chariot," and by the Arabs *rekkab*, "rider," has a hole in it through which the grain passes, immediately above a pivot or shaft which rises from the center of the lower stone, and about which the upper stone is turned by means of an upright handle fixed near the edge. It is worked by women, sometimes singly and sometimes two together, who are usually seated on the bare ground (Isa. 47:1, 2), "facing each other; both have hold of the handle by which the upper is turned round on the 'nether' millstone. The one whose right hand is disengaged throws in the grain as occasion requires through the hole in the upper stone. The proverb of our Saviour (Matt. 24:41) is true to life, for *women* only grind. I cannot recall an instance in which men were at the mill" (Thomson, *The Land and the Book*, ch. 34). The labor is very hard, and the task of grinding in consequence performed only by the lowest servants (Exod. 11:5) and captives (Judg. 16:21; Job 31:10; Isa. 47:1, 2; Lam. 5:13). So essential were millstones for daily domestic use that they were forbidden to be taken in pledge (Deut. 24:6; Josephus, *Ant.*, iv, 8, § 26) in order that a man's family might not be deprived of the means of preparing their food. The handmills of the ancient Egyptians appear to have been of the same character as those of their descendants, and, like them, were worked by women (Wilkinson, *Anc. Egypt*, ii, p. 118, etc.). "They had also a large mill on a very similar principle, but the


Handmill Section.

Women Grinding at a Mill.

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stones were of far greater power and dimensions, and this could only have been turned by cattle or asses, like those of the ancient Romans and of the modern Cairenes." It was the millstone of a mill of this kind, driven by an ass, which is alluded to in Matt. 18:6. With the movable upper millstone of the handmill the women of Thebez broke Abimelech's skull (Judg. 9:53) (Smith, *Bib. Dict.*).

MILLENNIUM (Lat. *mille*, a thousand, and *annus*, a year), a period of a thousand years, and in its religious use is applied to the prophetic era mentioned in Rev. 20:1–7. The Millenarians believe that the second advent of Jesus will be accompanied by the resurrection of the martyrs and saints, who will reign with him on earth in a state of blessedness for a thousand years. Our Lord's supposed reign on the earth was largely held by the Jewish Christians, and was, apparently, part of the residue of their carnal Messianic expectations so tenaciously held. In the 2d century this doctrine was largely held by the orthodox Christians, and was adopted by the Montanists. It was undoubtedly the faith of some of the Fathers. While there are many who hold to the doctrine today, still we are inclined to accept the theory that the thousand years of Revelation are to be taken symbolically. "They embody an idea, and that idea, whether applied to the subjugation of Satan or to the triumph of the saints, is the idea of completeness or perfection. Satan is bound for a thousand years, i. e., he is completely bound. The saints reign for a thousand years, i. e., they are introduced into a state of perfect and glorious victory" (Milligan, *Com.*, on Rev., in loc.). "Our Lord expressly speaks in one and the same discourse (John 5:28, 29) of a first resurrection, understood spiritually, and of a second resurrection, understood physically. If we apply the same principle here, this much contested prophecy is made perfectly harmonious with the rest of Scripture, and the most substantial ground of the premillennial advent is taken away" (Pope, *Christ. Theol.*, iii, 396, 397).

MILLET. See VEGETABLE KINGDOM.

MILLO (Hebrew, always with article, הַמִּלּוֹא, *ham-mil-lo'*, a *rampart* consisting of two walls, with the space between them filled in).

1. The name of the citadel of Shechem (Judg. 9:6, 20), all of the garrison of which joined in proclaiming Abimelech their king.

2. The Millo at JERUSALEM (q. v.) was some kind of fortification, probably a large tower or castle on the wall. The definite article before *Millo* indicates that it was a well-known fortress, probably one that had been built by the Jebusites. "David built (i.e., fortified) round about from Millo" (2 Sam. 5:9; 1 Chron. 11:8), as did Solomon (1 Kings 9:15; 11:27). It formed a prominent part of the fortifications by which Hezekiah prepared for the approach of the Assyrians (2 Chron. 32:5). The same place is probably meant by the "house of Millo," where Joash was killed (2 Kings 12:20, 21).

MINA, the rendering in the margin (Luke 19: 13) of the Greek *μνᾶ*, but in the text as "pound." See METROLOGY, III.

MINCING (Heb. טָפַף, *taw-faf'*, Isa. 3:16), to take short steps, just putting the heel of one foot against the toe of the other. The women whom the prophet rebuked could only take short steps, because of the chains by which the costly foot rings worn above the ankles were connected together. Tripping is a child's step. Although well versed in sin and old in years, the women of Jerusalem tried to maintain a youthful, childlike appearance. They therefore tripped along with short, childlike steps.

MINERAL KINGDOM.

For the sake of continuous study we give the different objects in the mineral kingdom in alphabetical order. See also METALS, PRECIOUS STONES.

ADAMANT. See DIAMOND.

AGATE (Gr. *ἀχατης*, from the river of that name in Sicily). This name is applied to those varieties of semitransparent quartz (chalcedony) which have the general character of being clouded, banded, or lined in several shades or colors. When the layers are even, and black and white, it is properly called *onyx*; and when red and white, *sardonyx*, though the terms are often used somewhat loosely. In these latter cases the cutting down from one layer to another gives the beautiful cameo effect of a raised device of one color upon a ground of another. All the agates were favorite stones with the ancients, and are abundant in collections of classical and oriental jewelry, being hard enough to take and retain a high polish, and not too hard to be cut and engraved readily by means of corundum points. In the Bible the word occurs in the A. V. four times, twice in the accounts of the breastplate (Exod., chaps. 28 and 39; Isa. 54:12; Ezek. 27:16). The first two are represented by the word שְׁבוֹ (*sheb-oo'*; in the LXX, *ἀχατης*), and may be presumably taken as correct in the modern sense. In the other two cases the original is כַּדְכֹּד (*kad kode'*, rendered by the LXX *ἰασπις*, *ee'-as-pis*, in Isaiah; and *χόρχορ*, *khor'-khor*, in Ezekiel). The former is very uncertain, but probably means some light-colored chalcedony (see JASPER, below), though this is a case of figurative use. The word in Ezekiel is obscure, by some connected with an Arabic root denoting redness, and hence thought to denote ruby, or some precious stone resembling it, but very vaguely (see further under ONYX and SARDONYX).

ALABASTER (Gr. *ἀλάβαστρον*, *al-ab'-astron*, Matt. 26:7; Mark 14:3, and Luke 7:30) is pretty well identified with the substance now called oriental (or Egyptian) alabaster, also "onyx marble" and "Mexican onyx." This is a variety of carbonate of lime, usually stalagmitic in origin, with a layered structure due to its deposition from water, giving it a banded aspect of slightly varying shades and colors, often very delicate and beautiful. This banded character has led to its being called onyx frequently among the ancients, and onyx marble and Mexican onyx among ourselves, although it is very different from true onyx, which is a variety of agate and very hard. The name alabaster among the moderns, on the other hand, is applied to a still softer stone, the compact variety of gypsum, or sulphate of lime, used for small statuettes, paper weights, and little orna-

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ments of no great value. The *alabastrites* of Theophrastus, Pliny, and the ancients generally was largely quarried and worked at Alabastron, a well-known locality near Thebes, and was the favorite material for the little flasks and vases for ointment and perfumery that are so abundant in Egyptian tombs and almost all ancient collections. Such articles were called *ἀλάβαστρα*; but by a frequent change of usage the word was transferred to any perfume flask, or the like, without special regard to its material or to its source; as "a piece of delf" or "china" (originally Delft ware or China ware) now signifies any article of crockery. So the LXX translates צַלַּחַת (*tsal-lakh'-ath*, 2 Kings 21:13, A. V., "a dish"), by *ἀλάβαστρον*; Horace, *Ode*, iv, 12, 17, uses *onyx* for a perfume flask; and other classical writers in the same way.

AMBER (Heb. חַשְׁמַל, *khash-mal'*; LXX *ἠλεκτρον*, *ay'-lek-tron*, only in Ezek. 1:4, 27; 8:2, R. V. "electrum"). In all these cases it is used, in the attempted description of the visions of the divine glory, in close connection with "brightness" and "the appearance of fire." The Greek word had a twofold sense—the fossil resin known to us as amber, and an alloy of gold and silver, now called electrum by mineralogists. It is uncertain whether amber proper was known to the Hebrews; but the idea meant to be conveyed in these passages is plainly that of a brilliant glowing yellow, like amber, or like some highly polished metallic alloy, such as brass or electrum. The same idea is clearly brought out in Rev. 1:15, and suggested in Ezra 8:27—"fine copper, precious as gold."

AMETHYST (Heb. אַחְלָמָה, *akh-law'-maw*; Gr. *ἀμέθυστος*, *am-eth'-oos-tos*, the Greek name alluding to a notion that the amethyst prevented *intoxication*; used only in Exod. 28:19; 39:12; Rev. 21:20). This is one of the few cases in which there is little doubt as to the correctness of the rendering, the name having been used from Theophrastus's day to the present for the purple or violet-colored variety of quartz. It was a favorite stone among the ancients, often finely cut or carved in intaglio; and though not rare enough to be of great value, yet is still used in fine jewelry, from its rich and almost unique color, there being very few purple gem-stones. The Greek name alludes to a notion that it prevented intoxication if worn at feasts, etc.; the Hebrew name signifies *dream-stone*, as though supposed to induce, or to interpret, dreams.

ASPHALT, BITUMEN (Heb. חֵמָר, *khay-mawr'*, *boiling up*, to be *red*, Gen. 11:3; 14:10; Exod. 2:3, A. V. "slime;" זֶפֶת, *zeh'-feth*, *flowing*, or *fluid*, Isa. 34:9; while in Exod. 2:3 both words are used with some sense of difference implied). Much of the asphalt of ancient times came from the Dead Sea, which was called Lacus Asphaltites. The use of it as a cement for bricks at Babylon is described by Herodotus and other ancient writers, and may be seen in great ruins to this day, e. g., the so-called wall of Media, not far from Babylon. The chief modern source is the asphalt lake—over a mile in width—on the island of Trinidad, West Indies. Here it is liquid and boiling up in the central portion, and hard and solid around the shores; the black masses looking like dark rocks among the trees. Asphalt is a mixture of hydrocarbons, in part oxygenated, the softer kinds graduating toward the mineral oils or petroleums. By exposure to the air it hardens, partly by evaporation and partly by oxidization.

BDELLIUM (Heb. בְּדֹלַח, *bed-o'-lakh*, Gen. 2:12; Num. 11:7). There are various speculations as to the meaning of this word, but it probably refers to an aromatic gum, as the Vulgate and Josephus indicate. The passage in Numbers, if compared with Exod. 16:31, where the manna is described as white, sufficiently disposes of the idea that *bedo'lakh* can refer to beryl or emerald, as some have fancied. There is no reason to think that it refers to a stone at all; the word *κρύσταλλος* (LXX, Num. 11:7)—properly *ice*, though often used of glass, quartz, etc.—corresponds quite strikingly with the statement that it was "as the hoar frost on the ground" (Exod. 16:14)—little white drops or grains. See MANNA.

BERYL (Gr. *βήρυλλος*, *bay'-rool-os*, Rev. 21:20, for Heb. תַּרְשִׁישׁ, *tar-sheesh'*). The modern name designates the pale-colored varieties of silicate of glucina, the deep-green variety being emerald. In Rev. 21:20, beryl is no doubt correct, but in the Old Testament all is uncertain. The R. V. gives "beryl" in the margin for "onyx" in the text, in repeated instances; but in some of these, at least, this rendering cannot be correct. The passages in which תַּרְשִׁישׁ (*tar-sheesh'*) occurs are: Exod. 28:20, in which there appears to be some confusion as to the places of the stones in the breastplate, as the next stone, שֹׁהַם, doubtless onyx, is rendered *βηρύλλιον*, and *ὀνύχιον* appears in the next place and in Exod. 39:13. In Cant. 5:14; Ezek. 1:16, and Dan. 10:6, it is rendered without translation by the LXX (*θαρσὶς* or *θαρσεῖς*, Eng. "beryl"), the R. V. giving "topaz" in the margin in Canticles. In Ezek. 10:9 and 28:71, the LXX gives *λίθος ἀνθρακος* and *ἀνθρας* (again Eng "beryl"); here there is a strange confounding of this with a deep-red stone such as *anthrax* (or carbuncle), as appears also in regard to emerald (q. v.), indicating the uncertainty of the Greek translators as to the meaning of בֶּרְקַת (*tar-sheesh'*); as does also their merely transliterating the word in other cases, as noted above, into *θαρσὶς* etc. But Jerome's rendering of Ezek. 1:16—"*quasi vinio maris*" (Vulgate), almost establishes the impression of a green or blue-green stone like beryl, or, as Luther suggests, turquoise, rather than anything red or yellow. See EMERALD.

BITUMEN. See ASPHALT.

BRASS (Heb. נְחֹשֶׁת, *nekh-o'-sheth*; Gr. *χαλκὸς*, *khal-kos'*; Lat. *aes*), should in the Scriptures be generally rendered bronze, or sometimes copper. Brass, the alloy of copper and zinc, is largely a modern material, while bronze (copper and tin) was used to an enormous extent in ancient times. It was the principal material for all manner of articles, both of ornament and use, far back in the prehistoric Bronze Age. Great interest attaches to the source of the tin so largely used in the manufacture of the ancient bronzes, as tin occurs

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in but few localities. Most of it is understood to have been brought from the great tin mines of the Cornwall peninsula and the Scilly Islands by the Phœnicians, who maintained for many centuries steady commerce thither by sea. The bronze articles then manufactured in the Punic cities and colonies were exported all over the world in exchange for the products of every region, to enhance the wealth of Tyre and Carthage. The bronze, however, varied a great deal in composition, and some contained an admixture of zinc, approaching more to brass. Such may have been the "fine copper, precious as gold" (Ezra 8:27; 1 Esdr. 8:57). The zinc mines at Laurium, in Greece, were extensively worked in ancient times; and it seems probable that various proportions of the three metals were employed, giving alloys all the way from bronze to brass; but the former is much the more ancient and frequent. See TIN.

Brass (bronze) was abundant among the Hebrews and their neighbors from very early times (Exod., chap. 38; 2 Sam. 8:8; 1 Chron. 18:8; 22:3, 14; 29:7). The last passage is interesting as showing that in David's time iron was yet more abundant, and that the "bronze age" was entirely past before 1000 B. C. so far as Palestine was concerned. The word occurs in both a literal and figurative sense. As applied to *mining*, it, of course, means copper (Deut. 8:9; Job 28:2), and, probably, Gen. 4:22, R. V. marg.). As in Ezra 8:27, so in 1 Kings 7:45; 2 Chron. 4:16; Ezek. 1:7; Dan. 10:6, it seems probable that brass is meant. To the many other passages describing various objects, as *mirrors* (Exod. 38:8), *weapons*, and *armor* (1 Sam. 17:5, 6, 38; 2 Sam. 8:8, 12; 21:16, etc.), the "brazen serpent" (Num. 21:9; 2 Kings 18:4), or the furnishings of the tabernacle (Exod. 26:11, 37), or of the temple (1 Kings 7:14; 2 Chron. ch. 4, Jer. 52:17, 22), etc., the preceding remarks as to bronze and mixed alloys, or occasionally copper, will apply.

In the New Testament *khal-kos'* (Gr. χαλκός) is used for money (Matt. 10:9; Mark 6:8; 12:41), and for a noisy musical instrument (1 Cor. 13:1). The word *khal-kol-ib'-an-on* (Gr. χαλκολίβανον, Rev. 1:15; 2:18) is much disputed as to its meaning. There seems to be an evident reference to Dan. 10:6, or to Ezek. 1:7, 27, which renders the ordinary rendering probably very suitable; but the term itself is to us obscure, though doubtless familiar at the time. Very probably it was the name for some bright-colored alloy, *brass* or near to it, employed for handsome articles and highly esteemed. It may be a reference to *orichalcum*, the alloy of copper and gold; or to *electrum*, gold and silver, which is the LXX rendering of *khash-mal'* (Heb. חַשְׁמַל) of Ezek. 1:4, 27; 8:2, A. V., "amber;" R.V., marg. "electrum." See COPPER.

Figurative. In some cases the word is used, by metonymy, for a bond or fetter (Lam. 3:7; and in the dual נְחֻשְׁתַּיִם, Judg. 16:21; 2 Sam. 3:34; 2 Kings 25:7) — much as we say "in irons." It also appears in many metaphors, as for a hot, rainless sky (Deut. 28:23), or a parched soil (Lev. 26:19); for baseness as contrasted with the precious metals (Isa. 60:17; Jer. 6:28—here also with the opposite idea of value, as compared with wood); and constantly to express conceptions of physical strength, power, durability, etc. (Job 6:12; 40:18; 41:27; Psa. 107:16; Isa. 45:2, *et sæpe*); or of moral qualities, as firmness (Jer. 1:18), obstinacy (Isa. 48:4), and the like.

BRICK (Heb. לְבֵנָה, *leb-ay-naw'*, *whiteness*, i. e., made from *white*, chalky clay). In addition to the article BRICK we present the following: Ancient brick were much larger than with us, those of Egypt varying considerably, but generally about twice the size of ours in each direction, so as to have much the same proportion, though sometimes narrower and thinner. The Babylonian bricks were different in shape, about one foot square, or a little more, and three and one half inches thick. It was common to stamp on the bricks the name of the monarch in whose reign they were made—a custom of priceless value to archæology in giving us the cartouches of Egyptian kings and the cuneiform names of those of Babylon to fix the dates of many ruined edifices. This practice prevailed in Egypt, especially between the eighteenth and and twenty-first dynasties; and some of the wooden stamps used for the purpose have been found. In Egypt the bricks were generally unburned, and the word *mal-bane'* (Heb. מַלְבֵּן, A. V. "brick-kiln," Jer. 43:9) may mean here only brickyard; but in 2 Sam. 12:31; Nah. 3:14, it is uncertain which is intended.

Throughout the East generally sun-dried bricks (adobe) have been the usual material for dwellings and all common purposes. The finer and more permanent structures of brick were largely covered or faced with either stone slabs or glazed or enameled bricks, such as those described by Diodorus at the tomb of Semiramis and by Layard at Nineveh. Splendid wall decorations of such enameled bricks, representing the "procession of lions" and the "procession of archers," from the palace of Artaxerxes II, or Mnemon, at Susa (Shushan), are now in the Louvre, and are reproduced in *fac-simile* in the Metropolitan Museum of Art, New York.

In Egypt, where the climate is practically rainless, the sun-dried bricks have remained firm and hard for all the centuries since they were made and laid; but in Mesopotamia the use of them for the interior mass of walls, although faced with a waterproof casing of either stone or glazed brick, has led to a complete ruin. Water finds entrance through crevices in the roofing or casing, and the process of softening and breaking down soon begins, and then rapidly goes on until the whole structure is reduced to one of those shapeless "mounds" of earth, filled with fallen slabs and sculptured fragments, that Assyrian exploration has made so familiar. In the same way it has been recently pointed out how speedily Eastern villages, once abandoned or desolated, pass into "tells," or low mounds; such is probably the idea in Job 4:19.

Between Exod., ch. 5, and the frequent sculptures and paintings illustrating the process, we have a very distinct idea of Egyptian brickmaking. The material was usually Nile mud, dug and trodden, and mingled with straw or reeds, sometimes merely with sand or pebbles. After being carried to the

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drying floor and pressed in molds the cakes were left to harden in the sun for a week or two, and were then fit for use. As to the straw question in Exod., ch. 5, Mr. W. M. Flinders Petrie, in a recent article, is disposed to give the Egyptian side of the matter. The chopped straw was, and still is, an important food for cattle, especially during the flood time, being more like our hay; while its employment in brickmaking was far from universal, as the examination of Egyptian bricks proves. It was not unusual to restrict its use and enforce that of other less valuable materials, such as stubble. To this day the process of making adobe bricks may be witnessed along the Nile. River mud is moistened to a proper consistence, trodden with the feet, and mingled with chopped straw from neighboring thrashing floors; it is then shaped with the hands and a piece of board—not so much in molds—into bricks smaller and thinner than the ancient ones, though much larger than ours. Burnt brick, although rarely employed in Egypt until the Roman period, were familiar in Babylonia, even from very early times (Gen. 11:3), on account of the climate. Many ancient cities were defended by brick walls and ramparts of enormous size and thickness. Xenophon, Diodorus, and many others give remarkable accounts of these walls and their dimensions; and many ruins still remain. If of sun-dried brick they may have been faced with burnt brick, and in any case would have needed care and repair, like modern dikes and earthworks, to keep them in good condition. The use of asphalt as a cement (Gen. 11:3, חֵמָר, *khay'-mawr*, A. V. "slime") is described by Herodotus and others in speaking of Babylonian architecture; and is seen in the ruins to-day. Both the brick clay and the asphalt, so conveniently at hand in the alluvial plain of Mesopotamia, are even now dug by the natives and sold to cities and towns in the vicinity.

BRIMSTONE (Heb. גָּפְרִית, *gof-reeth'*, from גָּפַר, *gaw-far'*, to *cover;* whence גֹּפֶר, *go'-fer*, Gen. 6:14, which Gesenius renders "pitch," such as the *pine*, etc.) is understood to mean not only pitch, but some other inflammable substances, specially sulphur. At first sight, if we think of black, tarry pitch, this view seems far fetched, as sulphur is different in appearance; but if *go'-fer* (גֹּפֶר) means resinous trees their inflammable yellow exudations may not inaptly be compared with sulphur. The trunks of our southern pitch-pines often show the resin where it has flowed out over the bark and hardened into opaque yellow masses not unlike sulphur. It is plain, however, that *gof-reeth'* is generally and properly rendered sulphur (brimstone); while pitch is denoted by two Hebrew words, כֹּפֶר (*ko'-fer*, Gen. 6:14) and זֶפֶת (*zeh'-feth*, Exod. 2:3; Isa. 34:9). Of these the former probably refers to vegetable pitch and resin, as above, and the latter to mineral pitch and asphalt (usually חֵמָר, *khay'-mawr*), though this distinction is not assured. Even among us the words tar, pitch, etc., are employed loosely in popular speech. The last passage cited shows clearly the use of *zeh'-feth* for mineral pitch (asphalt), to depict a barren, desolate region, like the shores of the Dead Sea, associated also, as there, with *gof-reeth'*, *sulphur*, and by no means one of pine forests, where *ko'-fer* might be obtained.

Sulphur (brimstone) in the Old Testament is repeatedly used to convey this idea of barrenness and desolation, evidently from its association with the Dead Sea; so, definitely, Deut. 29:23, also Isa. 34:9, and probably Job 18:15. Tristram, Lynch, and others describe its occurrence around the lake and in the valleys leading into it, and also on both sides of the Jordan Valley, where there are many hot sulphurous springs. These springs deposit sulphur, and pieces of it are scattered over the flats around portions of the lake. In some places it occurs with bitumen, for which the Dead Sea region is noted from very early times (Gen. 14:10)—an unusual association, but known also near Bologna, Italy. Some of the hot sulphur springs in Judea have been much esteemed for the treatment of rheumatic diseases, etc., and so are to this day; and some show ruins of Roman baths. Sulphur also occurs in connection (as frequently) with bands of gypsum (sulphate of lime) in the cliffs and terraces along the lower Jordan Valley, which go back to a former period of much greater height and extension of the Dead Sea. Sulphur is also referred to in the Old Testament in the combination "fire and brimstone" in connection with the violent storms (Gen. 19:24; Psa. 11:6; Ezek. 38:22). The idea here has, no doubt, been justly interpreted as referring to lightning—and so clearly, Isa. 30:33—perhaps from the popular idea, alluded to even by Pliny and Seneca, of a sulphurous odor (probably the ozone odor) after a discharge of lightning. The same combination (*πῦρ καὶ θειον*) recurs in the New Testament (Luke 17:29; Rev. 9:17; 14:10; 19:20; 20:10; 21:8), the translation of a familiar Hebrew phrase.

BRONZE. See Brass.

CARBUNCLE is a name now only applied to certain bright red garnets when cut "en cabochon," i. e., convex and smooth; but the Lat. *carbunculus* and Greek *ἀνθραξ*, *an'-thrax* (a small live coal), are used for a variety of deep red gems—garnets, rubies, spinels, etc. The Old Testament references are as indefinite as usual, carbuncle being used in the A. V. for two Hebrew words and with various marginal changes:

1. *Ek-dawkh'* (אֶקְדָּח, *burning*, Isa. 54:12; LXX *λίθους κρυστάλλον*; Vulg. *lapides sculptis*).

2. *Baw-rek-ath'* (בָּרְקַת, *flashing*, Ezek. 28:13); *Baw-reh'-kath* (בָּרֶקֶת, Exod. 28:17; 39:10). All three of the above are rendered "emerald" in R. V. margin. The root, בָּרַק (*baw-rak'*, to *flash* or *glitter*), indicates merely brilliancy, with no hint as to color. There is a singular confusion between gems of the most contrasting hues—red and green—in the rendering of this latter word, as already noted under Beryl, and again seen in regard to *no'-fek* (נֹפֶךְ, Exod. 28:18; Ezek. 27:16, A. V. "emerald;" R. V. marg. "carbuncle").

3. In Isa. 54:12 is the expression, "I will make thy gates of carbuncles" (Heb. אַבְנֵי אֶקְדָּח, "stones of fiery splendor").

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CHALCEDONY (Gr. χαλκηδών, *khal-kay-dohn'*, copperlike), occurs only in Rev. 21:19. The modern chalcedony—light colored, non-crystalline quartz—probably was the ancient *iaσπις* (see JASPER); King's *chalcedonius* was a blue-green stone, not readily identified by us; he speaks of it as resembling *callais*, i. e., turquoise, and as found at certain copper mines at Chalcedon; which points together suggest the modern chrysocolla—silicate of copper.

CHALKSTONES (Heb. אַבְנֵי־גִיר, *ab-nay-gheer'*, *stones of boiling*, Isa. 27:9, literally *stones of lime*, i. e., limestone, from an obsolete root, גִּיר, *gheer*, to *boil*, *effervesce*, as lime in slacking). The making of lime by roasting limestone in kilns, and preparing mortar, cement, and whitewash therefrom, is one of great antiquity. Palestine is largely a country of limestone, chiefly cretaceous; and there are gypsum beds along portions of the Jordan Valley (see BRIMSTONE); so that material for both lime and plaster was abundant. Tristram describes the extensive use of these substances in the East for lining cisterns, tombs, etc.—the former fairly honeycombing some portions of the country, especially among the hills, and fed by gutters, or channels of cement laid along the edges of the terraces, the material remaining hard and waterproof even after three thousand years. The "plaster" lining of sepulchers, used also as an outer coating for *adobe* houses (see BRICK) and tombs (Matt. 23:27), probably means heavy whitewash, or a fine white mortar, in most cases. But in Dan. 5:5 it may be plaster, as rendered, or stucco. The ancient limekiln was a pit or depression three or four feet deep, like a saucer in form, wherein were placed alternate layers of fuel (brushwood, etc.) and lime rock, broken up small by a wheel like that of an oilpress (alluded to in Isa. 27:9). The fuel was then kindled and the pit covered with sods, much as we do a charcoal heap, only leaving an aperture for draught.

Figurative (Isa. 27:9). The sense of the passage is given thus by Delitzsch—that Israel's repentance would be shown by the destruction of idolatrous altars, the stones of which would be broken to pieces, calcined, and slaked for mortar. In Amos 2:1 the burning of human bones into lime is denounced as an act of sacrilege on the part of Moab (comp. also the defiling of the idolatrous altars in this manner by Josiah, 2 Kings 23:16, 20; 2 Chron. 34:5, as predicted in 1 Kings 13:2). See LIME.

CHRYSOLITE (Gr. χρυσόλιθος, *khroo-sol'-ee-thos*, *gold stone*) was plainly our topaz. The Greek name is definite as to color, and included not only yellow topazes, but other gems of similar tint, as the occasional yellow or "golden" beryls, some zircons, etc. The only distinct reference is Rev. 21:20; but the LXX employs the word for תַּרְשִׁישׁ, *tar-sheesh'* (Exod. 28:20; 39:13; indefinitely Ezek. 28:13). This word and τοπάζιον, *top-ad'-zee-on*, have exactly changed meanings between the Greek and the English, the ancient topaz being our chrysolite, and *vice versâ*. The modern chrysolite—silicate of magnesia with some iron—is a rich yellow-green gem, called also olivine, and by jewelers peridot, but in nowise described as "golden"

CHRYSOPRASUS (Gr. χρυσόπρασος, *khroo-sop'-ras-os*, *greenish-yellow*, only in Rev. 21:20), is again entirely uncertain. The modern chrysoprase, a light green chalcedony, probably was included in the ancient *iaσπις* (see JASPER), and does not agree with the classical descriptions of the stone then so called. Pliny's account of *chrysoprasus*—bright green with gold spots—fails to correspond with any mineral that we know; and the attempt to identify this stone must be altogether conjectural.

CLAY. This term is differently applied in scientific and in popular usage. In the former it denotes a definite compound, chiefly silicate of alumina, arising from the decomposition of certain feldspathic rocks, and forming whitish chalky-looking beds. In this pure condition it is highly valuable for fine grades of pottery, etc. But it is generally much contaminated with other substances, all ordinary clays containing more or less oxide of iron, which causes pottery and bricks made from them to be yellow or red after burning. Most clays also contain silica and other foreign materials, and so graduate into common soil or earth. To all of these impure mixtures the term *clay* is applied, in distinction from sandy, gravely, or calcareous soils. Two Hebrew words occur in the Old Testament for clay:

1. *Teet* (Heb. טִיט), usually rendered "mire" in A. V., like our common word *mud*, for the fine deposit left from the evaporation of water (Psa. 69:14; Jer. 38:6), or washed up on the shore (Isa. 57:20, A. V. "dirt"). It is used in the sense of clay for bricks or pottery (Isa. 41:25; Nah. 3:4).

2. *Kho'-mer* (Heb. חֹמֶר) is properly clay for bricks or pottery (Isa. 29:16; 45:9; Jer. 18:4, etc.). In Job 4:19 *kho'-mer* seems to indicate a mud hut, from the idea of perishableness. The distinction seems usually to be in the thought of the material as wrought or unwrought, though this is not always borne out (see Job 30:19; Isa. 10:6, where the word is used for mire), but its usual meaning is in connection with human arts or processes (Gen. 11:3, A. V. "mortar;" Job 10:9; 38:14, and passages cited above).

3. In Daniel occur two Chaldean expressions, *khas-aff'* (חֲסָף, 2:33–35), and *khas-af' teen-aw'* (חֲסַף טִינָא, vers. 43, 45, A. V. "potter's clay," and "miry clay" respectively). The R. V. suggests baked clay or "earthenware" for the second expression.

4. *Reh'-fesh* (Heb. רֶפֶשׁ, Isa. 57:20) denotes turbidity produced by stirring up water.

5. *Aw-fawr'* (Heb. עָפָר, *dust*, or *dry earth*) is applied to clay (Lev. 14:42, 45, and rendered "mortar").

6. *Pay-los'* (Gr. πηλός) is used in all the meanings for clay (John 9:6, 11, 14, 15; Rom. 9:21). The passage, "But we have this treasure in earthen vessels" (2 Cor. 4:7), is a striking allusion to the custom of keeping gold or silver in earthen jars, contrasting the precious contents with the humble receptacle.

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Vessels and utensils of baked clay are, of course, often alluded to (2 Sam. 17:28; Jer. 18:3, 4; 19:1), and

Figuratively as a type of fragility (Psa. 2:9, etc.). The words usually employed are Heb. כְּלִי־יוֹצֵר, *kel'-ee-yō-tsare'*, A. V. "potter's vessel," or "earthen vessel."

Besides pottery, which is now chiefly manufactured at Gaza, and brick (q. v.), clay was much used in Palestine and throughout the East, and is still, for sealing doors, or earthen jars (Jer. 32:14), to secure them. Sepulchers were thus sealed, and probably our Lord's (Matt. 27:66). Another very important use of clay in the East, from remote antiquity, was for tablets and cylinders, for records (Ezek. 4:1), and even for ordinary correspohdence. Quantities of these have been found in Assyria and Babylonia, and their cuneiform writings interpreted. The Chaldean traditions of the creation, the fall, and the deluge, have thus been recovered largely through the agency of the late Mr. George Smith. The great discovery of the Tell-el-Amarna tablets, also, showing active intercourse and correspondence between Mesopotamia, Palestine, and Egypt, as far back as 1500 B. C., is a noticeable event in recent archeology; and with this belongs the finding of a response letter tablet, of the same set, of date 1480 B. C., at Tell-el-Hesy, in southern Palestine—identified by Petrie with the Lachish (Josh. 10:5, 31). See BRICK.

COPPER (Heb. נְחֹשֶׁת, *nekh-o'-sheth*), this metal, though abundantly familiar to the Hebrews, is but seldom named in the A. V., the word being generally translated *brass* (i. e., bronze, properly), save in Ezra 8:27. It should clearly be rendered *copper* in Deut. 8:9, and Job 28:2. This metal was very early known and worked in the Orient, and for the most part alloyed with tin to form bronze, and probably later to some extent with zinc, to form brass, the favorite modern alloy. Its use preceded that of iron, as clearly shown in prehistoric archæology, and asserted by Hesiod and Lucretius. Homer describes it in connection with the shield of Achilles (*Il.*, xviii. 474); and at ancient Troy Schliemann has found both copper and bronze objects, with the stone molds used in casting them; while the properly prehistoric "Bronze Age" of Central Europe goes back to an unknown date. The recent excavations of M. Amelineau at Om-el-Ga'ab, in the necropolis of Abydos, have yielded many objects and utensils of copper, with some of bronze, singularly intermixed with polished stone arrowheads, and articles of gold, silver, ivory, and even glass—all of extreme antiquity. These are the tombs of kings before Menes, as M. Amelineau judges from many indications, and go back to a very early stage of Egyptian civilization, verging toward the time of Osiris and Horus, the deified founders, whose tombs he had already discovered in the same vicinity. The date of these objects is estimated to be from 4000 to 5000 B. C.

It is impossible to determine the exact meaning of *nekh-o'-sheth* (נְחֹשֶׁת) in its many Old Testament occurrences; the word was applied to copper and to its alloys, bronze and brass, so far as the latter was known. As to the abundance of it among the Hebrews, see BRASS; also the interesting records of the source, use, and final disposal of the tabernacle "brass" (1 Chron. 18:8; 2 Chron. 4:9–18; also 1 Kings 7:13–48, and 2 Kings 25:13). The sources of the great amount of copper used for the ancient bronzes, etc., are but vaguely known. The Egyptians obtained it from Arabia, in the Sinaitic peninsula. Modern travelers have described the vestiges still remaining of extensive and very ancient operations, especially at and near the place known as Wadi Maghâra: these include shafts in the sandstone rock, and ruins of reservoirs for water, of miners' settlements, of furnaces, with heaps of slag, etc., and hieroglyphic inscriptions going back as far as the fourth dynasty. By Homer's time, and doubtless long before, the copper mines of Cyprus, identified with the very name of the island, were familiar and celebrated. In *Od.*, i, 181, Athéné appears in the disguise of a merchant, taking iron to Temese, in Cyprus, to exchange for copper. Many accounts in classical authors allude to the importance and value of the copper of Cyprus, and to the mines as a source of revenue to Cypriote kings and of gifts from them to other monarchs or to temples, etc. They were worked down into Roman times, but have been long abandoned, though traces may still be seen. Eusebius refers to copper mines in Palestine, saying that under Diocletian's persecution the Christians were sentenced to labor in them (8:15, 17) at a place called Phreno, which Jerome locates in Idumea, between Petra and Zoar.

Figurative. This word is translated "filthiness" (Ezek. 16:36), as referring to the preceding verses (33, 34) for disgraceful pay or hire; somewhat like the more general idea of *αἰσχροκερδής, ahee-skhrok-er-dace'*, (1 Tim. 3:3, 8) as applied to unholy gain.

CORAL (Heb. רָאמוֹת, *raw-maw'*), something *high* in value (Job 28:18; Ezek. 27:16), is rather obscure, but the suggestion of something *high* (growing upward) is strongly of coral, and the familiar rendering in both the A. V. and R. V. may fairly stand. The red coral of the Mediterranean and the Red Sea has been gathered and valued from the earliest times, and is frequent in Egyptian jewelry (King). The small branches, polished, and beads made from it, have been used for ages, as they are to-day. Coral is, of course, not a precious stone, but the calcareous skeleton, or framework secreted (not "built"), by a connected community of small polyps, which inclose and conceal it entirely during life. The coral fishery is still an important industry of the eastern Mediterranean.

CRYSTAL (Gr. *κρύσταλλος, kroos'-tal-los, ice*). This word, among the ancients, and even down to recent times, has been used simply to denote any hard material of great transparency and without marked color. Thus it was applied to glass, and to the clear colorless varieties of quartz, now designated as rock crystal. This latter substance was largely regarded by the ancients as a permanently solidified form of water, and was prized and admired for articles of ornament, as it is by

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the modern Europeans and Japanese, whose "crystal balls" and carved objects of *vertu* are so much valued in our art collections. The scientific application of the word is wholly different, modern, and technical, denoting the geometrical forms assumed by various substances in passing into the solid state, and with no reference to transparency. Of course the Scripture use of the word is entirely in the former sense, of some clear and brilliant substance, like ice or glass.

DIAMOND, ADAMANT. With regard to these words there is little reason to think that the diamond was known to the Hebrews, or even to the ancient Greeks. The first definite reference to it is apparently found in the Latin poet Manilius, about A. D. 12; and Pliny describes it unmistakably in his great work on Natural History, which appeared some two years before his death, A. D. 79. The stone which the Greeks, and after them the Romans, called *adamas*, "the invincible," as being harder than anything else, was probably some of the forms of corundum, the next hardest of minerals. Diamond, or adamant, in the Old Testament is represented by two distinct Hebrew words, which divide themselves into two sets of three each; the first set relating to some stone of value and brilliancy, and the second to something very hard and having no connection with the second set. In the two descriptions of the breastplate (Exod. 28:18; 39:11), and in Ezekiel's account of the Tyrian treasures (28:13), the word is יַהֲלֹם (*yah-hal-ome'*), which the LXX renders by *ἰασπις* (*ee'-as-pis*) in the first two cases and by *σμάραγδος* (*smar'-ag-dos*) in the third. The indefiniteness of these terms is very great (see JASPER and EMERALD). The Vulgate gives *adamas* in all three. The other three passages represent the word שָׁמִיר (*shaw-meer'*), a sharp *point*, a *briar*. The reference in Jer. 17:1, "The sin of Judah is written with a pen of iron and with the point of a diamond" (LXX, *ἐν ὀνυχι ἀδαμαντινῳ*), is of course a simple figurative expression, in which a stylus tipped with some hard mineral is contrasted with one of iron or steel. The substance employed for such engraving on stone was doubtless a small flake or pointed chip of corundum in some of its forms, which would easily cut or drill into any other mineral. This "adamantine claw," as the LXX gives it, was no doubt perfectly familiar to those for whom Jeremiah wrote. The passage, "As an adamant harder than flint have I made thy forehead" (Ezek. 3:9; LXX, "firmer than a rock;" comp. Isa. 50 7), is even more completely figurative. The third passage, "They made their hearts as an adamant stone" (Zech. 7:12) is not rendered by any noun in the LXX, "they adamantenized their hearts." In all these cases the allusion is undoubtedly to corundum as the hardest substance known to the ancients, and used for all purposes of drilling and engraving other stones; and it is of interest to notice the widespread use of a similar word in other languages for the same idea. Bochart compares שָׁמִיר (*shaw-meer'*) with the Gr. *σμύρις* (*emery*), and Bohlen with the Indian *asmira*, *stone that eats*, i. e., cuts or perforates.

DROSS. This general term includes, in the Old Testament, several distinct kinds of impurities present in metals, and necessary to be removed in order to obtain them in a useful and valuable state. The admixtures may be either: (1) Mechanical, of rocky or earthy material intermingled with the ore; (2) chemical, the substances united with the metal in the ore; and (3) other metallic elements present as alloys. Three words are employed in the Hebrew; of these the most frequent is *seeg* (סִיג, Psa. 119:119; Prov. 25:4; Isa. 1:25; Ezek. 22:18, 19, etc.). In other cases *eh'-rets* (אֶרֶץ, *earth*) is employed, as in Psa. 12:6, where Gesenius well explains the phrase לָאָרֶץ (*law-aw-rets'*) in the sense of *from*, or *as to* earth, i. e., earthy admixture, a rendering much preferable to that of either the A. V. or R. V. This phrase could not be used for a clay crucible (A. V.), and the R. V. rendering is obscure and feeble. A third word is *bed-eel'* (בְּדִיל), properly and usually *tin*, but employed in the sense (3) above, for a metallic admixture or alloy (Isa. 1:25), and there to be rendered, not *tin*, but *lead* (R. V. "alloy"), a common impurity in silver, and often removed by cupellation, of which there seems a hint in Jer. 6:29.

DUST. See EARTH.

EARTH. Two principal words occur in the Old Testament which are thus rendered in our versions—אֲדָמָה (*ad-aw-maw'*) and אֶרֶץ (*eh'-rets*). The first has the general idea of soil or ground; the latter is broader in meaning, and takes in all the senses in which we speak of "the earth," although the other is to some extent similarly used. The strict sense of אֲדָמָה is seen in Gen. 4:11; Exod. 20:24; 1 Sam. 4:12; 2 Sam. 15:32; 2 Kings 5:17; rendered *earth* in our versions, and in many cases where it refers directly to the soil or ground, and is expressed by the latter word, as in Gen. 3: 17, 19, 23; 4:12; 8:8, 13, 21; Isa. 28:24. In Gen. ch. 8, the A. V. follows strictly the distinction of *ad-aw-maw'* (אֲדָמָה) and *eh'-rets* (אֶרֶץ), as *ground* and *earth* respectively; and so in general, but not always, as Gen. 4:14, A V., where the first *earth* is *ad-aw-maw'* (אֲדָמָה, R. V. "ground"), and the second, *eh'-rets* (אֶרֶץ). The word *husbandman*, in Gen. 9:20, is *eesh ad-aw-maw'* (אִישׁ אֲדָמָה, *man of the soil*). In Gen. 47:19, 22, 23, it is rendered *land;* but here the idea is of tillage, and so the Hebrew is אֲדָמָה. In Psa. 105:35, the two words are used in the parallel clauses, as poetic equivalents; in Gen. 28:15 and Isa. 14:2 it is used for *country*, usually expressed by *eh'-rets* (אֶרֶץ), and so on in the sense of the *world*, in Gen. 6:1, etc.

On the other hand, *eh'-rets* (אֶרֶץ) is used occasionally in the sense of ground (Gen. 33:3, A. V.; 37:10, and Job 12:8). In the last passage *earth* is figurative, for the reptiles that creep upon it. In Psa. 12:6, it probably means earthy impurity—dross—purified in a furnace, rather than the readings "of earth," A. V., and "on the earth," R. V. A crucible of clay would not be designated by this term, and the R. V. rendering seems weak and

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irrelevant. The other uses of *eh'-rets* (אֶרֶץ) are general or figurative, and hardly fall under the head of mineral substances. It is employed for the earth (1) as distinguished from the heavens (Gen. 1:1; 2:1, 4; Exod. 20:11; Isa. 42:5; 45:18, etc.; or (2) from the sea (Gen. 1:10, 26, 28); (3) in the sense of land or country, constantly so, as sacred to God (Jer. 2:7; 16:18); ruled by a king (Num. 21:22, 26; Josh. 8:1; Neh. 9:22); occupied by a people (Deut. 28:12, 33; 34:2, 5, 6); one's native land (Gen. 24:4, 5; 30:25; 31:3); often of Palestine in particular, with the article, הָאָרֶץ, (*haw-aw'-rets*), "*the* land;" (4) also for a piece of land (Gen. 23:15; Exod. 23:10); and (5) by metonymy for the inhabitants of a country (Isa. 18:1; 19:17); or (6) of the world (Gen. 11:1; 19:31; Psa. 100:1, etc.). The article, in the sense of foreign lands as contrasted with Palestine, repeatedly, in later writers (1 Chron. 29:30; 2 Chron. 12:8; 17:10; Ezek. 5:6; 11:17; 12:15; 20:23, 32, etc.).

Two other words occur rarely, and chiefly in poetical and figurative passages; these are *aw-fawr'* (עָפָר), often rendered *dust*, and *tay-bale'* (תֵּבֵל) the earth as a whole, "the round world," the inhabited globe. The former is from the root *aw-far'* (עָפַר, to be *whitish* or *pale*), like sand or dry earth; the latter from *yaw-bal'* (יָבַל, to *well* or *flow forth*), the idea of teeming, production, fertility. *Aw-fawr'* is used with a frequent sense of decay, ruin, and so of the grave, "the dust of death" (Job 7:21; 20:11; 21:26; Psa. 22:29; 30:9; 104:29; Eccles. 12:7, etc.). In Gen. 2:7, man was made עָפָר מִן־הָאֲדָמָה, "dust from the ground," and in 3:19, "dust thou art and unto dust shalt thou return" (comp. the allusion in the last two citations above). But it is also used in some cases more literally for dry earth, as Gen. 26:15; Job 39:14; and for clay in Lev. 14:42, 45, our R. V. "mortar;" also like אֲדָמָה, as above cited, in Josh. 7:6, and Job 2:12—"dust on the head," as the oriental token of humiliation and grief. In the celebrated passage, Job 19:25, the idea is not, as usually rendered, "on the earth," but in the sense of a victor over death (comp. John 6:40; 11:25) for Himself and his people, and is beautifully rendered by the late Prof. Tayler Lewis:

> And o'er my dust, Survivor, shall He stand.

The R. V. gives "dust" in the margin. It is used often with the kindred word אֵפֶר (*ay'-fer*), ashes, as an expression for human frailty—so Gen. 18:27; Job 30:19; 42:6; and alone in Psa. 103:14, etc. So also it is applied in figure to an innumerable multitude (Gen. 13:16; Num. 23:10).

Tay bale' (תֵּבֵל) is almost wholly poetical—in Psa. 90:2 rendered "world," with אֶרֶץ as "earth;" in Prov. 8:31, תֵּבֵל אַרְצוֹ, A. V. "the habitable part of his earth," R. V. "his habitable earth;" and Job 37:12, תֵּבֵל אַרְצָה, A. V. "the world in the earth," R. V. "the habitable world." The idea is much that of the Greek *οἰκουμένη* (*oy-koo-men'-ay*) in these passages. In a more general sense, 1 Sam. 2:8—"earth" in A. V.; and so Psa. 18:15; 19:4; 93:1, etc.; and for the inhabitants of the world, like אֶרֶץ (Psa. 9:8; 24:1; 33:8); and so often, in parallel strophes with *eh'-rets* (אֶרֶץ).

EMERALD. With regard to this word the confusion seems absolutely hopeless. The stone itself was of course well known and highly valued, as it has been among almost all peoples from the remotest times. It is familiar in early Egyptian jewelry, and the ancient mines where it was procured have lately been rediscovered in Upper Egypt, at Mount Zabarah. The Hebrews, of course, must have known it in their Egyptian sojourn, and carried away emeralds with them, among the "spoil" of jewelry given them at their departure. But what word represents this gem in various Old Testament passages (Exod. 28:18; 39:11; Ezek. 28:13 נֹפֶךְ, *no'-fek*, *shining*), is extremely doubtful. The Greek word *σμάραγδος* (*smar'-ag-dos*) denotes our emerald, from the time that Theophrastus so fixed its use; but it also comprises, other precious stones of similar color—e. g., the deeper varieties of beryl, which graduate into true emerald; also green tourmalines, peridots, malachite, etc. It is curiously confused in the LXX, however, with *ἄνθραξ*, which like its Latin equivalent *carbunculus*, a glowing coal, denotes a red gem with deep fiery reflections. Both *ἄνθραξ* and *carbunculus* included true ruby (so far as it was known), spinel ruby, several varieties of red garnet, and other gems of similar crimson color, such as occasional red tourmalines, zircons, etc. Theophrastus speaks of engraving upon *ἄνθραξ*, which fact suggests garnet, which was a favorite engraved stone among the ancients. In the two passages (Rev. (4:3; 21:19), the original is *σμάραγδος* (*smar'-ag-dos*), and the English translation "emerald" is without question correct. The same is true for passages in the Apocrypha.

FLINT. This term is often loosely applied to any very hard compact rock; in strictness it belongs only to the fine-grained and nearly opaque varieties of noncrystalline or crypto-crystalline quartz or silica, of dull color and luster, that occur, not as forming rock masses themselves, but in nodules and concretions in other rocks, especially limestone and chalk. But, as above stated, it is commonly used in a general sense, implying hardness and fine texture. In the Old Testament it is thus represented by the word *khal-law-meesh'* (חַלָּמִישׁ), perhaps *hardness*, of rather obscure derivation, which appears in such passages as Deut. 8:15; 32:13; Psa. 114:8; and figuratively in Isa. 50:7. In Isa. 5:28; Ezek. 3:9, the word rendered "flint" in our A. V. is *tsor* (צר), for *tsoor* (צוּר), rock. Flint proper was the material almost everywhere employed in early prehistoric time for edge tools and weapons, prior to the use of metals. Its hardness, and the peculiar sharpness of its edges when broken or "flaked," rendered it all-important for such purposes to primitive man; and hence the science of prehistoric archæology has dealt very largely with the study of flint implements, in their wide distribution, their varied forms, and their stages of evolution from ruder and more finished types. All this lies back of any Old Testament references;

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but a persistence in the use of stone implements for certain sacred purposes, long after metal tools were in common use, is alluded to by classical writers, and appears in the passages Exod. 4:25, and Josh. 5:2, 3 (R. V. "knives of flint"); see further on the subject in this introductory remarks upon METALS, *ad fin.*

GLASS. This material was far more familiar to the ancients than was formerly supposed, and goes back to a great antiquity. It has been generally regarded as a Phœnician invention; but this idea is entirely disproved by recent discoveries, which show the knowledge and manufacture of glass to have existed in far earlier times in Egypt. The Phœnicians, however, took it up, and were the great producers and distributers of glassware through many centuries of the ancient world. Egyptian glass and glazed earthenware have long been recognized as dating very far back; but the late discoveries of Amelineau, near Abydos, in the royal tombs, which he regards as preceding Menes, and belonging from 4000 to 5000 B. C., have revealed the surprising presence of glass vessels skillfully made, and glass inlayings in ebony. These objects take us back to the verge, at least, of the later "Stone Age" (Neolithic) of Europe. In all Egyptian collections the little statuettes, osirids, and scarabei, of a peculiar rich blue-green glass or glazing, are among the objects most frequently seen. The earliest seat of glass manufacture may have been very probably, as Perrot and Chipiez suppose, the coast of the Nile delta. Here the sand, and the coast plants that were burned for the needed alkalies, were abundant. As the Phœnician cities grew up, and trade with Egypt developed, a similar manufacture was established along the Syrian coast, where at many points "glass factories flamed for twenty-five hundred years" (Perrot and Chipiez), some even as late as the crusading times. Their refuse remains to the present day. Lartet (*La Syrie d'aujourd'hui*) mentions it as the site of ancient Sarepta; while Flinders-Petrie describes particularly the great "ash bed" at Tell-el-Hesy (Lachish), accumulated by generations of very ancient alkali makers, burning plants for the glass factories. Even now the Arabs cut and burn alkaline plants from the shores of the Dead Sea, and sell the product to Hebron, whither the manufacture has gone from the sea coast, and where a great variety of glass articles, to some extent modernized, but preserving evident traces of Egyptian and Phœnician types, are manufactured now. Some of the rich blues and greens strongly recall the old Egyptian products. The examination of large collections of ancient glass, such as those in the Metropolitan Museum of Art, New York, shows the fact, which has been noted, that (as with gems) the ancients seemed to have cared less for transparency than we do, and more for designs and patterns in opaque or translucent material. The Phœnicians made both opaque and transparent glass, the latter in some cases nearly colorless; but the favorite style appears to have been the banded work, where clear and opaque glass in various colors were intermingled in layers, ribbons, or agatelike patterns. The wonderful iridescence, frequently seen in ancient glass objects, is by no means original, but is due to a change consequent upon long burial, whereby the glass has become minutely fissured and laminated, giving rise to "interference" colors, or has perhaps undergone some form of molecular alteration. It is occasionally seen somewhat in modern glass that has lain in the ground, and it has also been artificially imitated by recent manufacturers, for its beauty, as in the "irised glass" and "Favrile glass," of our finest warehouses and exhibitions of art. The use of metallic oxides for coloring glass and enamel, and the manufacture of imitation gems and precious stones therefrom, were early familiar. Colored glass beads and pendants are often seen in Phœnician jewelry, mingled with gold and real stones, producing handsome effects, but not in accord with modern taste in thus associating the real and the artificial. Glass beads of ancient type, probably Phœnician, are found widely disseminated, in Africa, Cornwall, and Ireland. Paintings at Beni Hassan illustrate the process of glass blowing among the Egyptians, who also knew how to cut and engrave it; they also inlaid it with gold, enamel, etc., and imitated precious stones. Some of the enormous gems described by ancient writers were probably colored glass. It is hardly necessary to say that all the Old Testament references to "glasses" or "looking-glasses" (R. V. "mirrors") are to mirrors of polished metal. The reflecting capacity of glass was known to the ancients, but apparently not our method of "silvering" it with an amalgam of tin and mercury.

GOLD, the rendering of several Hebrew and Greek words:

1. *Zaw-hawb'* (Heb. זָהָב, *yellow, golden*), from partially used roots, having the idea of shining, being bright (Gen. 2:11, 12). In Job 37:22 it is used figuratively for a brilliant sky, A. V. "fair weather;" R. V. "golden splendor;" perhaps as we say a "northwest clear-off," with its brilliant golden sunset; or possibly there may be a reference to the aurora borealis, a rare phenomena in the latitude of Palestine, but one that might occasionally be seen, and produce a strong impression. In Zech. 4:12, A. V. "golden oil," it is applied to a clear yellow liquid. The root ideas are of luster and color.

2. *Beh'-tser* (Heb. בְּצֶר, *clipping, dug out*), properly metal in a crude state, "golden ore." So Job 22:24; while in v. 25 the same word is rendered "defense" in A. V. The verb has the ideas successively to *cut, cut off, make difficult, fortify;* hence defense; but it seems more simple and more consonant with the ideas of the context to render it here as in R. V. "treasure;" the righteous man shall prosper temporally and acquire gold and silver in abundance, but his richest possession, his treasure (v. 25) and his delight (v. 26) shall be in God himself. In Job 28:19 it is again rendered *gold. Beh'-tser* seems to stand in contrast with *pawz* (3), as implying native gold, whether found in placer deposits, in grains and nuggets, or as occurring in rocks, to be smelted out; while the other word has the idea of gold that has been refined.

3. *Pawz* (Heb. פָּז, to *separate, purify*, as metals from the ore), this noun occurs in Psa. 19:10; 21:3;

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119:127; Prov. 8:19; Cant. 5:11; Isa. 13:12; Lam. 4:2, and is usually rendered "fine gold," "most fine gold," etc. In Psa. 19:10 the familiar line of Watts, "gold that has the furnace passed," is probably very exact, although the LXX renders the word by Gr. *λίθος τίμιος* and *χρυσιόν ἄπυρον* as though native gold, a signification that belongs more properly to the preceding noun.

4. *Seg-ore'* (Heb. סָגוֹר, *closed, shut up*, i. e., a thing kept closed, a treasure, R. V. marg., Job 28:15), means treasured or precious gold (1 Kings 6:20, 21; 7:49, 50; 10:21; 2 Chron. 4:20, 22; 9:20, "pure gold" in both versions).

The above four terms, therefore, present the idea of gold as (1) the bright yellow metal, which is (2) gathered from the soil or taken from the rock, in a condition in which it may be used to some extent as it is either hammered or melted, but is (3) purified and refined for choicer purposes, while in any of its forms it is (4) treasured with care. Two other words occur which are poetical in their use.

5. *Keh'-them* (Heb. כֶּתֶם, *golden store*, or *hoard*), kindred in meaning to (4). This root idea appears in Job 31:24; but usually the word seems to have only the general sense of gold (Job 28:16, 19; Psa. 45:9; Prov. 25:12; Lam. 4:1; Dan. 10:5, A. V. often "fine," or "pure" gold). In Cant. 5:11 it is joined with (3) above, in the phrase *keth'-em paz* (כֶּתֶם פָּז), a store of gold, A. V. and R. V. "the most fine gold." In Isa. 13:12 *keth'-em o-feer'* (כֶּתֶם אוֹפִיר), rendered A. V. "the golden wedge of Ophir;" R. V. "pure gold of Ophir," and the same phrase in Job 28:16; Psa. 45:9, is given simply "gold of Ophir."

6. *Khaw-roots* (Heb. חָרוּץ, derivation not clear) is referred to the verb *khaw-rats'* (חָרַץ, to *cut off, make pointed*), and is applied to gold as eagerly sought for. From a kindred root *khaw-mas'* (חָמַס, to *wrong, oppress*), comes the noun *khaw-mawce'* (חָמָס, *violence*), used by metaphor (Amos 3:10) for wealth gotten by wrong and oppression. But in any case the word is frequent as a simple name for gold (Psa. 68:13, "yellow gold;" Prov. 3:14; 8:10; 16:16; Zech. 9:3, rendered "choice," "fine," etc.).

7. *Khroo-sos'* (Gr. *χρυσός*), *Khroo'-seh-os* (*χρύσεος*, *made of gold*), occur in many New Testament passages.

Gold, from its color, its malleability, its durability, and its occurrence native in the metallic state, was doubtless the first metal to attract the attention of early man. In prehistoric archæology, however, it does not appear much, or at all, until well into the Bronze Age; Amelineau finds it in a silver alloy of 4000 B. C. in his latest explorations near Abydos. But once within the historic period, it assumes great prominence, both in early remains and later in the accounts of ancient writers, and seems to have been long used with an abundance unknown to the modern world. A large part of the gold now known exists in the form of coin or bullion, and is thus withdrawn from use in the arts; while anciently it was not so much employed as the "medium of exchange," but rather as an article of value and beauty. Gold coin, in our sense, is late. Egyptian representations show gold as weighed out in the form of rings (Gen. 43:21; 1 Chron. 21:25; 28:14; Ezra 8:25, 26), and many similar references to payment by weight, both in gold and silver. Gen. 13:2; 24:22, etc., give us early references to wealth in gold. In Exod. 12:35; 32:3, 4; 35:22; 37, passim; Num. 31:50–54, etc., we see great abundance of gold jewelry and other objects, at later periods; while in the time of David and Solomon the accounts are surprising (1 Chron. 22:14, 16; 1 Kings 6: 21, 22; ch. 10, passim; 2 Chron. 1:15; chaps. 3 and 9, passim), but not more so than those given by classical authors, as to the enormous amounts of gold possessed by ancient monarchs, and the lavish use of it for decorations and furniture in the temples and palaces. With the accounts of Solomon and the queen of Sheba may be compared, e. g., that of the funeral pile of Sardanapalus, as given by Athenæus, which was made of perfumed woods, with enormous quantities of gold, and kept burning for fifteen days. Exploration is constantly bringing to light treasures of gold work throughout the ancient lands of the East, besides all that is already preserved in museums and collections, and all that has been captured, destroyed, and remelted, through centuries of war and pillage.

The gold of the ancient world must represent, in the first place, a great amount of "placer" deposits, accumulated during Tertiary and Quaternary time, from the erosion of rock sources, perhaps not very rich, but sufficient to yield considerable amounts at many points by this natural process of concentration long undisturbed. Most of these deposits must have been worked out at an early day; others lasted down to classical times, but have now long been exhausted. At present the regions covered by the ancient civilizations, or in intercourse with them, yield but the merest fraction of the world's supply of gold, which comes chiefly from the Americas and Australia, and next from South Africa, the Urals and Siberia. These latter lands may have yielded, at times, portions of their gold to the ancient world; as Herodotus refers to it among the Scythians, an indefinite term for the peoples of northern and western Asia. The biblical sources—Sheba, Ophir, Uphaz, etc.—have been endlessly discussed; and though good arguments exist for both India and Arabia, there can be little doubt that Ophir was in the former, from the thoroughly East Indian character of the associated products mentioned as brought thence in 1 Kings 10:11, 22; and 2 Chron. 9:10, 21 (*almug* or *algum* being generally regarded as sandal wood), and from the length of the time occupied by the trips made, which suggests a much farther country than the neighboring Arabia. On the other hand, Sheba is probably southern Arabia, a region which yielded many rich products in ancient times. Both Diodorus and Strabo refer to Arabia as furnishing gold, though it is not found there now; the placers are doubtless exhausted, and their sources undiscovered or lost. Diodorus (iii, 12, 14) describes the gold mines at a place known as Eshuranib, in the Bisharee District, worked by captives and convicts, under strict military guard. Here the process was much

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the same as our quartz mining, but with very simple appliances; the rock was broken up small with hammers, then pounded in stone mills or troughs with iron pestles, then washed on inclined tables, and the gold thus separated was afterward refined in crucibles. The Old Testament has much to say of "beaten" gold, "hammered" gold, and "overlaying" with gold. The ancients knew the art of gilding, much like ours; but we find many articles of Assyrian and other work that are heavily plated with gold; and there are objects of later Indian manufacture now in England that show this same style, e. g., a life-size tiger's head, part of a support of a throne belonging to Tippoo Saib, made of wood and covered with thick, hammered gold, now in Windsor Castle (comp. Solomon's lion throne, 1 Kings 10:18–20; 2 Chron. 9:17–19). So the great image in the plain of Dura (Dan. 3:1) must evidently have been "golden" only in thin exterior plating, probably over wood. This idea was afterward taken up in Greece by Phidias and applied to his celebrated works. That such was the usual construction of smaller "golden" and "silver" idols also is implied in Isa. 41:7; 44:12, 13, and repeatedly stated in the "Epistle of Jeremiah" (Baruch, 6:39, 50, 57, 70), in the vivid account there given of the Chaldean images of the gods.

HYACINTH. See JACINTH.

IRON (Heb. בַּרְזֶל, *bar-zele'*, from a Chaldee root, בָּרַז, *baw-raz'*, to *pierce* or *transfix*). This word is undisputed, and is, of course, frequent, both literally and in metaphors of strength, etc. In its first occurrence (Gen. 4:22) it is questioned by Sir John Evans (*Ancient Bronze Implements*), and can hardly be taken literally, from the immense priority of the use of copper and bronze to that of iron, as clearly shown in prehistoric archæology. But the expression is simple enough in its general sense, describing Tubal-Cain as the pioneer in metallurgical arts, without implying his personal acquaintance with their later advances. Iron was probably also known and worked to a small extent long before it became frequent; and the readiness with which it perishes by oxidation would obliterate the evidences of its limited use. Iron was familiar to the civilized nations of the ancient world. Homer has many references to it, though with an association of value that indicates it as still somewhat rare and choice. It was freely used among the Etruscans, Egyptians, and Assyrians, as shown by explorations, and among the Canaanites, as seen in the Old Testament records. Layard found Assyrian articles of iron coated with bronze, which generally crumbled on exposure to the air. It would seem that its use was especially for tools and weapons of attack, while bronze and the copper alloys were for defensive armor and objects that did not need hardness and sharpness of edge and point. Thus Goliath was clad in bronze armor, like Homer's Ἀχαιοὶ χαλκοχιτῶνες, but his spearhead was of iron (1 Sam. 17:5–7). By the time of David's later years it was not only abundant (1 Chron. 22:3; 29:2), but had come to be more so than bronze (29:7; Isa. 60:17); these passages showing a relative estimate of the metals much like our own, and very different from that of Homer above noted, at a period nearly corresponding. In Isa. 44:12, and more fully detailed in Ecclus. 38:28, we find vivid and familiar pictures of the forge and the smithy. The Old Testament references to iron are very varied; thus it appears in general among the spoils of war (Num. 31:22; 2 Sam. 8:8), for chariots—probably sheathed or plated with it (Josh. 17:16, 18; Judg. 1:19; 4:3, 13)—King Og's bedstead (Deut. 3:11), the huge spearhead of Goliath (1 Sam. 17:7), for axes and axheads (Deut. 19:5; 2 Kings 6:5, 6; Isa. 10:34), for stonecutting tools (Deut. 27:5), saws, harrows, etc. (2 Sam. 12:31); a stylus for engraving (Job 19:24; Jer. 17:1), and often for bonds or fetters (Psa. 105:18; 107:10; 149:8); also as a figure of strong dominion, an iron scepter or mace (2:9), etc. In these latter and other similar passages, as Deut. 28:48, the literal and figurative uses of the word blend into each other so as not always to be readily distinguished. Thus it is not clear whether the "iron furnace" (Deut. 4:20; 1 Kings 8:51; and Jer. 11:4) has an actual or metaphorical reference to the servitude in Egypt; the accounts in Exodus refer only to brickmaking, and in Psa. 81:6 to pottery; but other forms of hard labor may well have been involved.

Figurative. In clearly figurative uses it is often applied to ideas of physical strength, endurance, etc. (Deut. 33:25; Mic. 4:13; Job 40:18; Dan. 7:7, 19), and in mixed symbols (1 Kings 22:11; 2 Chron. 18:10; and the striking similes of Dan. 2:32–45); and likewise to purely moral qualities, in either good or bad senses—firm, unyielding (Jer. 1:18; and Isa. 48:4); with the last compare the epithet so frequently applied to Israel, "a stiffnecked people" (Exod. 32:9; 33:3, 5; Deut. 9:6, 13; 2 Chron. 30:8, etc.). In Deut. 28:23 it is used with great vividness to depict the parched and hardened ground in a protracted drought; and so of a rainless sky (Lev. 26:19). In Ezek. 4:3 the "iron pan" to be used by the prophet as a sign against Jerusalem of the coming siege is compared with the portable screens for archers, etc., represented on Assyrian sculptures.

As to the use of steel, the process of carbonizing iron so as to impart to it the combined hardness and toughness, and the tempering quality, so valuable in all the mechanical uses of steel tools, was, no doubt, early discovered, as we know was the case among some East Indian tribes, perhaps by the use of the carbonate of iron and an ore, certainly by some form of the "cementation" process, i. e., heating iron in closed receptacles with charcoal or other vegetable matter. The Chalybes of Pontus (a Hittite tribe) were noted as iron workers at an early date, and are mentioned in the Prometheus of Æschylus; probably this was steel. Pliny says that in his time the best steel came from China, and the next best from Parthia. The word *steel* in our A. V. is not frequent, though plainly such is the probable sense of בַּרְזֶל (*bar-zel'*) in the passages above cited referring to tools, or to a stylus for engraving on stone. In 2 Sam. 22:35; Psa. 18:34; and Job 20:24 the phrase קֶשֶׁת נְחוּשָׁה (*keh'-sheth nekh-oo-shaw'*, A.V. "bow of steel;" R. V. "brass") is evidently tempered

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bronze, not steel, nor (as some commentators have strangely suggested) copper. Also in Jer. 15:12 the word rendered "steel" is נְחֹשֶׁת (*nekh-o'-sheth*), again tempered bronze (R. V. "brass"); but the "northern iron" of the same verse suggests the celebrated steel of Damascus, or the Parthian and Pontic steel above alluded to; so also the "bright iron" (Ezek. 27:19; בַּרְזֶל עָשׁוֹת, *bar-zel' aw-shoth'*, *forged*, or *wrought* iron) may also mean steel. The word פְּלָדוֹת, *pel-aw-doth'*, (Nah. 2:3) is by some referred to steel, flashing in the sun. Gesenius aptly suggests the scythes of war chariots (R. V. "flash of steel"), but the comparison "like torches" (v. 4) has more the suggestion of the gleam of sunlight from polished "brass" or bronze. The whole passage is full of action, and pictures a charge of ancient chariots with remarkable vividness.

JACINTH (or **HYACINTH**). This name is now applied to the orange-red and red-brown varieties of zircon (silicate of zirconia); but the classical *ὑάκινθος*, *hoo-ak'-in-thos* (Rev. 21:20; *ὑακίνθινος*, *hoo-ak-in'-thee-nos*, Rev. 9:17) appears rather to have been our blue sapphire. Yet there is some uncertainty regarding it, as Pliny speaks of it as golden colored; generally, however, the classical *hyacinthus* was blue. In Rev. 21:20 (Gr. *ὑάκινθος*, *hoo-ak'-in-thos*) it no doubt means sapphire; in R. V. it is used instead of "ligure" in the accounts of the breastplate (Exod. 28:19; and 39:12); and in these cases apparently a deep yellow gem is meant, possibly our zircon-hyacinth (see LIGURE). Yet as the LXX uses *ὑάκινθος* (for תְּכֵלֶת, *tek-ay'-leth*) in all the descriptions of the tabernacle furnishings, where *blue* is employed in the English versions, and evidently meant; and as various ancient writers mention the *hyacinthus* as of some shade of blue there can be little question of its being our sapphire. See LIGURE; SAPPHIRE.

JASPER (Heb. יָשְׁפֵה, *yaw-shef-ay'*; Gr. *ἰασπις*, *ee'-as-pis*). Great uncertainty hangs about the meaning of the word *ee'-as-pis* among the ancients. The name is now limited to the richly colored and strictly opaque varieties, many of which are fine ornamental stones, and were largely used for seals, cylinders, etc., by the ancients, but are totally remote from any idea of great preciousness or great brilliancy. As near as we can gather from Pliny's descriptions, the stone that he called *iaspis*—following Theophrastus—seems to have included several kinds of delicately colored translucent varieties of quartz (the chalcedonies); he especially mentions blue, green, and rosy tints. If so, what is now called chrysoprase would be included here. But these, also, however beautiful, are lacking in the elements of brilliancy and rarity. Probably some other minerals also were classed by Pliny as *iaspis*, perhaps the delicate green jades and other semitransparent stones of rich, light colors. Doubtless we should translate the phraseology of John in Rev. 21:11 (as in Exod. 24:10; and Rev. 21:18, elsewhere alluded to) not as a specific assertion of certain optical properties belonging to the stone named, but rather as an attempt to illustrate, from various combined sources, conceptions too glorious for description. "Her light was like unto a stone most precious, even like a jasper stone, clear as crystal"—a light more beautiful than words can depict, with the rich sky-blue (or green or rosy or mingled opaline) hues of an *ee-as'-pis* and the transparency of crystal.

LEAD (Heb. עוֹפֶרֶת or עֹפֶרֶת, *o-feh'-reth*), very plainly indicated as this metal, from its heaviness (Exod. 15:10) and its ready dissipation by oxidizing at high temperatures (Jer. 6:29; comp. Ecclus. 22:14 and 47:18); a very heavy metal, less valuable than tin. It was used for weights (Zech. 5: 7. 8) and for filling in inscriptions cut in rock (Job 19:24; also Num. 31:22; Ezek. 22:18, 20; 27:12). The word translated "plumb line" (Amos 7:7, 8) is אֲנָךְ (*an-awk'*), and like the English rendering implies a probable, though not necessary idea of lead as the material of the weight. In Zech. 4:10 the word "plummet" is אֶבֶן בְּדִיל (*eh'-ben bed-eel'*), a weight of tin, literally "stone of tin;" while in Zech. 5:8 the "weight of lead" is אֶבֶן הַעֹפֶרֶת (*eh'-ben hah-o-feh'-reth*), "stone of lead." It is needless to seek specific details of composition in such references. Any heavy substance may thus be employed; but it is interesting to remember that the commonest ores of these two metals, cassiterite or tinstone (oxide of tin) and galena (sulphide of lead), are very heavy minerals, and a piece of either of them would serve well to suspend a plumb line. But the use of אֶבֶן, "stone," in the sense of a weight, is early and familiar in Hebrew; thus Isa. 34:11, "stones of emptiness" (A. V.) is "plummet of emptiness" in R. V., and better rendered by Gesenius "plummet of desolation," and so in various references. Other ancient uses of lead were for making solder (Isa. 41:7) for tablets for writing, and, in very early buildings, for fastening or filling in between rough stone work, so noted at Nineveh by Layard. Oxide of lead has been found also in the glaze upon both Egyptian and Assyrian pottery, as among the moderns. Lead is a metal of somewhat frequent occurrence, the only workable ore being the sulphide, galena. Wilkinson (*Handbook of Egypt*, p. 403) speaks of lead mines at Jebel e' Rossas, near the Red Sea, between Kosseir and Berenice.

LIGURE (Heb. לֶשֶׁם, *leh'-shem*, Exod. 28:19; 39:12). This is a very obscure and uncertain name. The English is a mere transliteration of the Greek of the LXX and Josephus; and the Vulgate is the same, *ligurium*. The word is generally identified with the *λυγκούριον* of Theophrastus, a stone which Pliny did not know. This appears to have been a deep-yellow gem, its name relating to the story that it was the solidified urine of the lynx. It has also been much confounded with amber, from which, however, Theophrastus clearly distinguishes it. He refers to its being a favorite stone for engraving for signets, etc., which fact agrees well with zircon (jacinth or hyacinth of modern jewelers), of which engraved specimens are familiar in collections of ancient gems, and to which it is most probably referred. He also states that it is electric, attracting light particles, etc.—

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which has led to the confusion with amber. This property, however, is possessed by various minerals in some degree, especially upon heating or rubbing. The Rev. C. W. King, the eminent authority on ancient gems, states that the latter is the case with zircon-hyacinth, and also refers to it as greatly used for intaglios by the Persians, Greeks, and Romans. The R. V. has "jacinth" for "ligure" in the passages above cited, and "amber" in the margin in the first.

LIME, is represented by the two Hebrew words גִּיר (*gheer*) and שִׂיד (*seed*), discussed under the heads CHALKSTONES and PLASTER (q. v.). The latter word is used in Isa. 33:12 and Amos 2:1; and the former in Isa. 27:9, and in a Chaldee form גִּירָא (*gee-rah'*, Dan. 5:5), the last being rendered plaster in our versions. The process of burning lime (see CHALKSTONES) was familiar; but it is not possible to say just what the Hebrew modes of using it were, or how far lime and plaster were discriminated. Our modern chemistry enables us to understand the nature and behavior of these substances, theoretically, far better than the ancients; but they certainly knew them practically and used them well. Carbonate of lime (limestone), when heated, loses its carbonic acid and passes to caustic or unslaked lime (calcium oxide); this, on contact with water, combines with it with great heat, forming calcium hydrate (slaked lime), which gradually takes up carbon dioxide again from the air and passes back to carbonate. If slaked lime be mixed with sand, we have mortar, which becomes in hardening an artificial stone consisting of grains of sand embedded in a mass of carbonate of lime—very hard and enduring. Sulphate of lime (gypsum, alabaster) contains a quantity of water held in the condition known as "water of crystallization;" by heating this water is driven off, and the anhydrous sulphate may then be pulverized, this being plaster; on contact with water the latter is again taken up, and the material suddenly solidifies or "sets." Various combinations and applications of these two great lime products have been used for ages and in many lands. Admixtures of clay with mortar yield certain forms of cement, and the hydraulic cement used for masonry under water is made from argillaceous limestones. Stucco consists essentially of a mixture of plaster with pulverized marble, and becomes hard and capable of polish far beyond simple plaster. Whitewash is slaked lime (hydrate) mixed with a large quantity of water, so as to be spread thinly and evenly over walls, etc. Probably all these materials were known to the Hebrews; but it does not appear possible to distinguish any precise terms for them.

MARBLE (Heb. שֵׁשׁ, *shaysh*, שַׁיִשׁ, *shah'-yish*, *white;* Gr. μάρμαρος, *mar'-mar-os;* 1 Chron. 29:2; Cant. 5:15; Esth. 1:6; Rev. 18:12). In the New Testament the only reference is in Rev. 18:12 (μαρμάρος). The term marble is loosely used in general for any fine-grained building or ornamental stone, not very hard, white or of delicate color, and taking a handsome polish. Strictly, it refers to crystalline limestones possessing these qualities, but other varieties are often included in the term, and even other stones. Palestine is a limestone country; and the word, as used in the Bible, has its ordinary meaning and requires no discussion. From 1 Kings 5:14, 18; 7:10, it would seem as though the material was the white or cream-colored Jurassic limestone of the Lebanon, of which the sun temple at Baalbec is constructed. In Herod's temple true white crystalline marble was largely employed. In the passage, Esth. 1:6, several other words are also used, which our translators refer to colored marbles, and the R. V. margin suggests porphyry and alabaster as included.

MORTAR, or **MORTER,** for building, to distinguish it from the apparatus for grinding (Heb. חָמֹר, *kho'-mer*, Gen. 11:3; Exod. 1:14, etc. The root חָמַר (*khaw-mar'*) is properly to *boil* or *foam*, though it has some secondary meanings; but this primitive sense vividly suggests the slaking of lime in our ordinary making of mortar. In ancient buildings we find some without any fastening material at all, the stones merely fitted together accurately; in some cases lead was used, and in others iron clamps; but most frequently we find either bitumen (Gen. 11:3, and many existing ruins in Mesopotamia), clay, or some form of cement or mortar prepared for the purpose, and often mixed with straw, as we use hair. Other references to the mixing or "treading" of mortar, in this case plainly not our lime mortar, are Isa. 41:25 and Nah. 3:14; here חֹמֶר has apparently its frequent meaning of clay, simply, and the rendering "mortar" in our versions is not applicable. Another word, עָפָר (*aw-fawr'*), properly dust or dry earth, from a root עָפַר (*aw-far'*, to be pale or whitish), is in some passages rendered "mortar," especially Lev. 14:42, 45—clay used for filling interstices, etc., in walls, or for coating them. In Ezek. 13:10–15; 22:28, the word mortar is supplied in our versions after "untempered," where either mortar or plaster may be meant, or perhaps some form of stucco or cement, used to protect *adobe* houses from the action of the weather. See BRICK; LIME; PLASTER.

NITER (Heb. נֶתֶר, *neh'-ther*, Gr. νίτρον, *nee'-tron*), a widely distributed name for native carbonate of soda, or natron, including also the closely-related minerals thermonatrite and trona. The name niter is now applied to an entirely different substance—saltpeter or nitrate of potash; and its use in Old Testament passages is inaccurate and confuses the sense. Natron occurs in nature only in solution; it contains ten molecules (over sixty per cent) of water, and is essentially the same material as that commonly known as "washing soda." By exposure to the air and by heat more or less of this water is lost, and several other sodium carbonates are thus produced, with varying proportions of water, and even the anhydrous salt. Thermonatrite and trona (abbreviated from natrona) are compounds of this kind, containing about fourteen and twenty per cent of water respectively, and occurring in the evaporated crusts and deposits from alkaline lakes in dry regions. The principal ancient source was at the "soda lakes" of Egypt, described by Pliny and Strabo,

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as well as by recent explorers. There are nine of these lakes, the largest being about five miles long and a mile and a half wide, others much smaller; they are situated some sixty miles N. W. of Cairo, in the desert of St. Macarius. Beneath the general surface of sand lies a heavy bed of dark clay impregnated with salt, gypsum, and carbonate of lime; the water leached from this clay is strongly charged with salt and with sulphates and carbonates of soda. In the dry season the smaller lakes evaporate to solid crusts, the larger concentrate and deposit beds of these salts, variously mixed in composition, but rich in sodium carbonates. The crusts are dug and broken with spades and poles, dried in the sun on the banks, taken to the Nile—some thirty miles—and there shipped on boats to Alexandria. Large amounts are sent to Crete for use in soap making, and the material is also widely employed in the East to "soften" the hard limestone waters for drinking. Similar deposits occur in other regions of the Old World, and largely in Nevada and California, especially Mono Lake and Owen's Lake, at the latter of which important soda works have been established.

The ancients employed these natural carbonates for washing, mixed with oil so as to form a true soap; and this primitive though effective method is still in use. They also made artificial vegetable alkalies of the same kind by burning plants and leaching the ashes with water; these were designated in Hebrew as *bore* (בֹּר) and *bo-reeth'* (בֹּרִית): so Mal. 3:2. The effect of pouring acid upon such a carbonate, producing violent effervescence, was evidently familiar, from Prov. 25:20, where the R. V. gives "soda" in the margin, correctly, for *neh'-ther* (נֶתֶר)—a vivid comparison for the revulsion of one in sorrow against untimely mirth. The two words *neh'-ther* (נֶתֶר) and *bo-reeth'* (בֹּרִית) occur together in Jer. 2:22, where the latter is rendered "soap" in both versions, and the former "niter" in A. V. and "lye" in R. V.; and so also the R. V. margin gives "lye" for בֹּרִית in Job 9:30 and Isa. 1:25, for "never so clean" and "thoroughly" in the text; while in Mal. 3:2 both versions render it "soap." The reference in Isaiah seems to apply to the use of such an alkaline carbonate as a flux in the reduction and purification of metals.

ONYX (Gr. *ὄνυξ*, *on'-ooks* generally for Heb. שֹׁהַם, *sho'-ham*), probably in most cases the stone still so named (Gen. 2:12; Ex. 25:7, etc.). The term denotes the varieties of that stone that show somewhat even bands or layers of black or dark tints, and white. When cut parallel to the layers the semitransparent white bands show the darker bands through them, and suggest the finger nail, whence the name *ὄνυξ*. The same word has also been used, both anciently and among us, for other translucent banded stones, as "Mexican onyx," etc. (see ALABASTER). The word *sho'-ham* (שֹׁהַם) occurs quite often, and is very variously rendered by the LXX, indicating great uncertainty as to its meaning. References to the Arab. *sahum*, paleness, and *sachma*, blackness, made by various writers, give little aid, though strongly against any of the bright-colored stones above named. Josephus, however, states clearly that the stone on the breastplate was onyx, and the shoulder-pieces of the ephod sardonyx—the variety of onyx with bands of dark red (sardine or sardius). This testimony, from one personally familiar with the priestly vestments, is incontestible, and goes far to establish the same meaning for the other cases in which *sho'-ham* (שֹׁהַם) occurs. The R. V. gives "beryl" in the margin, in several instances, but there is no probability of this being meant; in the case of the engraved shoulder-pieces it is scarcely possible, even apart from the clear statement of Josephus. See AGATE.

PEARLS. These cannot strictly be classed among precious stones, yet they have always been associated with gems in connection with jewelry, and so may be treated of here. Pearls are formed by secretion in the bodies of many kinds of molluscan shellfish, and consist of the same material and possess the same color as the interior layers of the shell in which they occur. This material is partly mineral matter (carbonate of lime) and partly organic matter. Most of the pearls of commerce are yielded by the so-called "pearl oysters," which occur widely distributed along all the shores of the Indian and South Pacific Oceans. The scientific name of the chief pearl-yielding species is *Meleagrina margaritifera*. The ancient pearl fisheries were chiefly in the Red Sea and the Persian Gulf; the latter still retain great importance, but the former have ceased to be worked for a long time, while Ceylon and the north Australian coast now furnish large quantities.

The references to pearls in the Scriptures are rather curiously few, and in the Old Testament uncertain, although we know from ancient jewelry that pearls were familiar from very early times. Those in Egypt are presumably from the Red Sea, where they were sought and found as late as the Roman period. In the Red Sea occurs also the large delicate *pinna*, or "wing shell," which occasionally yields translucent pink pearls, greatly prized for their beauty and rarity. It seems probable, partly from the resemblance to the Arabic name and partly from the manner of expression, that the word Heb. פְּנִינִים, *pen-ee-neem'*, always plural, so variously rendered by Old Testament translators and in both our versions by *rubies* (see PRECIOUS STONES), refers to pearls (Job 28:18; Prov. 3:15; 8:11; 20:15; 31:10; Lam. 4:7). This is the view of the rabbis and many commentators, yet the passage in Lamentations implies redness, and has perplexed the rendering. Gesenius would adopt *pearls* but for this, and inclines to the meaning *red coral*, deriving the word from פָּרַד, *paw-rad'*, to *divide* or separate, qs. branching corals). Our revisers, in the margin, put *coral* in this passage and both *pearls* and *red coral* in the other passages. But the precious pink pearls yielded by the Red Sea pinnas, Gr. *πίννα*, would seem to solve the apparent difficulty. The very name in the Greek is almost identical, and perhaps the derivation may be

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found in connection with פְּנִינָה, *pen-ee'-naw*, and פְּנִימִי, *pen-ee-mee'*, *within*, *inner*, qs. formed in and taken from the interior of a shellfish. It is possible, also, as the LXX and Vulgate renderings of the passages in Proverbs would suggest, that this word may have possessed an indefinite meaning, including pearls and strung jewels or beads, as of red coral, garnet, carnelian, etc. Some of the rabbis hold that the בְּדֹלַח, *bed-o'-lakh*, or *bdellium* of Gen. 2:12 meant *pearl*, used collectively for the plural; but this word is very uncertain (see BDELLIUM). A feminine singular form, פְּנִינָּה, *pen-in-naw'*, occurs once as a proper name (1 Sam. 1:2, 4), of the other wife of Elkanah, just as we use Pearl, and many European nations Marguerite, etc., now; and the same name is still met with among Arabic-speaking people, in almost the identical form of 1 Samuel.

The New Testament references (Matt. 13:45, Rev. 21:21) are perfectly simple renderings of Gr. μαργαρίτης, *mar-gar-ee'-tace*, a *pearl*.

PITCH. See ASPHALT.

PLASTER. This rendering (in R. V. with the old form plaister retained) is given to the two words טִיחַ (*tee'-akh*) and שִׂיד (*seed*); these are derived respectively from טוּחַ (*too'-akh*) to spread upon or overlay with anything, and שִׂיד (*seed*), to cover with lime, to plaster, in a more definite sense. The noun שִׂיד (*seed*) is plainly lime, from Isa. 33:12, and Amos 2:1; and hence, as used in Deut. 27:2, 4 (comp. Josh. 8:32) it would probably mean a fine white mortar. Plaster, made from gypsum, by heating it and mixing the dehydrated and powdered product with water, must indeed have been known to the Hebrews; as gypsum occurs in the terraces along the Jordan and Dead Sea valleys; but it is not quite clear whether this was included in שִׂיד. The Egyptians seem to have used it freely, with colors, and overlaid with varnish, in their interior wall paintings. The other word, טִיחַ (*tee'-akh*), seems more general; it is translated "the daubing" (Ezek. 13:12); "plaster" (Lev. 14:42, 43, 48), and "overlay" of silver plating (1 Chron. 29:4). In Dan. 5:5, the word is גִּירָא (*gee'-rah*), Chaldaic form for ordinary Heb. גִּיר (*gheer*), properly lime, here probably stucco; gypsum slabs (alabaster) were much used for wall facings at Nineveh, but not so much at Babylon, where the scene referred to occurred. See LIME and MORTAR.

RUBY (Heb. פָּנִין, *paw-neen'*; פָּנִי, *paw-nee'*, *round*). These words, rendered "rubies" in A. V., are extremely uncertain, and were so to the seventy translators, who gave various renderings. The one in Lamentations is the only one which indicates *redness*; the others denote merely some beautiful and precious objects, are employed solely for comparison, and are in every case plural. From these facts, and from the resemblance to the Arabic name, the suggestion is strongly in favor of pearls as the meaning of *pen-ee-neem'*, פְּנִינִים. The R. V. gives "pearls" and "red coral" in the margin in Job and Proverbs, and "coral" in Lamentations. The rendering "red coral" is favored by Gesenius and others, and compared with the Arab. *panah*, a *branch*; but this is vague. An apt suggestion has been made in connection with the fact that pink pearls are occasionally obtained from the shell known to naturalists as *pinna*, in the Red Sea. These pink pearls are very highly prized and, doubtless, have been from remote antiquity. If these were meant in the passage cited, the various renderings would be greatly harmonized. Possibly, too, the name may have included not only pearls, but beads of coral, red carnelian, garnet, etc., or strung gems in general (see PEARLS). *Kad-kode* (Heb. כַּדְכֹּד, *striking fire*, *sparkling*, Isa. 54:12; Ezek. 27:16) is rendered "agates" and "coral" in the A. V.; and "rubies" and "coral" in R. V. So far as the true ruby is concerned, it was known to the Hebrews, but more or less confounded, as among all the ancients, with spinel rubies, garnets, etc., under the names of anthrax and carbuncle (q. v.).

SALT (Heb. מֶלַח, *meh'-lakh*, powder; ἅλς, *halce*), the common substance—sodium chloride—familiar in various applications, in the Bible as with us. Beds of rock salt occur at many points around the Dead Sea, called the "Salt Sea" (Heb. יָם הַמֶּלַח, *yawm ham-meh'-lakh*, Gen. 14:3; Num. 34:12; Deut. 3:17; Josh. 3:16; 12:3; 15:2, 5; 18:19), the Mediterranean being the "great sea" (Josh. 15:12) or the "sea." The flats at the southern end of the Dead Sea are coated with salt in the dry season; these or similar spots are alluded to (Deut. 29:23; Zeph. 2:9; and Jer. 17:6); and some locate here the "valley of salt" (2 Sam. 8:13; 2 Kings 14:7; Psa. 60, title). The waters of the Dead Sea are intensely salt and bitter, from the large amount of magnesium salts that they contain, having the composition of "a half-exhausted mother-liquor" (Le Conte) from which most of the sodium salts have been deposited, as well as the lime salts, during a long and extreme concentration since the time when the lake extended over the greater part of the Jordan valley to hundreds of feet above its present level. The preserving properties of salt were well known; its use by the Phœnicians in curing fish is plain from Neh. 13:16; this salt they evidently made from Mediterranean water, as they had doubtless done for ages.

Figurative. In the East salt has long been regarded as possessing a certain sacred character, so that partaking of it together was regarded as a pledge of friendship and faithfulness (2 Chron. 13:5); this idea appears in a strictly religious sense, as between God and men (Num. 18:19), and hence in the offering of all sacrifices salt was essential (Lev. 2:13; Ezra 6:9; Ezek 43:24; and Mark 9:49, A. V.). In this last passage, where "and," introducing the second clause, has the comparative sense of "as," frequently implied in Hebrew parallelisms, the latter clause is omitted from the text in the R. V. and referred to the margin as perhaps a later scholium. The same practice was general in regard to sacrifices among the ancient nations.

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In a figurative sense for purifying and preserving influences, it is spoken of in Matt. 5:13; Mark 9:50; Luke 14:34; Col. 4:6. In these references in the evangelists there is an allusion to a popular belief that salt can lose its virtue; Pliny seems to recognize this idea (xxxi, 39, 44) in speaking of *sal tabescens*. This belief might arise from the use of impure rock salt or mixed saline and earthy deposits from the Dead Sea flats, etc., from which the salt would dissolve out, leaving only a tasteless and useless residue.

In Judg. 9:45 is a reference to the custom of strewing salt over the ruins of a captured town, thus figuratively devoting it to desolation. In 2 Kings 2:20, the idea of purification is again seen in Elisha's "healing" of the spring. These two symbolic acts illustrate two contrasted associations connected with salt in the Eastern mind.

SAPPHIRE (Heb. סַפִּיר, *sap-peer'*; Gr. σάπφειρος, *sap'-fi-ros*). The sapphiros of the ancients was not our sapphire, the transparent blue corundum, but usually the opaque stone known to us as lapis lazuli, varying from ultramarine to dark violet blue. With this were doubtless included some other blue stones, especially the rich blue chalcedony now called sapphirine quartz, and perhaps occasionally cyanite and even possibly some true sapphires. Lapis lazuli is frequent in ancient Egyptian and Babylonian jewelry, and was evidently familiar and highly prized. Sapphirine quartz was much employed for Babylonian cylinder seals. Both of these stones are good material for engraving upon; while true sapphire is too hard for any ordinary tools. The objection raised by some that the remarkable passage in Exod. 24:10—the vision of God as seen by Moses and the elders of Israel—implies transparency, does not apply to "a paved work of a sapphire stone, and as it were the body of heaven in clearness." They are plainly an attempt to describe an intense depth and beauty of color resembling, but surpassing, that of the sky. The word "and," moreover, distinguishes the two descriptions of color and of transparency; and there is no more implication from this comparison that the sapphire was a transparent stone than there is regarding gold, in the similar case in the Revelation, where John describes the heavenly city as "of pure gold as it were transparent glass."

As far as we can judge, the modern sapphire was the hyacinth (or jacinth) of the ancients. Greek mythology tells of Hyacinthus, who was transformed into a flower bearing his name. This was not our hyacinth, but apparently the blue flag; or, some have thought, the larkspur. The name was then transferred to a clear blue gem; and hence we may so understand the biblical hyacinth or jacinth—certainly at least in Rev. 21:20. The stone now so called is entirely different, comprising the orange-red and red-brown varieties of zircon. See JACINTH.

SARDINE or **SARDIUS** (Heb. אֹדֶם, *o'-dem*; Gr. σάρδιος, *sar'-dee-os*). The name sard, derived from Sardis in Lydia, is applied to the deep red or brownish-red varieties of carnelian (i. e., Chalcedony, q. v.), which have always been favorite stones for engraving seals and like purposes, examples being abundant in collections of ancient gems. The *sar'-dee-os*, σάρδιος, of Rev. 21:20, doubtless means this stone; the λίθος σαρδίνος, of Rev. 4:3, is less certain. In the Old Testament, σαρδίον, and λίθος σαρδίου, are used variously, but always implying red gems. In Exod. 25:7, and 35:9, where the LXX uses this word for שֹׁהַם (A. V. onyx), it seems probable that sardonyx (q. v.) was included under שֹׁהַם on the one hand and σάρδιον on the other. In Exod. 28:17; 39:10, and Ezek. 28:13, it is used for אֹדֶם (*o'dem*), the R. V. giving "ruby" in the margin.

SARDONYX (Gr. σαρδόνυξ, *sar-don'-oox*), is the variety of onyx in which some of the layers are of red carnelian (sard). The name has long been used with little change; and the stone was a favorite among the ancients, as still, for the cameo effects produced by cutting designs in one layer with a background of another differently colored. In Rev. 21:20 this is doubtless the stone meant. In the Old Testament it is probable (as above suggested) that it is included in some of the references to both ονυξ (*on'-ooks*) and σάρδιος (*sar'-dee-os*). Josephus says that the shoulder-clasps of the ephod were sardonyxes, adding that these are "needless to describe, as being known to everyone" (Exod. 28:9). As these were engraved with the names of the tribes (six upon each), they were doubtless large red and white sardonyx plates, perhaps of two inches long, with the names cut in intaglio in the contrasted colors. This particular account of the engraving, with Josephus' statement, disposes of the idea that שֹׁהַם can mean beryl or emerald, which could rarely furnish pieces of such size, or be carved advantageously in such ways.

SILVER (Heb. כֶּסֶף, *keh'-sef*, *white* or *pale*; Gr. ἀργυρος, *ar'-goo-ros*), of course a frequent word, both literally and in the sense of *money*, like French *argent*, also occasionally for property, that which is purchased with money, as a slave (Exod. 21:21), and in figurative allusions. Silver evidently became known very early, although the rarity of its occurrence in the native state must have made the use of it much later than that of gold. But the beginnings of metallurgy are entirely prehistoric. The earliest occurrence of it is probably that in the necropolis near Abydos, lately investigated by Amelineau, where it is found alloyed with gold, in articles finely wrought, together with many objects of copper, bronze, and flint, dating back to fully 4000 B. C., on the borders of the later Stone Age. From the dawn of history it has been used for all kinds of choice and valuable purposes; yet little ancient silver work has survived for our inspection as compared with gold, because of the chemical change which silver undergoes by the prolonged action of air, water, or burial. It readily "tarnishes," as everyone knows, and becomes dark and dull on the surface. This is due to sulphureted hydrogen, which forms a thin coating of sulphide of silver over the metal, and with long exposure or burial this process goes on until the whole is gradually changed and becomes dark, dull, and fragile. Homer describes

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elegant articles of silver work, e. g., the *crater*, offered as a prize by Achilles at the funeral games of Patroclus (*Il.*, xxii, 704–745), which was "unrivaled on earth for beauty," wrought by Sidonians and brought by Phœnician merchants as a present to Thoas; and so a similar *crater*, given to Menelaus by a Sidonian king (*Od.*, iv, 615 sq.; xv, 115 sq.). From these and many other ancient references we learn of great use of silver for articles of value and elegance; but little has come down to us. Greek objects in silver are rare, and were so even in Roman times. Pliny and others give accounts of celebrated Greek silversmiths; but the few examples of their work then existing were of extreme value. Their favorite style was that of designs embossed on bands of silver, which were then soldered on the vase or patera itself. The work was so delicate and elaborate that it could not be molded for casts; and in his time, Pliny says, there were no artists capable of reproducing it. The designs were largely mythological or Homeric, and occasionally of domestic life. We have some fine specimens of Phœnician and Cypriote silver work of early date, such as those found among the Curium treasures in Cyprus (Metropolitan Museum of Art, New York—Cesnola collection), but all darkened and altered so as to possess none of their original beauty. The Phœnician work is widely distributed in the ancient world, and easily recognized by experts from its conventional and non-original character—Egyptian and Assyrian patterns and "motifs" being constantly and curiously mingled. The Phœnicians were great imitators, adapters, and traders, and possessed fine mechanical skill, but lacked originality. Their style of work was largely a combination of *repoussé* with chasing, the patterns being first hammered into relief from below, and then finished with a graver on the outer or upper side.

Among the many Old Testament references to silver a few distinctions only need be made; it is spoken of literally as:

(1) A precious metal for objects of beauty or value (see Joseph's Cup, Gen. 44:2): for royal or sacred vessels, especially in connection with the tabernacle or the temple, see Exod. 26:19–25; 1 Chron. 18:10; 28:14–17; 29:2, 5; 2 Chron. 24:14; Ezra 1:6, 11; 5:14; 8:26; Dan. 5:2; of bowls or "chargers" (*paterœ*, Num., ch. 7); often as the material of idols, either cast or plated (see Gold; also Exod. 20:23; Judg. 17:3; Psa. 115:4; 135:15; Isa. 2:20; 31:7; Hos. 13:2; Jer. 10:9), imported in plates or sheets for overlaying images.

(2) *Smelted* or *wrought* (Job 28:1; Psa. 12:6; Prov. 17:3; 25:4; Ezek. 22:18–22).

(3) *Money*, in payment of fines, tribute, gifts, etc., weighed out by shekels or talents (Gen. 23:15, 16; Lev. 27, passim; Deut. 22:19, 29; Judg. 17:2, 4, 10; 2 Sam. 18:11, 12; 1 Kings 20:39; 2 Kings 5:22, 23; 15:20; Jer. 32:9, 10; Amos 2:6; 8:6).

The word כֶּסֶף (*keh'-sef*) is simply rendered *money* in many passages, as, e. g., Gen. 42:25–35; 43:12–23; Exod. 21:21, 34, 35; 22:7; 30:16; Lev. 25:37; Num. 3:48–51; Jer. 32:9, 25, 44; and so generally, also with frequent allusions to its estimation by weight. Coins were not known among the Jews until late (comp. 1 Macc. 15:6); the earlier forms must have been more like our bullion, small bars or flat pieces, or perhaps the ring money depicted upon some of the Egyptian remains, as weighed in scales.

The New Testament references are simple and need little comment. By that time coins were familiar (Matt. 26:15; 27:3–9—"pieces of silver," ἀργύριον, a silver coin); the same rendering is given in Luke 15:8, both versions, to δραχμή, perhaps an allusion to the almost universal custom among Eastern women of wearing coins as ornaments on headdresses, bracelets, etc.—at times imitated among ourselves. In many cases ἀργύριον is simply rendered *money* (Matt. 28:12; Mark 14:11; Luke 9:3; 22:5; Acts 8:20; here R. V. *silver*, but in A. V. identified with χρήματα in vers. 18 and 20, also rendered *money*, as likewise in Acts 24:26); while it is translated *silver* in Acts 20:33; 1 Pet. 1:18. Conversely, ἄργυρος, *ar'-goo-ros*, the general name for the metal or treasure consisting of it (so Acts 17:29; James 5:3; Rev. 18:12) is used for silver coins in Matt. 10:9.

The sources of ancient silver are but little known. Diodorus speaks (i, 33) of mines on the island of Meroe, together with gold, copper, and iron. An important source was Spain (comp. 1 Macc. 8:3); Strabo and others speak of it as yielding large amounts, chiefly from Tartessus and Carthago Nova. Jeremiah's statement (10:9) may have a like reference, if Tartessus be Tarshish, as has been often supposed.

Figurative. Silver is used figuratively: of God's words (Psa. 12:16); the tongue of the just (Prov. 10:20); of good rulers (Isa. 1:22, 23); of saints purified by affliction (Psa. 66:10; Zech. 13:9); "reprobate silver," i. e., rejected as impure, are compared to wicked men (Jer. 6:30); as also the *dross* of silver (Isa. 1:22; Ezek. 22:18). Wisdom is declared to be more valuable than silver (Job 28:15; Prov. 3:14; 8:10, 19; 16:16).

SLIME. See Asphalt.

STEEL. See Iron.

SULPHUR. See Brimstone.

TIN (Heb. בְּדִיל, *bed-eel'*; Gr. κασσίτερος). This metal, though rare in its occurrence, was very early discovered and smelted, and played a most conspicuous part in the art and commerce of the ancient world. It is a remarkable fact that though its only ore, cassiterite or tinstone (the oxide), while very heavy, has no metallic aspect and occurs at but few and remote points, tin should have become known so early and its alloy with copper (bronze) become the great metal for all purposes of arts, arms, and ornaments during the entire extent of the Bronze Age of archæology. The source of the main supply is judged to have been Cornwall, where the Phœnicians procured it through many centuries (see under Brass [bronze]), but its use was widespread, even in far earlier times. Stone molds are found at many points in Europe, showing that bronze articles were cast as well as procured by commerce. Either reduced tin, therefore, or the ore itself must have been a very early article of trade throughout prehistoric Europe. There are tin mines in both Saxony and Bohemia, and a little in the Iberian peninsula,

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but otherwise we know of no Old World sources between Cornwall and Malacca. To these extreme points, therefore, of the Eurasian continent, we must look for the main supply. Mr. George Smith, in his remarkable little monograph, "The Cassiterides," presents a very full and clear account of the evidences of the important Phœnician tin traffic by sea with Cornwall, but the prehistoric use of bronze must probably go back to Indian sources, and to the earliest migrations from eastern and southern Asia, while Europe was yet in the Neolithic Age. Arrian found tin abundant in Arabia, but Smith has shown that at that period it came thither from Egypt and not from the East. After the time of Julius Cæsar, British tin was brought overland via Marseilles.

The Old Testament references are Num. 31:22; Ezek. 22:18, 20; 27:12. In Isa. 1:25, as already noted, the rendering should be *lead*, frequent in connection with silver ores, as tin is not; and this passage, together with Zech. 4:10 (see under LEAD), shows that the word בְּדִיל was used rather loosely. Ecclus. 47:18 gives it a rank above lead in value; "Thou didst gather gold as tin, and multiply silver as lead."

Classical references are frequent, so Homer, in the shield of Achilles (*Il.*, 18, 474), and elsewhere in the Iliad and Hesiod. Pliny seems to have designated lead and tin respectively as *plumbum nigrum* and *plumbum candidum;* while his *stannum* was apparently an alloy of the two metals (Beckmann), a sort of hard pewter. It seems probable that tin and lead were not very clearly discriminated by the ancients, as indicated in the passages above cited from Isaiah and Zechariah.

TOPAZ (Gr. τοπάζιον, *top-ad'-zee-on*, for Heb. פִּטְדָה, *pit-dah'*, a *gem;* Exod. 28:17; 39:10; Job 28:19, and Ezek. 28:13). This word has exactly changed meanings with chrysolite in ancient and modern usage (see CHRYSOLITE). The Gr. τοπάζιον was our chrysolite, apparently—the yellow-green gem called by jewelers peridot and by mineralogists olivine. Some of these are very rich olive greens, and have been even confounded with emeralds, though of a different shade; such are notably the reputed emeralds in the chapel of the Three Magi in the cathedral of Cologne. The history of these splendid peridots is not known, but they are thought to have been brought from the East at the time of the crusades. The "topaz" of Rev. 21:20 is probably a peridot, and the Old Testament references, though less certain, may be fairly taken as the same.

TURQUOISE. This stone is not named in the English versions, nor is it recognizable among the descriptions of Theophrastus, though plainly in Pliny, as *callais* and *callaina*. But as a peculiarly oriental gem from Khorassan and Turkestan and anciently from Arabia, and largely used in Egyptian jewelry from very early times, it must have been well known to the Hebrews; and there can hardly be any doubt that some of the obscure and disputed names of the Old Testament must refer to turquoise. Luther has made this suggestion in regard to the problematical word תַּרְשִׁישׁ (see BERYL), although the geographical aspect of this name, usually connected with Carthage, or with Tartessus in Spain, is unfavorable to its use for so Eastern a stone as turquoise—long and early employed in Persia, worked by the Egyptians in Arabia, and bearing in its very name (the Turkish gem) in all the languages of Europe the mark of its oriental source.—D. S. M.

MINES, MINING. Although the word "mine" does not occur in the A. V. of Scripture, it is evident from many allusions to it that mining was familiar to the Hebrews (see the remarkable description of ore mining in Job 28:1–11). Mining has been carried on from a very early date in the Sinaitic peninsula. The Monitu, who frequented this region from the dawn of history, discovered at an early period in the sides of the hills rich veins of metals and strata bearing precious stones. From these they learned to extract iron, oxides of copper, and manganese, and turquoises which they exported to the Delta. The fame of these riches excited the cupidity of the Pharaohs, who fitted out expeditions which established themselves by main force in the districts where the mines lay. In the Wady Magharah ("the Valley of the Cave") are still traces of the Egyptian colony of miners who settled there for the purpose of mining copper and left their hieroglyphic inscriptions upon the face of the rock. The ancient furnaces are still to be seen, and on the coast of the Red Sea are found the piers and wharves whence the miners shipped their metal in the harbor of Abu Zelimeh.

The copper mines of Phæno in Idumea, according to Jerome, were between Zoar and Petra, in which during the persecution of Diocletian the Christians were condemned to work. There are traces or records of gold-working in Egypt. Those in the Bisháree desert have been discovered within the last few years. Ruins of the miners' huts still remain at Surabit el-Khadim. Copper and iron were both native products of Palestine and were worked also in the island of Meroe, at the mouth of the Nile. The island of Cyprus is also mentioned as a source of copper.

Diodorus Siculus (iii, 11, etc.) gives a minute account of the method of mining and refining gold. Shafts were sunk into the rock, from which day and night relays of convicts extracted the auriferous quartz. This was then broken up with picks and chisels, and further reduced by iron pestles in stone mortars. It was then ground to powder, spread upon a broad inclined table, and washed with water and fine sponges until the gold was pure from earthy matter. Finally it was put with a little lead, tin, salt, and bran into earthen crucibles closed with clay and subjected for five days and five nights to the fire of a furnace.

MINGLED PEOPLE (Heb. עֵרֶב, *ay'-reb*, *mixture*). This phrase is applied to the non-Egyptian settlers in the land, e. g., Phœnicians, especially Greek, Ionian, and Carian troops who had been settled there since the days of Psammetichus, father of Necho (Jer. 25:20; Ezek. 30:5).

The "mingled people" in the midst of Babylon (Jer. 50:37) were probably the foreign soldiers or

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mercenary troops, who lived among the native population, as the Targum takes it.

MIN'IAMIN (Heb. מִינְיָמִין, *min-yaw-meen'*, *from* the *right* hand).

1. One of the Levites who had charge of the distribution to his brethren of the sacred offerings in the time of Hezekiah (2 Chron. 31:15), B. C. 719.

2. One of the priests who came from Babylon with Zerubbabel (Neh. 12:17), and perhaps one of the trumpeters at the dedication of the wall of Jerusalem (12:41), B. C. 536–445. The name is elsewhere given as *Miamin* (12:5), or *Mijamin* (10:7).

MINISTER. This term is used in the A. V. to describe various officials of a religious and civil character.

1. *Mesh-aw-rayth'* (Heb. מְשָׁרֵת), which is applied (1) to an attendant upon a person of high rank (Exod. 24:13; Josh. 1:1; 2 Kings 4:43); (2) to the *attachés* of a royal court (1 Kings 10:5; 2 Chron. 22:8; comp. Psa. 104:4), where, it may be observed, they are distinguished from the "servants" or officials of higher rank; (3) to the priests and Levites (Isa. 61:6; Ezek. 44:11; Joel 1:9, 13; Ezra 8:17; Neh. 10:36).

2. *Pel-akh'* (Heb. פֶּלַח, to *serve*, Ezra 7:24), a minister of religion.

In the New Testament we have three terms, each with its distinctive meaning:

3. *Li-toorg-os'* (Gr. λειτουργός, a *public servant*), answers most nearly to the Hebrew *mesh-aw-rayth'*, and is usually employed in the LXX as its equivalent. It betokens a subordinate public administrator (Rom. 13:6; 15:16; Heb. 8:2). In all these instances the original and special meaning of the word, as used by the Athenians of one who performs certain gratuitous public services, is preserved.

4. *Hoop-ay-ret'-ace* (Gr. ὑπηρέτης), differs from the two others in that it contains the idea of actual and personal attendance upon a superior. Thus it is used of the attendant in the synagogue, the *chazen* of the Talmudists (Luke 4:20), whose duty it was to open and close the building, to produce and replace the books employed in the service, and generally to wait on the officiating priest or teacher. The idea of *personal attendance* comes prominently forward in Luke 1:2; Acts 26:16. In all these cases the etymological sense of the words ὑπὸ ἐρέτης (literally a "*subrower*," one who rows under command of the steersman) comes out.

5. *Dee-ak'-on-os* (Gr. διάκονος) is usually employed in relation to the ministry of the Gospel: its application is twofold, in a general sense to indicate ministers of any order, whether superior or inferior, and in a special sense to indicate an order of inferior ministers (see DEACON). Our Lord himself is called a minister, with reference to the holy service he had to perform as the great High Priest of his people's profession (Heb. 8:2).

MIN'NI (Heb. מִנִּי, *min-nee'*, division), a kingdom named (Jer. 51:27) along with Ararat and Ashkenaz, "the Minyai of Nicholas of Damascus (Josephus, *Ant.*, i, 3, 8); the Mannai of the inscriptions on Lake Van, west of the land of Ararat" (Orelli, *Com.*).

MIN'NITH (Heb. מִנִּית, *min-neeth'*, *distribution*, *allotment*), a town east of Jordan. An Ammonitish town, to which the terrible carnage of Jephthah reached (Judg. 11:33), and celebrated for the excellence of its wheat which was exported to the markets of Tyre (Ezek. 27:17). It was probably located about four Roman miles E. of Heshbon, now thought to be Mineh, where there are traces of terraces and walls.

MINSTREL (Heb. מְנַגֵּן, *men-ag-gayn'*, one *striking* the harp; Gr. αὐλητής, *ow-lay-tace'*). This word occurs but twice in the A. V. (2 Kings 3:15; Matt. 9:23). In the former Elisha, in the presence of the confederate kings of Judah, exclaims, "But now bring me a minstrel," etc. It may be that through the music he expected "to collect his mind from the impressions of the outer world, and by subduing the self-life and life in the external world to become absorbed in the intuition of divine things" (Keil, *Com.*, in loc.). The word *minstrel* is used in Matt. 9:23, of the pipe-players, and the music is of the nature of a dirge or lament for the dead daughter of the ruler of the synagogue.

MINT. See VEGETABLE KINGDOM.

MIPH'KAD (Heb. מִפְקָד, *mif-kawd'*, *appointment*, *census*), the name of a gate of Jerusalem, opposite the residence of the Nethinim and the bazaars, between the Horse Gate and the angle of the old wall near the Sheep Gate (Neh. 3:31); probably identical with the Prison Gate (12:39). Barclay (*City of the Great King*, p. 156) identifies it with the High Gate of Benjamin (Jer. 20:2), and locates it at the west end of the bridge; but that gate was probably situated elsewhere. In Ezek. 43:21 *mif-kawd'* is rendered "the appointed place" of the house, referring to the place set apart for burning the sin offering.

MIRACLES (Lat. *miraculum*, from *mirari*, to wonder), wonderful events; and yet to be distinguished from events that only seem to be, or merely are, wonderful. The term miracle is etymologically inadequate, and indicates only one, and that not the most important, feature of the proper conception. In general terms miracles may be defined as supernatural manifestations of divine power in the external world, in themselves special revelations of the presence and power of God; and in connection with other special revelations to which they are subservient, as aiding in their attestation, establishment, and preservation.

1. Biblical Doctrine. The Scripture representations of miraculous events in the Old and New Testaments furnish the primary grounds for their consideration.

(1) **Biblical names of miracles.** Of deepest significance among these are the words which literally mean "powers" and "signs" (e. g., Mark 9:39; Acts 2:22; 19:11, comp. Exod. 9:16; 15:6; Luke 23:8; John 2:11, comp. Num. 14:22; Deut. 11:3). Miracles are also called "wonders" (e. g., Exod. 15:11; Dan. 12:6). It is to be noted, however, that in the New Testament they are never referred to simply under that name, some

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other term, as "signs" or "powers," being used in connection to bring out the deeper meaning (e. g., John 4:48; Acts 4:30; 2 Cor. 12:12). As "wonders," miracles are out of the ordinary course of events. They produce astonishment as being outside the ordinary operations of cause and effect. Thus far the aspect is chiefly negative. But miracles are also "powers" (often translated "mighty works," "wonderful works," "miracles"). As such they are manifestations of the power of God. Whoever is the agent in their accomplishment the power is of God. They are wrought by "the spirit of God." In them is seen "the finger of God" (Luke 4:18; 11:20; Acts 3:12). As "signs" miracles point to something beyond themselves. They indicate the near presence of God. They reveal the connection of the one who works them with the spiritual world, and are thus seals attending his authority as a messenger from God (John 2:18, 23; 3:2; Matt. 12:38; Acts 14:3; 2 Cor. 12:12).

Another name of beautiful significance is that which St. John applies to the miracles of our Lord. He frequently uses simply the term "works," not indeed exclusively with reference to the miracles of Christ, and yet often with particular reference to them; as if miraculous works were only the natural and appropriate works of one who was himself miraculous (John 5:36; 7:21; 10:25, 32, 38; 14:11, 12; 15:24). (For full discussion of this part of the subject see Trench, *Notes on the Miracles*, Preliminary Essay.)

(2) **Supernatural character of miracles.** The Bible recognizes a divinely established order in nature, but also a special series of facts brought about by the direct intervention of God; and such facts are miracles (Gen. 8:22; James 5:7; 1 Kings 17:1; comp. Deut. 11:13–17). The Bible does not, however, represent nature, or natural law, as something independent or separate from God. The universe is not a vast mechanism which God has created and left to itself. The power which continually works therein is his power. What we call natural law, according to the biblical conception, is only the order of God's ordinary working in the natural world (Psa. 19:1–3; 104; John 5:17; Heb. 1:3). A miracle, therefore, is a putting forth of the same power in the natural world in an extraordinary or supernatural manner. Thus we see why and in what sense miracles are "wonders." They are such not because the usual exhibitions of God's power in the natural world are in themselves less wonderful, but because of their unusual and supernatural character. In the biblical view the whole world is wonderful (Job, ch. 26, et al). To him who has eyes to see, nature everywhere is full of marvels. And therefore it is sometimes said that in the sense of being wonderful the whole system of things is miraculous, and accordingly we have no right to distinguish any fact or event as being in any special sense a miracle. And thus, to say everything is miraculous often becomes only another way of saying "nothing is miraculous." But a miracle is not only wonderful, but so in the sense of being "a new thing" (Num. 16:30), and therefore peculiarly fitted to awaken the feeling of wonder. And further, miracles are "powers" not in the sense of being greater, but different, manifestations of divine power than are usually exhibited. They are special acts of power, and therefore have special impressiveness. To produce a harvest implies power as great as to feed a multitude with a few loaves and fishes. But the manifestation is different. In the one case the power is often overlooked, in the other it is recognized (comp. Rom. 1:20; Acts 14:17; Luke 9:43; John 6:14). Likewise miracles are "signs" in the sense of being supernatural indications of the near presence and power of God. They declare the supremacy and perfect freedom of God even in the natural world. They are also "signs" of special grace from God because of their essential connection with that special revelation which centers in Jesus Christ, whose mission it is to release and restore the world from the disorder and dominion of sin.

It is not in place, nor is it practicable, to discuss here philosophically the relation between the natural and supernatural and the meanings to be attached to these terms. But it should be said that to speak of miracles as contrary to nature is not to speak in harmony with the Scriptures. Nitzsch properly says "miracles belong to the higher order of things, which is a higher nature also." We may say that they lie beyond or outside the ordinary method of God's working in the natural world to which our observation is confined; but still we must think of them as having their appropriate place in the one great plan and purpose of him whose will is law, and who fills the universe with his presence.

(3) **Purpose.** The end for which miracles are wrought has already in some measure been indicated. But further statement and illustration are requisite.

The miracles of the Bible serve the great end of God's gracious revelation. They are revelations in themselves, but are inwrought with the history of special revelation. Accordingly we find them confined to the great epochs or critical periods of that history.

The Theophanies of ante-Mosaic times were not strictly miracles; i. e., they are to be distinguished from miraculous works wrought by the instrumentality of man. They were divine manifestations, but not authentications of God's messengers. Moses appears in the Old Testament as the first great miracle worker. And the reason for this is evident when we remember his unique position in the religious history of mankind, the greatness of his work, and the obstacles he encountered (Exod. 10:1, 2; 14:21–31; 20:1–19, et al.). One common purpose unites and explains all the miracles in connection with the deliverance of the chosen people from the land of bondage and their secure settlement in the land of promise; and that is the founding of a monotheistic religion, the worship of the true God in the midst of an idolatrous world. The next great displays of miraculous power were centuries later, and gathered about the persons of Elijah and Elisha when the cause of true religion was threatened with destruction. And again after a long interval came another, and, in some senses, remarkable, renewal

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of miracles with new messages from God to revive the sinking faith of the chosen nation during the captivity.

The coming of Christ marked the greatest of all epochs in religious history. The revelation he brought, which centered in himself, was that for which all preceding revelations were preparatory. Coming to offer such new matters for faith, and to ask from men such complete submission to his authority and such complete trust in his power and grace, it was necessary that he should exhibit the signs of his character and mission. All that was miraculous in his history and activity was subservient to the great purpose of his coming. And these signs of his heavenly nature were all the more essential because of the state of humiliation into which he had entered. The New Testament Scriptures, therefore, especially abound in miracles. Chief among them is the resurrection of our Lord. Space does not admit here of comparison between the miracles of Christ and the miracle workers of the Old Testament. But it should be noted that as a whole his were upon a grander scale, and, with a single exception, never works of judgment and destruction. The withering of the barren fig tree was the destruction of an insensate object, and the underlying purpose of even that act was merciful. The power to work miracles was given to the apostles, and was exercised by them for the purpose of carrying forward the work of establishing Christianity, committed to them by the ascended Lord (Rom. 15:18, 19; 2 Cor. 12:12).

Thus throughout the Bible record we find the same end in view. Miracles are to arrest the attention of men, and aid in winning their acceptance of revealed truth. And so far as the sacred record shows us they were wrought only when most needed—in the great crises of revealed religion.

(4) Bible criteria of miracles. The Scriptures are careful to note the distinction between true miracles and those that are false; also to furnish the tests by which judgment is to be formed At many times in the past men have appeared who have professed to work miracles and have exhibited marvelous powers. Such was the case in the contest between Moses and the Egyptian magicians (Exod., chaps. 7, 8), Elymas and Simon Magus in the days of the apostles (Acts 13:6–12; 8:9–24), and, not to specify others of later date, Christ and the apostle Paul both left their predictions that deceivers of this kind would arise "with all power and signs and lying wonders" (2 Thess., ch. 2; comp. Matt. 24:24); then "lying wonders" in many cases were, no doubt, mere tricks of expert jugglers. And yet in some instances it would accord with the view of the Scriptures to regard them as wrought by the aid of malign spiritual powers, Satan and his angels. Thus Trench regards the works wrought by the Egyptian magicians and others referred to in Acts 13:8; Matt. 24:24; 2 Thess. 2:9; Rev. 13:13; at all events it is a matter of large importance to distinguish between such acts of deception and actual miracles—i. e., works wrought by the power of God in connection with the history of revelation.

The tests presented by the Scriptures are mainly two, viz., the character of the agent and the end for which the supernatural event is wrought. False prophets can work no true miracles, and the wonders they may work are to be tried also by the teaching they seek to establish (Deut. 13:1–3; Matt. 24:24; 2 Thess. 2:9). This is not, as may seem, if viewed superficially, reasoning in a circle. It simply takes cognizance of the fact that man is a moral being and has in him some measure of power at least intuitively to recognize truth. True miracles appeal not merely to the senses, but also to the heart and conscience. And besides this, there are some events—the resurrection of Christ, for example—which so far transcend the effects of all created power as to leave no proper occasion for doubt.

(5) Importance of miracles. The Scriptures would guard us at this point against two extremes. We are not to attach to miracles an exaggerated value or importance. They are not the highest evidence of truth. That is found rather in the truth itself. Miracles are not demonstrations of truth, certainly not in the sense of compelling those who behold them to accept the truth in connection with which they stand. Many who witnessed the divine works of our Lord refused to believe in him. And he declared faith that was founded upon his words to be of higher value than that which was based upon his miracles (John 4:48; 14:11; 20:29). On the other hand we are not at liberty to underrate their importance. Christ did not work miracles needlessly. He appealed to them as among the evidences of his authority (Matt. 11:4, 5, 20–24; 12:28, 39, 40; John 5:36; 20:25, 37, 38; 14:11; 15:24). And many were led to faith by the aid of these means (e. g., John 11:45). Miracles are acts of condescension and special grace to unbelieving men. And though their ultimate effect depends upon the inner bent of those who behold them, still they are in this respect like the truth itself with which they stand connected. They are not only tests of character, but also divine means for awakening attention and reverent reflection and then leading those who are receptive to the recognition and acceptance of the truth (John 3:19, 21; 18:37, et al.).

The question quite often raised in these days—whether, on the whole, miracles are helps or hindrances to faith—here finds its answer. Much depends upon the person whose faith it is proposed to establish, and much, also, upon the kind of faith it is sought to establish. With the true faith of the Gospel miracles are bound up as an indispensable element, and are in thorough harmony with those supernatural measures and operations in man's spiritual life upon which the Gospel concentrates chief attention.

II. Theological Considerations. Under this head space permits only a few suggestions and references.

(1) The possibility of miracles is not a matter for question for one who believes in a personal God. The denial of such possibility is at bottom pantheistic or atheistic (e. g., Spinoza, Renan).

(2) The credibility of miracles has been subjected to frequent assaults from various standpoints, for compact history and refutation of which we refer to Trench in work above cited.

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To appreciate rightly the truth in this matter we must not view miracles as isolated facts, but in their actual relationships. The Scriptural conception of God and of man, and of the purpose and work of God in redeeming and saving man, furnish the explanation which outweighs all theoretical objections. And, practically, whoever realizes in himself the proper effect of the Gospel, the renewing power of the Holy Ghost, has an inner witness to the power of God, and the reality of the divine revelation, which can leave no room for doubt as to those external acts of God with which the history of that revelation is interwoven. (Comp. Num. 16:30; 2 Cor. 5:17; Col. 3:10).

(3) The question of the continuance of miracles beyond the apostolic age of the Church must be one of history. As conservative a theologian as Dr. Hodge declares that "there is nothing in the New Testament inconsistent with the occurrence of miracles in the postapostolic age of the Church." At the same time, however, he discredits the miracles claimed by the Roman Catholic Church to have been wrought by her saints, as well as the distinctive claim of that Church to power in that direction. Trench regards it as a strong presumption against the continuance of this power in the Christian Church that in the earlier history of God's dealings with his people miracles were only at great and critical periods.

The necessity no longer exists. And further, the professed miracles of later times will not bear the tests of genuineness. (For valuable discussion of this point and comparison of biblical with extra-biblical miracles we refer to Trench.) The passage in Mark 16:17, 18, which has been interpreted by some (e. g., Grotius, Lavater, Hess) in a wide sense and extending to all times has been taken in a restricted sense by others (e. g., Augustine and Protestant theologians generally).

The promise of miraculous power, it is held, was completely fulfilled in the early period of the Church when such power was needed for the establishment of Christianity.

It is proper to say that the portion of St. Mark's gospel in which this passage occurs (16:9–20) is regarded by some eminent Christian scholars (notably Meyer) as a later addition from some unknown source. The R. V. contains in the margin the note: "The two oldest Greek manuscripts and some other authorities omit from verse 9 to the end. Some other authorities have a different ending to the gospel."

It is proper also to remember that the craving for miracles manifest in some directions at the present day may spring not from faith, but the lack of it, and the failure to recognize the great spiritual works which God is constantly accomplishing (Matt. 16:1–4).

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MIRAGE, an optical illusion common in the East, and directly referred to by Isaiah (Heb. שָׁרָב, *shaw-rawb'*, "parched ground," 35:7; "heat," 49:10).

MIR'IAM (Heb. מִרְיָם, *meer-yawm'*, *rebellion*)

1. The daughter of Amram and Jochebed, and sister of Moses and Aaron. She is probably (Josephus, *Ant.*, ii, 9, 4) the sister who was stationed near the river Nile to watch over her infant brother. **(1) At Red Sea.** The first mention of Miriam by name is when, after the passage of the Red Sea, she led the chorus of women who replied to the male chorus with timbrels and dancing. She is here called the "sister of Aaron," probably to point out the position she was to occupy in the congregation, as ranking, not with Moses, but with Aaron, and, like him, subordinate to Moses. She is the first personage of that household to whom prophetic gifts are ascribed. "Miriam the prophetess" is her acknowledged title (Exod. 15:20, 21), B. C. 1210. **(2) Rebels against Moses.** The exalted position of Moses aroused a feeling of envy in the minds of his brother and sister, and they at length disputed the preeminence of his special calling. Miriam instigated the open rebellion, and was followed by Aaron. An occasion was found for their manifestation of discontent in the Cushite wife whom Moses had taken. "Hath Jehovah spoken only by Moses? hath he not spoken also by us?" Summoned to the tabernacle by Jehovah, a stern rebuke was administered to them, and Miriam, the instigator of the rebellion, was smitten with leprosy. When Aaron saw his sister thus smitten, he said to Moses, "Alas, my lord, . . . lay not the sin upon us." And Moses prayed unto Jehovah, "Heal her now, O God, I beseech thee." God heard his prayer, though not without inflicting deep humiliation upon Miriam. She was shut outside of the camp, excluded from the congregation for seven days, after which restoration and purification from her leprosy was promised. During her seclusion the people did not journey any farther (Num. 12:1–15), B. C. 1209. This stroke, and its removal, which took place at Hazeroth, form the last public event of Miriam's life. She died toward the close of the wanderings at Kadesh, and was buried there (Num. 20:1), B. C. about 1172. Her tomb was shown near Petra in the days of Jerome. According to Josephus she was married to the famous Hur, and, through him, was grandmother of the architect Bezaleel. In the Koran (ch. iii) she is confounded with the Virgin Mary; and hence the holy family is called the family of Amram, or Imram.

NOTE.—The punishment of Miriam was severe, and yet just. "In her haughty exaggeration of the worth of her own prophetic gift she had placed herself on a par with Moses, the divinely appointed head of the whole nation, and exalted herself above the congregation of the Lord. For this she was afflicted with a disease which shut her out of the number of the members of the people of God. She could only be received back again after she had been healed, and by a formal purification" (K. and D., *Com.*, on Num. 12).

2. Probably the first named of the sons of Mered, of the family of Caleb, by Bithiah, the daughter of Pharaoh (1 Chron. 4:17). See MERED.

MIR'MA (Heb. מִרְמָה, *meer-maw'*, *deceit*), the last of the seven sons of Shaharaim by Hodesh; born in the land of Moab (1 Chron. 8:10), B. C. after 1210.

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MIRROR. Two Hebrew words, *mar-aw'* (מַרְאָה, Exod. 38:8), and *reh-ee'* (רְאִי, Job 37:18) are rendered in the A. V. "looking-glass," but from the context they evidently denote a mirror of polished metal. The Hebrew women on coming out of Egypt probably brought with them mirrors like those which were used by the Egyptians, and were made of a mixed metal, chiefly copper, wrought with such admirable skill, says Sir G. Wilkinson (*Anc. Egypt.* iii, 384), that they were "susceptible of a luster, which has even been partially revived at the present day, in some of those discovered at Thebes, though buried in the earth for many centuries. The mirror itself was nearly round, inserted into a handle of wood, stone, or metal, whose form varied according to the taste of the owner. Some presented the figure of a female, a flower, a column, or a rod ornamented with the head of Athor, a bird, or a fancy device; and sometimes the face of a Typhonian monster was introduced to support the mirror, serving as a contrast to the features whose beauty was displayed within it." The metal of which the mirrors were composed, being liable to rust and tarnish, required to be constantly kept bright (Wisd. 7:26; Ecclus. 12:11). This was done by means of pounded pumice-stone, rubbed on with a sponge, which was generally suspended from the mirror. The obscure image produced by a tarnished or imperfect mirror appears to be alluded to in 1 Cor. 13:12 (Smith, *Bib. Dict.*). See GLASS.

MISCHIEF, the rendering of several Hebrew words and one Greek word.

1. *Aw-sone'* (Heb. אָסוֹן), meaning *hurt*, harm (Gen. 42:4, 38; Exod. 21:22, 23; 32:12, 22).

2. *Aw'-ven* (Heb. אָוֶן, perhaps *panting*), to exert oneself in vain, and applied to idolatry, injustice, wickedness, etc. (Psa. 55:10; 62:3; Ezek. 11:2).

3. *Aw-mawl'* (Heb. עָמָל, *toil*, i. e., *wearing effort*), *worry* of body or mind, or wrongdoing as resulting in trouble (Psa. 7:14, 16; 94:20; Prov. 24:2; Isa. 59:4).

4. *Rah* (Heb. רַע, *bad, evil*), adversity, affliction, sorrow, etc. (Exod. 32:12, 22; 1 Sam. 23:9, etc.).

5. *Hrad-ee-oorg-ee'-a* (Gr. ῥᾳδιουργία, *ease in doing*), unscrupulousness, cunning (Acts 13:10, R. V. "villainy").

MISERABLE. See GLOSSARY.

MIS'GAB (Heb. מִשְׂגָּב, *mis-gawb', height*), "the *high* fort, either simply appellative (Jer. 48:1) or, better, a surname of Kir Moab, the proud capital of Moab" (Isa. 15:1) (see Orelli, *Com.*, on Jer.). Others think it may be the Mizpeh of Moab (1 Sam. 23:3), or a general name for the highlands of Moab (Isa. 25:12, A. V. "high fort").

MISH'AEL (Heb. מִישָׁאֵל, *mee-shaw-ale', who is like God?*)

1. The first-named son of Uzziel (son of Kohath), the uncle of Aaron (Exod. 6:22). When Nadab and Abihu died Mishael and his brother Elzaphan, at the command of Moses, removed their bodies from the sanctuary (Lev. 10:4, 5), B. C. 1209.

2. One of those who supported Ezra, on the left, when he read the law to the people after the captivity (Neh. 8:4), B. C. about 445.

3. One of the three Jewish youths trained with Daniel at the Babylonish court, and promoted to the rank of Magi (Dan. 1:6, 11, 19). His court name was Meshach (v. 7). They assisted Daniel in solving the dream of Nebuchadnezzar (2:17), and were "set over the affairs of the province of Babylon" (3:13). They were afterward cast into the fiery furnace for not worshiping the image set up by the king, but, being miraculously preserved, were promoted by royal decree (3:13–30), B. C. about 586.

MI'SHAL (Heb. מִשְׁאָל, *mish-awl'*), a city of Asher (Josh. 19:26, A.V. "Misheal"), and assigned to the Gershom family of the Levites (21:30), called MASHAL (1 Chron. 6:74).

MI'SHAM (Heb. מִשְׁעָם, *mish-awm', inspection*), a son of Elpaal, a Benjamite, and one of the builders of Ono, Lod, and their suburbs (1 Chron. 8:12), B. C. after 1170.

MI'SHEAL (Josh. 19:26). See MISHAL.

MISH'MA (Heb. מִשְׁמָע, *mish-maw', hearing*).

1. The fifth son of Ishmael, and head of an Arabian tribe (Gen. 25:14; 1 Chron. 1:30), B. C. about 1800.

2. The son of Mibsam, of the tribe of Simeon, and father of Hamuel (1 Chron. 4:25, 26), B. C. perhaps about 1300.

MISHMAN'NAH (Heb. מִשְׁמַנָּה, *mish-man-naw', fatness*), one of the twelve Gadite warriors who joined David in the wilderness of Adullam (1 Chron. 12:10), B. C. before 1000.

MISH'RAITES (Heb. הַמִּשְׁרְעִי, *ham-mish-raw-ee'*, only in 1 Chron. 2:53), the fourth of the four families of Kirjath-jearim. It is usual to assume that Kirjath-jearim, whose father was Shobal (v. 52), was the city of that name, and that the four families were its colonies. This is quite probable, but not certain. Sometimes the name of a person is the same with that of a place. Thus Ephrath in Gen. 35:16, 19, is the name of a place, while here in 1 Chron. 2:19 it is the name of Caleb's second wife. In 1 Chron. 2:42, 43 the familiar name Hebron is used as the name of a person, as also Haran in v. 46. With us in a host of cases a place takes the name of a person, as Washington, etc., etc. Sometimes the relation is less direct, as in Virginia and Florence. More rarely it is reversed, as in the name of Boston Corbett, the slayer of Booth. We have known America used as a Christian name.

"There is a Jewish tradition, embodied in the Targum of Rabbi Joseph, that the families of Kirjath-jearim were the sons of Moses whom Zipporah bare him, and that from them were descended the disciples of the prophets of Zorah and Eshtaol" (Smith, s. v. "Puhites"). But it is probable that the Mishraites, etc., were either colonies, or, as we incline to think, leading families of Kirjath-jearim, and that Shobal was called its "father," as having founded or greatly improved it. This is the more probable since the statement is made of Shobal, as an entirely independent fact, that he "had sons" (1 Chron. 2:52),

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and the name of Kirjath-jearim is not among them.—W. H.

MIS'PERETH (Heb. מִסְפֶּרֶת, *mis-peh-reth'*), one of those who returned with Zerubbabel from Babylon (Neh. 7:7), B. C. about 445. He is called Mizpar in Ezra 2:2.

MIS'REPHOTH-MA'IM (Heb. מַשְׂרְפוֹת מַיִם, *mis-ref-ohth' mah'-yim, burning of waters*), understood by the Greek translators "as a proper name, though the rabbins and some Christian commentators render it in different ways, such as *salt pits, smelting huts*, or *glass huts*" (K. and D., *Com.*). It is mentioned (Josh. 11:8) as a place between Zidon and the valley of Mizpeh, whither Joshua pursued the allied Canaanites after the defeat of Jabin (comp. 13:6), probably a collection of springs, called *Ain Mesherfi*, near the northern border of Canaan, opposite Mount Lebanon.

MIST (Heb. אֵד, *ade*, Gen. 2:6), a rising vapor, fog, or cloud, which again distills upon the ground (Job 36:27).

MITE, a very small coin. See METROLOGY, IV.

MITH'CAH (Heb. מִתְקָה, *mith-kaw', sweetness*), the twenty-ninth station of the Israelites in the desert, mentioned between Tarah and Hashmonah (Num. 33:28, 29), perhaps at the intersection of Wady el-Ghamr and Wady el-Jerafeh (McC. and S., *Cyc.*, s. v.).

MITH'NITE (Heb. מִתְנִי, *mith-nee'*), the designation of Joshaphat, one of David's guard in the catalogue of 1 Chron. 11:43.

MITH'REDATH (Heb. מִתְרְדָת, *mith-red-awth', given by Mithras*).

1. The treasurer of Cyrus, king of Persia, to whom the king gave the vessels of the temple, to be by him transferred to the hands of Sheshbazzar, the prince of Judah (Ezra 1:8), B. C. 536.

2. A Persian officer, stationed in Samaria, who joined in writing a letter to Artaxerxes in opposition to the Jews (Ezra 4:7), B. C. 522.

MITER, the rendering of two Hebrew words:

1. *Mits-neh'-feth* (מִצְנֶפֶת, *tiara*, Exod. 28:4, 37, 39; 29:6, etc.), the turban or headdress of the high priest.

2. *Tsaw-neef'* (צָנִיף, *headdress*, Zech. 3:5 only), elsewhere rendered "diadem" (Job 29:14), "hood" (Isa. 3:23). See PRIEST, DRESS OF.

MITYLE'NE (Gr. Μιτυλήνη, *mit-oo-lay'-nay*), the chief city on the island of Lesbos, in the Ægean Sea, between Chios and Assos, famous for riches and literary character, and had the privileges of a free city. Sappho, Alcæus, Pittacus, and Theophrastus were natives of Mitylene. Paul touched there overnight (Acts 20:14, 15). The name was given to the entire island. It is now called Metelin, and is under Turkish rule. See PAUL.

MIXED MARRIAGES, i. e., between Jews and Gentiles, were strictly prohibited by the Mosaic law. See MARRIAGE, 2 (1).

MIXED MULTITUDE (Heb. עֵרֶב, *ay'-reb, mixture*). With the Israelites who journeyed from Rameses to Succoth, the first stage of the Exodus from Egypt, there went up (Exod. 12:38) "a mixed multitude," who have not hitherto been identified. During their residence in Egypt marriages were naturally contracted between the Israelites and the natives. This hybrid race is evidently alluded to by Rashi and Aben Ezra, and is most probably that to which reference is made in Exodus. That the "mixed multitude" is a general term, including all those who were not of pure Israelite blood, is evident; more than this cannot be positively asserted. In Exodus and Numbers it probably denoted the miscellaneous hangers-on of the Hebrew camp, whether they were the issue of spurious marriages with Egyptians, or were themselves Egyptians or belonging to other nations. The same happened on the return from Babylon, and in Neh. 13:3 (comp. 10:28) a slight clew is given by which the meaning of the "mixed multitude" may be more definitely ascertained. According to Deut. 29:10 they seem to have occupied a very low position among the Israelites, and to have furnished them with hewers of wood and drawers of water. See MINGLED PEOPLE.

MIZ'PAH (Heb. מִצְפָּה, *mits-paw', watch tower*), or **MIZ'PEH** (מִצְפֶּה, *mits-peh'*, feminine of above), the name of several places.

1. The heap of stones raised by Jacob as a witness of the covenant made by him and Laban (Gen. 31:49). Laban called it, in the language of Aram, Jegarsahadutha, and Jacob called it Galeed, in the language of Canaan. Both names have the same meaning, "the cairn of testimony." Jacob and Laban made a covenant not to pass beyond Mizpah to the hurt of the other. The place was in Gilead, east of Jordan, and in later times was known from afar by its mizpah, or "watch tower," whose garrison kept watch upon the Aramæan tribes of the Hauran.

2. Another place east of Jordan, called Mizpah of Gilead (A. V. "Mizpeh"), where JEPHTHAH (q. v.) lived (Judg. 11:34), and where the Israelites assembled under him against the Ammonites (10:17; 11:11). It is probably the same with the Ramath-Mizpeh of Gad (Josh. 13:26).

3. "The land of Mizpeh" (Josh. 11:3) was a district in Gilead inhabited by Hivites, "the country below *Hasbeya*, between *Nahr Hashbany* on the east, and *Merj Ayûn* on the west, with the village of *Mutelleh* or *Mtelleh*, at present inhabited by Druses, which stands upon a hill more than two hundred feet high, and from which there is a splendid prospect over the Huleh basin. It is from this that it has derived its name (see Robinson, *Bib. Res.*, p. 272).

4. A city of Benjamin, named in the list of the allotment between Beeroth and Chephirah, and in apparent proximity to Ramah and Gibeon (Josh. 18:26, A. V. "Mizpeh"). Its connection with the two last-named towns is also implied in the later history (1 Kings 15:22; 2 Chron. 16:6; Neh. 3:7). It was one of the places fortified by Asa against the incursions of the kings of northern Israel (1 Kings 15:22; 2 Chron. 16:6; Jer. 41:9); and after the destruction of Jerusalem it became the residence of the superintendent appointed by the king of Babylon (Jer. 40:7, etc.), and was inhabited after the captivity (Neh. 3:7, 15, 19). Dr.

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Robinson (*Researches*, ii, p. 189, sq.) supposes it to be the present *Neby Samvil* (i. e., prophet Samuel), an hour and a quarter E. of Kureyet Enab (Kirjath-jearim), two hours N. of Jerusalem.

5. A city of Judah (Josh. 15:38), in the district of the Shefelah, or maritime lowland. Van de Velde suggests its identity with the present *Tell es-Sâfiyeh*—the Blanchegarde of the Crusaders.

6. A town of Moab to which David removed his parents when threatened by Saul (1 Sam. 22:3). It probably was a mountain fastness on the high land which bounded the Arboth-Moab, east of the Dead Sea, and which could be easily reached from Bethlehem by crossing the Jordan near its entrance into the Dead Sea.

Mizpeh.

MIZ'PAR (Heb. מִסְפָּר, *mis-pawr'*, *number*, Ezra 2:2). See MISPERETH.

MIZ'PEH. See MIZPAH.

MIZ'RAIM (Heb. מִצְרַיִם, *mits-rah'-yim*). In Gen. 10:6, 13, 14 and 1 Chron. 1:8, 11, 12, Mizraim is the second son of Ham and the father of "Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim (out of whom came Philistim), and Caphtorim." But elsewhere מִצְרַיִם is the standing name of Egypt, in which sense it occurs nearly eighty-seven times, the only exception being that in 1 Sam. 30:13 "a young man of Egypt" is, in Hebrew, "a young man an Egyptian" (נַעַר מִצְרִי). As "Midian" is used for the Midianites, so is Egypt (מִצְרַיִם) everywhere used for the Egyptians, except that הַמִּצְרִים is used in Gen. 12:12, 14 and twice in 43:32, while a third time in the same verse מִצְרַיִם is used; also we have הַמִּצְרִים in Deut. 26:6, Josh. 24:7, and in Ezra 9:1 הַמִּצְרִי, "the Egyptian," in analogy with the surrounding names.

It is very generally believed that Mizraim (מִצְרַיִם) is a dual form, properly and originally signifying the two Egypts, upper and lower. In Isa. 11:11 the origin is left out of view, the name no doubt being mostly used for that part of Egypt which was nearest and most familiar, and Mizraim is lower Egypt in distinction from Pathros (פַּתְרוֹס), which is upper Egypt. The same may be the case in Jer. 44:1, 15; Ezek. 29:14; 30:14; but in Jeremiah Egypt may possibly be the whole of which Pathros is a part, and in Ezekiel the use of the two names may be a poetic variation. So Robinson's Gesenius. Some, with Gesenius's 12th German edition, think the ending of Mizraim local instead of dual. The singular מָצוֹר, *maw-tsore'*, is found only in 2 Kings 19:24; Isa. 19:6; 37:25; Mic. 7:6 A. V. "besieged," "defense."

The names of Mizraim and the descendants of Mizraim in Gen. 10:13, 14 and 1 Chron. 1:11, 12 appear to be all names of nations rather than of individuals, and they include far more than Egypt. "Mizraim, therefore, like Cush, and perhaps Ham, geographically represents a center whence colonies went forth in the remotest period of postdiluvian history." "We regard the distribution of the Mizraites as showing that their colonies were but a part of the great migration that gave the Cushites the command of the Indian Ocean, and which explains the affinity the Egyptian monuments show us between the pre-Hellenic Cretans and Carians (the latter no doubt the Seleges of the Greek writers) and the Philistines" (Smith, "Mizraim").—W. H.

MIZ'ZAH (Heb. מִזָּה, *miz-zaw'*, *fear*), the fourth and last of the sons of Reuel, the son of Esau by Bathshemath (Gen. 36:13; 1 Chron. 1:37), and a petty Edomite chieftain (Gen. 36:17).

MNA'SON (Gr. Μνάσων, *mnah'-sohn*, perhaps *reminding*), a Christian with whom Paul lodged the last time he was in Jerusalem (Acts 21:16), A. D. 60. He was a native of Cyprus, and may have been acquainted with Barnabas, who was a Cyprian (4:36).

MO'AB (Heb. מוֹאָב, *mo-awb'*, *from father*), the name of the son whom Lot's eldest daughter bore to him after the destruction of Sodom, and founder of the Moabites (Gen. 19:30–37), B. C. about 2200.

MO'ABITE, MO'ABITES (Heb. מוֹאָבִי, *mo-aw-bee'*; מוֹאָבִים, *mo-aw-beem'*), descendants of the elder of Lot's two surviving daughters, as Ammon of the younger. The starting point of both was in the vicinity of Zoar. Thence the roving Ammonites went to the northeast (see AMMONITES), while the more peaceful Moabites remained near their ancestral home, displacing the Emim (Deut. 2:10, 11; comp. Gen. 14:5).

1. Territory. According to Smith (s. v. "Moab"), the territory of Moab at its greatest extent included three parts: (1) The "field of Moab" (שְׂדֵי־מוֹאָב, Ruth 1:1, 2), a tract inclosed by natural fortifications; on the north by the chasm of the Arnon, on the west by the cliffs which rise almost perpendicularly from the shore of the Dead Sea, on the south and east by a semicircle of hills

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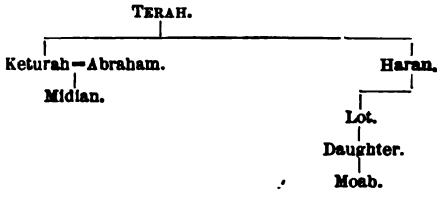
which opens only for the Arnon and another Dead Sea torrent. (2) The "land of Moab" (אֶרֶץ מוֹאָב), the more open country from the Arnon north to the hills of Gilead. (3) The so-called "plains of Moab" (עַרְבוֹת מוֹאָב, Num. 22:1), "the sunk" district in the tropical depths of the Jordan valley. Before the arrival of Israel, Sihon, king of the Amorites, had taken from "the former king of Moab," very possibly Zippor, the father of Balak (Num. 22:2), all the land "even unto Arnon" (Num. 21:26). Thus Moab was *penned up* in the closely fenced "field of Moab" above mentioned.

Coming up from Egypt the Israelites approached Moab through the desert "facing Moab," outside the bordering circle of hills on the southeast. They were forbidden to molest the Moabites in the enjoyment of the land which they had taken from the Emim (Deut. 2:9–11). They therefore applied for permission to pass through the territory of Moab, and being refused, they went round its borders.

2. Moab and Israel. (1) Refuses passage. From Deut. 2:29 it would appear at first sight that both Moab and Edom granted the request of Israel to be allowed to pass through their territory, while Num. 20:18–21 and Deut. 23:4 seem to show that both Moab and Edom utterly refused. But more careful reading removes the difficulty and gives us a clear idea of the whole transaction. Israel's request in Num. 20:17 is to be allowed to *cross* the territory of Edom by the royal highway. This the martial Edomites refused, with a display of force, standing on their national dignity and declining to show any hospitality for relationship's sake. From Jephthah's statement in Judg. 11:17 it appears that the more timorous Moabites took the same course. But it nowhere appears that they showed any further signs of hostility. Indeed Jephthah (Judg. 11:25, 26) makes the special point that Moab did not fight against Israel while they were neighbors for three hundred years. Deut. 23:4, 7 makes no complaint of hostility on the part of either Edom or Moab, but only of want of hospitality on the part of Moab and Ammon, and the hiring of Balaam to curse Israel. There is not the slightest hint that either nation made any attempt to hinder the Israelites from passing along the edge of its territory, trading with the people as they are said to have done in Deut. 2:29. For in "Thou shalt not pass by me" in Num. 20:18, "by" must be taken in the sense of "by way of" ("via"). The Hebrew is לֹא תַעֲבֹר בִּי, and the R. V. has "Thou shalt not pass through me." So far from being hostile, the Moabites were only too friendly, sending their daughters to cultivate friendly relations with the Israelites, and then to entice them to their idolatrous services. For in Num. 25:2 "they called" is feminine (תִּקְרֶאןָ), referring to the daughters. Thus the conduct of Moab and Edom stood in strong contrast with the aggressive attitude assumed by Sihon, king of the Ammonites. Moses could, therefore, truthfully make use of the pacific conduct of those nations in his message to Sihon (Deut. 2:26–29); and so could Jephthah in his dealings with the children of Ammon (Judg. 11:15–27).

The peaceful character and rich possessions of Moab may account for the terror of Balak at the approach of the Israelites and for the special means which he took to guard against them. Instead of flying to arms, like Sihon, he first consults with the elders of Midian. Moab and Midian were kin by virtue of their common descent from Terah, thus (Gen. 11:27; 19:37; 25:2):



And perhaps the tradition in Targum (Pseudo-Jonathan on Num. 22:4) that up to this time Moab and Midian had been one nation, with kings alternately taken from Midian and Moab, and that Balak was a Midianite, may have at its foundation a real fact.

The result of the conference was that the two nations united in sending for Balaam. If we are right in understanding Mic. 6:5–7 as a quotation from Balaam it would almost seem that Balak in his desperation contemplated a sacrifice like that made by a later king of Moab (2 Kings 3:26), and that he was restrained by Balaam in words of remarkable depth and truth which have been compared with those of our Lord (Matt. 9:18; 12:7; comp. Hos. 6:6).

"It is remarkable that Moses should have taken his view of the promised land from a Moabite sanctuary, and been buried in the land of Moab. It is singular, too, that his resting place is marked in the Hebrew records only by its proximity to the sanctuary of that deity to whom in his lifetime he had been such an enemy" (Smith). "He buried him in a valley of Moab over against Beth-Peor," i. e., the abode of Baal-Peor (Deut. 34:6; comp. Psa. 106:28).

(2) Exclusion of Moab. The exclusion of Moabites (and Ammonites) from the congregation of the Lord to the tenth generation was not on account of any active hostility, but, as is expressly said (Deut. 23:4), on account of their want of hospitality and of the hiring of Balaam, and we may well believe that the ingenuity which made the daughters of Moab the means of enticing the Israelites into drawing the curse upon themselves, made the exclusion of Moab more rigorous. The principal share in the transaction seems, however, to have belonged to MIDIAN (q. v.). Indeed Moab is named in connection with the affair only in Num. 25:1. See MARRIAGES, 2 (1).

The defeat of Midian in the field of Moab by the Edomite Hadad is sometimes understood to refer to a war between Moab and Midian; but it

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looks rather like a defeat of the allied Midianites and Moabites by Edom. This accords well with what is otherwise known of the martial character of Edom and the unwarlike disposition of Moab and Midian (see above, and also MIDIAN, especially No. 5).

(3) Time of judges. After the conquest Moab once oppressed Israel for eighteen years; but as if recognizing the general unmilitary character of Moab, the text significantly says, "The Lord strengthened Eglon, the king of Moab, against Israel, . . . and he gathered unto him the children of Ammon and Amalek, and went out and smote Israel," etc. (Judg. 3:12, 13).

(4) Time of the kingdom. Of Saul we read simply that he fought against Moab (1 Sam. 14:47). But the early relations of Moab and Israel seem on the whole to have been friendly, as shown by the Book of Ruth. Ruth brought a Moabite element into the line of David, and hence, on the human side, into the ancestry of our Saviour. Thus David, when pressed by Saul, intrusted his father and mother to the keeping of the king of Moab. But twenty years or more afterward, from some cause unknown to us, he treated the Moabites with great rigor (2 Sam. 8:2), and their spoil, with that of other nations, went to swell the treasure amassed for the temple. The Moabites became tributary; and when we again hear of them they are acting for Solomon the same part which they had acted for the Israelites in Balaam's time, sending their daughters to lead him astray.

In the days of Ahab they still paid a tribute which shows both the severity of Israel's yoke and the resources of the country (2 Kings 3:4, 5).

On the death of Ahab they revolted. According to the chronology of our English Bible (2 Chron. 20:1, sq.), their first step was to collect an army of Moabites, Ammonites, and others, including Edomites (vers. 10, 23), and attack Judah, then ruled by Jehoshaphat. Judah met them with prayer and praise. By divine interposition, dissension broke out in the camp of the invaders, the Moabites and Ammonites first slaughtering the Edomites and then each other, so that nothing was left for Israel but to gather the spoil.

The consequence was a counter-invasion of Moab by Israel, eager to humble and perhaps regain a revolted province; Judah, ready to strike down a dangerous enemy, and Edom, mindful of the trap into which he had been led. This sequence of events shows how Edom came to act with Israel and Judah for once, and it explains the otherwise unaccountable and inexcusable severity with which Moab was treated when the victory was won. The story is told in 2 Kings 3:6–27.

Moab for a time must have been greatly reduced in power, so that nearly sixty years later we find predatory bands of Moabites as of Arabs (2 Kings 13:20). But later, in the days of Isaiah, about the time of the death of Ahaz, "Moab has regained all and more than all of his former prosperity, and has besides extended himself over the district which he originally occupied in the youth of the nation, and which was left vacant by the removal of Reuben to Assyria" by Tiglath-pileser (2 Kings 18:11; 1 Chron. 5:26).

3. Prophecies. Isaiah, in his "Burden of Moab" (chaps. 15, 16; comp. 25:10), predicts, in high-wrought poetic lamentation, the fall of Moab from his high estate, and his reduction to a small and feeble remnant (16:14). Jeremiah, in his forty-eighth chapter, one hundred and forty years later (600 B. C.) echoes the lament of the older prophet, whose prophecy he had no doubt read, and gives Moab a gleam of hope at the last (Jer. 48:47). These prophecies refer naturally to injuries to be inflicted by Assyria and Babylon. But they are especially interesting from their allusions, which show clearly the condition of Moab. "The nation appears in them as high-spirited, wealthy, populous, and even to a certain extent civilized, enjoying a wide reputation and popularity. . . . In his cities we discern a 'great multitude of people,' living in 'glory,' and in the enjoyment of great 'treasure.' . . . Outside the towns lie the 'plentiful fields,' luxuriant as the renowned Carmel—the vineyards and gardens of 'summer fruits;' the harvest is being reaped and the 'hay stored in abundance,' . . . the land resounds with the clamor of the vintagers. These characteristics contrast very favorably with any traits recorded of Ammon, Edom, Midian, Amalek, the Philistines or the Canaanite tribes." Since the descriptions of Isaiah and Jeremiah agree, they seem to represent the nation as permanently flourishing.

In Josiah's time Zephaniah threatens Moab and Ammon with vengeance for their reviling words against Israel, but mentions no act of hostility. In 2 Kings 24:2 we find marauding bands of Moabites and Ammonites along with Syrians and Chaldees harassing Judah in the time of Jehoiakim.

Jeremiah (27:3) warned Edom, Moab, Ammon, Tyre, and Sidon as he warned Judah, not to resist Nebuchadnezzar, into whose hand God had delivered those countries for the time, but to serve him and remain in their lands. It is to be presumed that they profited by his advice, since it appears from Jer. 40:11 that these countries had been a refuge to many of the Jews when the storm finally broke.

4. After the Captivity. Sanballat, who in Nehemiah's time was associated with Tobiah the Ammonite and Geshem the Arabian against the Jews (Neh. 2:10, 19, etc.), was a Horonite. If this name is derived from Horonaim, Sanballat was a Moabite, as he is quite often regarded. If from Beth-horon, he was probably a Samaritan. See HORONITE.

In Judith, shortly after the captivity (4:3), Moab and Ammon occupy their ancient seats. The Maccabees do not mention Moab or any towns south of the Arnon. In the time of Josephus (*Ant.*, i, 11, § 5) the Moabites were "even still a great nation." The name remained to the time of Eusebius (A. D. about 380), and at the time of the Council of Jerusalem, A. D. 536, it formed the see of a bishop, under the name of Charak-Moba (Smith).

5. Language and Worship. The language of Moab was merely "transjordanic Hebrew" (Gesenius, Heb. Gr., § 49, iv, p. 125), differing from biblical Hebrew only in some comparatively trifling details.

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The national deity of the Moabites was Chemosh (כְּמוֹשׁ, mentioned only in Num. 21:29; Judg. 11: 24; 1 Kings 11:7, 33; 2 Kings 23:13; Jer. 48:7, 13, 46), about which various conjectures have been formed, but nothing is really known. He has been identified with the fire god Molech (W. A. Wright, M.A., in Smith, s. v. "Moab"); with Baal-peor (Jerome, *Com.*, on Isa. 15:2; with Baal-zebub "on etymological grounds;" with Mars, or the war god, "on similar grounds" (Gesenius, *Thesaurus*); with Saturn (Beyer, *ad Selden*, p. 323), as the star of ill omen, Chemosh having been worshiped, according to a Jewish tradition, under the form of a black star. But no root כמש appears in use, and the Bible nowhere gives any hint as to the character of Chemosh or of his worship.—W. H.

MO'ABITE STONE. One of the oldest memorials of alphabetic writing is the famous Mo-

abite stone, erected by Mesha, king of Moab, in record of his successful revolt from Israel and in honor of his god CHEMOSH (q. v.), to whom his successes are ascribed. It is thought to have been set up B. C. 900. The stone was discovered in 1868 by a German missionary, the Rev. F. Klein. He was on a visit to Moab, and was informed by an Arab sheik that close to where he then was a stone was lying, at Dhiban, the ancient Dibon, which was inscribed with old characters. On examining it he found that it was a stele of black basalt, rounded at the top and measuring nearly four feet in length and two in width. It was covered with thirty-four lines of an inscription in the letters of the Phœnician alphabet. Mr. Klein had little idea of the importance of the discovery he had made, and contented himself with noting down a few words and compiling an alphabet out of the rest. On his return to Jerusalem he informed the Prussian consulate of the discovery, and measures were at once taken to secure the stone.

In the spring of the following year M. Clermont-Ganneau, the dragoman of the French consulate, heard that the stone was still lying at Dhiban with its inscribed face exposed to the weather, and he determined to get possession of it for France. Natives were accordingly sent to take squeezes of the inscription and to offer a large sum of money for the monument. The natives quarreled in the presence of the Arabs, and it was with some difficulty that a half-dried squeeze was carried off safely by Selim el-Oari, M. Clermont-Ganneau's agent, and delivered to the French consulate. It is upon this squeeze, which is now preserved in the Louvre, that we are largely dependent for our knowledge of the contents of the text. The largeness of the sums offered and the rival bidding of the two European consulates naturally aroused in the minds of both Moabite and Turkish officials an exaggerated idea of its mercantile value. The governor of Nablus accordingly demanded the splendid prize for himself, and the Arabs, rather than lose it for nothing, lighted a fire under it, poured cold water over it, and so shivered it into fragments. The pieces were distributed among different families and placed in their granaries, in order to act as charms in protecting the corn from blight. A considerable number of fragments have since been recovered, but without the squeeze which was taken while the stone was intact, it would have been impossible to fit many of them together, while for the missing portions of the text it is our only authority.

The work of restoration and interpretation was ably performed by Clermont-Ganneau, by way of amends for the overhasty zeal which brought about the destruction of the monument. The latest and best edition of the text, however, is that which was published in 1886 by the two German professors, Smend and Socin, after weeks of study of the squeeze preserved in the Louvre.

The inscription on this stone in a remarkable degree supplements and corroborates the history of King Mesha recorded in 2 Kings 3:4–27. It affords evidence of the knowledge of alphabetic writing in the lands of the Jordan. "The art of writing and reading can have been no new thing. As soon as Mesha has shaken off the yoke of the foreigner, he erects an inscribed monument in commemoration of his victories.... It is the first and most natural thing for him to do, and it is taken for granted that the record will have numerous readers.... Moreover, the forms of the letters as they appear on the Moabite Stone show

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that alphabetic writing must have been long practiced in the kingdom of Mesha. They are forms which presuppose a long acquaintance with the art of engraving inscriptions upon stones, and are far removed from the forms out of which they must have developed. Then, again, the language of the inscription is noteworthy. Between it and Hebrew the differences are few and slight. It is a proof that the Moabites were akin to the Israelites in language as well as in race, and that like their kinsfolk they had adopted the ancient 'language of Canaan.' The likeness between the languages of Moab and of Israel extends beyond the mere idioms of grammar and syntax. It is a likeness which exists also in thought" (Sayce, *Higher Crit. and the Mon.*, p. 364, sq.).

MO'ABITESS (Heb. מוֹאָבִי, *mo-aw-bee'*, feminine of *Moabite*), a Moabitish woman (Ruth 1:22; 2:2, 21; 4:5, 19; 2 Chron. 24:26).

Money Changer.

MOADI'AH (Neh. 12:17). See MAADIAH.

MOCK, MOCKING, the renderings of several Hebrew and Greek words, with a variety of meanings:

1. *Haw-thal'* (Heb. הָתַל), to *deceive* (Judg. 16:10, 15; Job 13:9).

2. *Loots* (Heb. לוּץ; Gr. *μυκτηρίζω, mook-tay-rid'-zo*), to make *faces*, to *turn up the nose* at any one (Prov. 14:9; 20:1; Gal. 6:7).

3. *Law-ag'* (Heb. לָעַג), to speak as if in imitation of a foreigner, or of one speaking with hesitation (2 Chron. 30:10; Job 21:3; Prov. 1:26).

4. *Aw-lal'* (Heb. עָלַל), to indulge oneself in *vexing, abusing* another (Num. 22:29; Jer. 38:19).

5. *Tsaw-khak'* (Heb. צָחַק), to *play* with, to *jest* (Gen. 19:14), with females, to *toy, caress* (Gen. 39:14, 17).

6. *Kaw-las'* (Heb. קָלַס), to laugh in *depreciation* (1 Kings 18:27; 2 Kings 2:23; Ezek. 22:5).

7. *Saw-khak'* (Heb. שָׂחַק), *derision*, laugh at (Lam. 1:27).

8. *Emp-aheed'-zo* (Gr. ἐμπαίζω), to *play*, to *trifle* with (Matt. 2:16; 20:19; 27:29; Luke 18:32; 23:11, 36).

9. *Khlyoo-ad'-zo* (Gr. χλευάζω), to *throw out the lip* (Acts 17:32).

MODERATION (Gr. ἐπιεικής, *ep-ee-i-kace'*, *gentleness, fairness*, Phil. 4:5); rendered "patient" (1 Tim. 3:3); "gentle" (Tit. 3:2; 1 Pet. 2:18).

MOL'ADAH (Heb. מוֹלָדָה, *mo-law-daw'*, *birth*), a town in the southern part of Judah, probably about twenty miles S. of Hebron, named in connection with Kedesh and Beersheba (Josh. 15:21–26). It was afterward assigned to Simeon (19:2; 1 Chron. 4:28), and was occupied after the exile (Neh. 11:26). Later it was called *Ma'lada* (Gr. Μάλαδα), an Idumæan fortress (Josephus, *Ant.*, xviii, 6, 2), which Eusebius and Jerome located about twenty Roman miles S. of Hebron.

MOLE. See ANIMAL KINGDOM.

MOLECH. See GODS, FALSE.

MO'LID (Heb. מוֹלִיד, *mo-leed'*, *begetter*), the son of Abishur by his wife Abihail, and descendant of Jerahmeel (1 Chron. 2:29).

MOLOCH. See GODS, FALSE.

MOLTEN IMAGE. See CALF, IMAGE.

MOLTEN SEA. See LAVER.

MOMENT (Heb. רֶגַע, *reh'-gah*, *wink*, Num. 16:21, 45; Job 20:5; Psa. 30:5, etc.; Gr. ἄτομος, *at'-om-os*, *indivisible*, 1 Cor. 15:52; παραῤῥυέω, *par-ar-hroo-eh'-o*, to *flow by*, 2 Cor. 4:17; στιγμή, *stig-may'*, a *point*, Luke 4:5), an instant, the smallest interval of time (q. v.).

MONEY. See METROLOGY, IV.

MONEY CHANGER (Gr. κολλυβιστής, *kol-loo-bis-tace'*, *a coin dealer*; κερματιστής, *ker-mat-is-tace'*, *money broker*, from κέρμα, *ker'-mah*, a small coin).

1. Bankers who sat in the Court of the Gentiles (or in its porch), and for a fixed discount changed all foreign coins into those of the sanctuary. Every Israelite, rich or poor, who had reached the age of twenty, was obliged to pay into the sacred treasury, whenever the nation was numbered, a half shekel as an offering to Jehovah (Exod. 30:13–15). This tribute must in every case

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be paid in the exact Hebrew half shekel. The money changers made a fixed charge of about one and a half pence, English money). This charge must have brought in a large revenue, since not only many native Palestinians might come without the statutory coin, but a vast number of foreign Jews presented themselves on such occasions in the temple. Some have estimated the bankers' profits at from forty thousand to forty-five thousand dollars. In addition to the tribute, money would be needed for other purposes. A great deal was bought within the temple area that was needful for the feast, in the way of sacrifices and their adjuncts, and for purification; and it would be better to get the right money from the authorized changers than have disputes with the dealers. Through their hands would pass the immense votive offerings of foreign Jews or of proselytes to the temple; indeed, they probably transacted all business matters connected with the sanctuary.

2. The Greek τραπεζίτης (*trap-ed-zee'-tace*, Matt. 25:27, A. V. "exchangers") is a general term for a money changer, broker, banker; one who exchanges money for a fee and pays interest on deposits. The strong language and vigorous action of Jesus (Matt. 21:12; Mark 11:15) may be accounted for by the fact that avarice had taken up its abode in the temple to carry on its huckstering and money-changing.

MONEY, LOVE OF (Gr. φιλαργυρία, *fil-ar-goo-ree'-ah*, 1 Tim. 6:10), avarice or covetousness (q. v.).

MONEY, PIECE OF (Gen. 33:19; Job 42:11, etc.). See METROLOGY, IV.

MONSTERS (Heb. תַּנִּין, *tan-neen'*, *stretched out*), supposed by some to mean the sea serpent or other large marine animal. Others believe it to be the jackal from its running with outstretched neck and body (Lam. 4:3, R. V. "jackal"). See ANIMAL KINGDOM.

MONTH. See TIME.

MONUMENTS (Heb. כֻּבְּךָ, *so'-bek*, *copse*), the incorrect rendering in Isa. 65:4, for "secret places," as in the R. V. The expression "lodge in the monuments," better rendered "spend the night in secret places," may refer to the mysteries celebrated in natural caves and artificial crypts. G. Rawlinson (*Monarchies*, ii, 269) mentions the discovery of "clay idols below the pavement of palaces."

MOON (Heb. יָרֵחַ, *yaw-ray'-akh*, *paleness*; לְבָנָה, *leb-aw-naw'*, used poetically in Isa. 24:23; 30:26; Gr. σελήνη, *sel-ay'-nay*). The terms which were used to designate the moon contain no reference to its office or essential character; they simply describe it by the accidental quality of color—*yaw-ray'-akh* signifying "pale," or "yellow," *leb-aw-naw'*, "white." The moon held an important place in the kingdom of nature, as known to the Hebrews. In the history of the creation (Gen. 1: 14–16) it appears simultaneously with the sun, and is described in terms which imply its independence of that body so far as its light is concerned. Conjointly with the sun it was appointed "for signs and for seasons, and for days and years;" though in this respect it exercised a more important influence, if by the "seasons" we understand the great religious festivals of the Jews, as is particularly stated in Psa. 104:19, and more at length in Ecclus. 43:6, 7. Besides this it had its special office in the distribution of light; it was appointed "to rule over the night," as the sun over the day, and thus the appearance of the two founts of light served "to divide between the day and between the night." The inferiority of its light is occasionally noticed, as in Gen. 1:16, in Cant. 6:10, and in Isa. 30:26. The worship of the moon was extensively practiced by the nations of the East and under a variety of aspects. In Egypt it was honored under the form of Isis, and was one of the only two deities which commanded the reverence of all the Egyptians. In Syria it was represented by that one of the Ashtaroth surnamed "Karnaim," from the horns of the crescent moon by which she was distinguished. There are indications of a very early introduction into the countries adjacent to Palestine of a species of worship distinct from any that we have hitherto noticed, viz., of the direct homage of the heavenly bodies—sun, moon, and stars—which is the characteristic of Sabianism. The first notice we have of this is in Job 31:26, 27, and it is observable that the warning of Moses (Deut. 4:19) is directed against this nature-worship rather than against the form of moon-worship which the Israelites must have witnessed in Egypt. At a later period, however, the worship of the moon in its grosser form of idol-worship was introduced from Syria, probably through Chaldee influence. In 2 Kings 23:5 we read that Josiah put down those "that burnt incense to Baal, to the sun, and to the moon," etc. Manasseh appears to have been the great patron of this form of idolatry, for "he worshiped all the hosts of heaven" (2 Kings 21:3, 5). From his reign down to the captivity it continued to prevail among the Jews, with the exception of a brief period under Josiah. Jeremiah has several references to it (7:18; 8:2; 44:17). In one of these references the prophet gives us a little insight into the manner of worship accorded to the moon: "The children gather wood, the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of heaven" (7:18). These cakes were probably intended as gifts, in acknowledgment of a supposed influence exercised by the moon on the affairs of the world, or, more specially, on the products of the soil.

Figurative. In the figurative language of Scripture the moon is frequently noticed as presaging events of the greatest importance through the temporary or permanent withdrawal of its light (Isa. 13:10; Joel 2:31; Matt. 24:29; Mark 13:24). It is also illustrative of the glory of Christ in the Church (Isa. 60:20); of the fairness of the Church (Cant. 6:10); of coming judgments, becoming as blood (Rev. 6:12). In the passage, "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (Rev. 12:1), the meaning seems to be that she is clothed with light from head to feet. The whole then becomes the figure of the Church enjoying the truth of God.

MOON, NEW. See FESTIVALS, p. 356.

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MO'RASTHITE (Heb. מוֹרַשְׁתִּי, *mo-rash-tee'*), one sprung from Moresheth-Gath, and applied to Micah the prophet (Jer. 26:18; Mic. 1:1), to distinguish him from the elder prophet Micah, the son of Imlah (1 Kings 22:8, sq.), as well as from others of the same name.

MOR'DECAI (Heb. מָרְדֳּכַי, *mor-dek-ah'ee, little man*; or from *Merodach, worshiper of Mars*).

1. Esther's Cousin. He was the son of Jair, a descendant of Kish the Benjamite, and resided at Shushan, the metropolis of Persia, at the time when Xerxes desired a successor to Queen Vashti, and had under his care his adopted daughter, Hadasseh (Esther). Among the fairest damsels of the land who were gathered at the palace was Esther, upon whom the king's choice fell. **(1) Service to the king.** Mordecai sat in the king's gate in those days (that is, probably, held some office in or about the palace), and became aware of the plot of two of the chamberlains against the life of the king, which, through Esther, was made known to the monarch. While the conspirators were punished no reward seems to have been bestowed upon Mordecai (Esth. 2:5, 23), B. C. about 478. **(2) Jews threatened.** Some years after the king promoted Haman. Mordecai alone refused to manifest the customary signs of homage to the royal favorite. Some think his refusal to bow before Haman arose from religious scruples, as if such salutation as was practiced in Persia were akin to idolatry; others, as seems far more probable, that he refused, from a stern unwillingness as a Jew, to bow before an Amalekite. Haman's indignation was aroused, and he determined upon revenge. Remembering the avowed enmity of the Israelites against his people, he resolved upon their extermination, and obtained from the king a decree for the slaughter of all the Jews in the empire. When Mordecai learned what had been done he "rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and bitter cry." Esther, having been informed of this through her servants, sent Hatach, one of the king's chamberlains, to learn the cause of Mordecai's grief. He sent word to the queen of the decree of extermination against the Jews, and an exhortation for her to interfere in behalf of herself and people. Esther was equal to the occasion, and, seizing a favorable opportunity, presented herself unbidden before Xerxes, and secured his consent to come with Haman to a banquet on the following day (3:1–5:8). **(3) Exaltation.** That night the monarch could not sleep and commanded the records to be read to him. Providentially that part of them was read which referred to the conspiracy frustrated by Mordecai. In answer to his question, "What honor and dignity hath been done to Mordecai for this?" the king's attendants replied, "Nothing." He then asked, "Who is in the court?" and they said, "Behold, Haman standeth in the court." The king said, "Let him come in," and then asked him, "What shall be done unto the man whom the king delighteth to honor?" Haman, supposing that he was the person alluded to, named the highest and most public honor he could conceive of, and received the astounding answer, "Do even so to Mordecai the Jew that sitteth at the king's gate." The next day Haman was hanged on the gallows that he had prepared for Mordecai (chaps. 6, 7). Mordecai was summoned into the royal presence, and was promoted to the position so recently held by Haman (8:1, 2, 15), "and his fame went out throughout all the provinces" (9:4). The first use he made of his power was, as far as possible, to counteract the decree obtained by Haman, which could not be recalled, as the kings of Persia had no power to rescind a decree once issued. The Jews were permitted to stand on their defense, and so were preserved from destruction. The feast of Purim (see FESTIVALS, III) was instituted in memory of this deliverance, and is observed to this day (9:20, sq.). Mordecai is supposed to be the author of the Book of Esther, which contains the narrative.

2. A chief man among the Israelites who returned from Babylon to Jerusalem with Zerubbabel (Ezra 2:2; Neh. 7:7), B. C. 536. Perhaps the same as the above.

MO'REH (Heb. מוֹרֶה, *mo-reh', teaching*).

1. The "plain of Moreh" (Gen. 12:6), to which Abraham came when he entered Canaan, where the Lord appeared to him, and where he built an altar. The proper rendering of "plain" is *oak* both in this passage and in Deut. 11:30, and is so rendered in the R. V. It is situated about one and a half miles from Shechem. It is thought by some that Moreh was an early Canaanite, and the plain (or "oaks") were named after him.

2. The "hill of Moreh," in the valley of Jezreel, on the north side of the well of Harod, near which the Midianites were encamped when attacked by Gideon (Judg. 7:1); probably the same as Little Hermon.

MOR'ESHETH-GATH (Heb. מוֹרֶשֶׁת גַּת, *mo-reh'-sheth gath, possession of Gath*, i. e., *near by Gath*), apparently the birthplace or residence of the prophet Micah (Mic. 1:14), who was hence called Morasthite (1:1). Jerome (*Onomast*) places it a short distance east of Eleutheropolis, from which Dr. Robinson (*Researches*, ii. p. 423) concludes that it must have been near Mareshah.

MORI'AH (Heb. מוֹרִיָּה, or מֹרִיָּה, *mo-ree-yaw', seen of Jehovah*). "The land of Moriah" is named (Gen. 22:2) as the place whither ABRAHAM (q. v.) went to offer up Isaac. It is thought to be the same with "Mount Moriah," one of the hills of Jerusalem on which Solomon built the temple, on the spot once occupied by the thrashing floor of Ornan the Jebusite (2 Chron. 3:1). The Jews themselves believe that the altar of burnt offerings in the temple stood upon the very site of the altar on which Abraham purposed to offer up his son.

MORNING (Heb. בֹּקֶר, *bo'-ker*, Gen. 1:5, etc.; Gr. πρωΐα, *pro-ee'-ah*, Matt. 21:18), the early part of the day after sunrise. See TIME.

Figurative. Morning is illustrative of a nearby time, as "the upright shall have dominion over them in the morning," i. e., speedily (Psa. 49:14); the glory of the Church (Cant. 6:10); the love of God is compared to the breaking of day, the morning (Isa. 58:8); Christ is called the

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"Morning Star" (Rev. 22:16), as he introduced the light of Gospel day; the reward of saints (2: 28), stars being an emblem of lofty position; the morning cloud, as speedily disappearing before the sun, is figurative of the short-lived profession of hypocrites (Hos. 6:4); wings of the morning is figurative of rapid movements (Psa. 139:9). In the expression, "as the morning spread upon the mountains" (Joel 2:2), the prophet refers to the bright glimmer or splendor which is seen in the sky as a swarm of locusts approaches, from the reflection of the sun's rays from their wings (K. and D., *Com.*, in loc.).

MORNING SACRIFICE. See SACRIFICE.

MORNING WATCH. See WATCH.

MORROW, the rendering of the following Hebrew and Greek words:

1. *Bo'-ker* (Heb. בֹּקֶר), *dawn* (Lev. 22:30; Num. 16:5; 22:41, etc.).

2. *Maw-khar'* (Heb. מָחָר), *deferred* (Exod. 8: 10, sq.; 9:6; 19:10; Num. 16:7, 16; Josh. 5:11, 12, etc.).

3. *Ow'-ree-on* (Gr. *αὔριον*), *breeze*, i. e., morning *air* (Matt. 6:30, 34; Luke 10:35; 12:28; 13:32, 33; Acts 25:17, 22, etc.).

4. *Hex-ace'* (Gr. *ἐξῆς*), *succeeding* (Acts 25:17).

5. *Ep-ow'-ree-on* (Gr. *ἐπαύριον*), the *next* day (Mark 11:12; Acts 10:9, 23; 23:32; 25:23).

MORSEL (Heb. פַּת, *path*, *bit*; Gr. *βρῶσις*, *bro'-sis*, *eating*, either the act or that which is eaten), a term answering to our *bit*, and usually referring to food (Judg. 19:5; Ruth 2:14; 1 Sam. 28:22; 1 Kings 17:11; Prov. 17:1, etc.; Heb. 12:16).

MORTAL (Heb. אֱנוֹשׁ, *en-oshe'*), a term used for a human being (Job 4:17), as frequently with us. The Greek *θνητός* (*thnay-tos'*, *liable to die*) is applied to man's natural body in contrast with the body which shall be (Rom. 6:12; 1 Cor. 15:53, 54; 2 Cor. 4:11).

MORTALITY (Gr. *θνητός*, *thnay-tos'*, 2 Cor. 5: 4), subjection to death. In the passage referred to Paul expresses the wish that what is mortal in us may be swallowed up (annihilated) by life, i. e., by the new, immortal power of life which is imparted to us in the moment of the change (Meyer, *Com.*, in loc.).

MORTAR, 1, (Heb. מְדֹכָה, *med-o-kaw'*, Num. 11:8; מַכְתֵּשׁ, *mak-taysh'*, *hollow*, Judg. 15:19; Prov. 27:22), a hollow vessel of wood, stone, or metal, used to pulverize grain or other substances. The most ancient mention of its use is in the account of the manner in which the Israelites prepared the manna in the desert: "The people went about and gathered it, and ground it in mills, or beat it in a mortar" (Num. 11:8).

Figurative. "Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him" (Prov 27:22). Grain may be separated from its husk and all its good properties preserved by such an operation. But the fool's folly is so essential a part of himself that no such process can remove it from him.

2. The word descriptive of any cement used in building, and the rendering of two Hebrew words: חֹמֶר (*kho'-mer*, *mire*, or *clay*). Thus the builders of the tower of Babel "had brick for stone and slime," i. e., bitumen, "had they for mortar" (Gen. 11:3). *Mortar* in Exod. 1:14 is thought by some to mean *clay* from which the bricks were made; as also in Isa. 41:25, "He shall come upon princes as upon mortar;" and Nah. 3:14.

Mortar.

Another Hebrew word translated "mortar" is עָפָר (*aw-fawr'*, *powdered*, usually rendered *dust*). "Dust" and "mortar" are both used in the account of the treatment of a leprous house (Lev. 14:41–45). Here the mortar scraped from the walls is called "dust," while the fresh material placed upon the walls is called "mortar."

In Ezekiel (13:10, sq.) the figure is introduced of the people building a wall which the false prophets plastered (Heb. תָּפַל, *taw-fale'*). "The meaning of the figure is intelligible enough. The people build up false hopes, and the prophets not only paint these hopes for them in splendid colors, but even predict their fulfillment, instead of denouncing their folly. The plastering is therefore a figurative description of deceitful flattery or hypocrisy" (see Matt. 23:27; Acts 23:3). The same word occurs in the sense of that which is unsavory (Job 6:6) or foolish (Lam. 2:14).

MORTGAGE (Heb. עָרַב, *aw-rab'*, to *give security*, Neh. 5:3), a lien upon real estate for debt (Gesenius reads the passage, "we must pawn our houses"). In 1 Sam. 17:18 it is rendered "pledge," and in Prov. 17:18 "surety."

MORTIFICATION (Gr. *θανατόω*, *than-at-ŏ'-o*, to *kill*, Rom. 8:13; *νεκρόω*, *nek-rŏ'-o*, to *deaden*, Col. 3:5), any severe penance observed, and which is supposed to have a meritorious efficacy, or at least a salutary influence on the one submitting thereto. Such mortification is based upon the overestimation of self-inflicted suffering; the prizing more that mortification which consists in voluntary endurance of pain and privation than that which consists in the habitual subjugation of sinful passions.

The mortification of sin in believers is a duty enjoined in the word (Rom. 8:13; Col. 3:5). It consists in breaking the league with sin, declaration of open hostility against it, and strong resistance of it (Eph. 6:10; Gal. 5:24; Rom. 8:13). The chief agent in carrying on this mortification is the Holy Spirit (Rom. 8:13), with prayer, faith, and dependence upon God as the subordinate means. The *evidences* of mortification are not the cessation from one sin, for that may be only exchanged for another, or renounced because it is a

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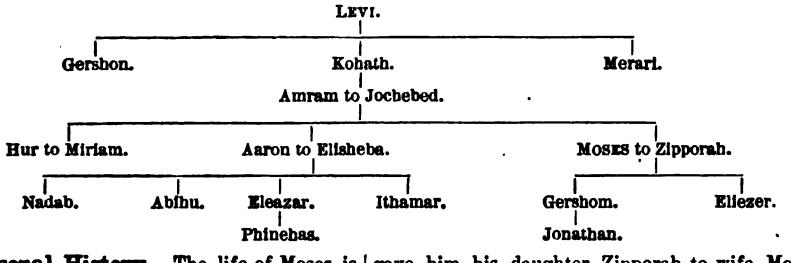
gross sin, or there may not be an occasion to practice it. But if sin be mortified we shall not yield to temptation; our minds will be more spiritual; we shall find more happiness in spiritual services, and bring forth the fruits of the Spirit (*New Theol. Dict.*, s. v.).

MOSE'RA (Heb. מוֹסֵרָה, *mo-say-raw'*, a *bond*), the thirty-ninth station of the Israelites in the desert, between Jaakan and Gudgodah (Deut. 10:6); evidently near Mount Hor, since Aaron is said to have died there (comp. Num. 33:37, 38). Rowland (in Fairbairn's *Dictionary*) and Trumbull (*Kadesh-Barnea*, p. 135) identify it with *Jebel Madurah*.

MOSE'ROTH (Heb. מוֹסֵרוֹת, *mo-ser-othe'*, *correction*), a station of the Israelites named between Hashmonah and Bene-jaaken (Num. 33:30, 31); probably the same with MOSERA.

MO'SES, the deliverer, leader, lawgiver, and prophet of Israel.

1. Name and Family. The name in Hebrew is מֹשֶׁה, *mo-sheh'*, *drawn out*; Gr. Μωϋσῆς, *mo-oo-sace'*, and is probably the form given to a foreign word. The Alexandrine Jews assigned it an Egyptian origin, from *mo*, *water*, and *ouses*, *saved*; i. e., "*water-saved*." Sayce (*Hibbert Lecture*, p. 43, sq.) claims that Moses is from *Masu*, an older form of Semitic language than that preserved in the Old Testament—i. e., the Assyrian. The word means "hero," and is applied to more than one deity, particularly to Adar, Merodach, and Nergal (Robertson, *Early Rel. of Israel*, p. 179). His original Hebrew name is said to have been *Joachim*. Moses belonged to the tribe of Levi, and was the son of Amram by his wife Jochebed. The other members of the family were Aaron and Miriam, his elder brother and sister. His immediate pedigree is as follows:



2. Personal History. The life of Moses is divided into three equal portions of forty years each (Acts 7:23, 30, 36): His life in Egypt, exile in Arabia, and government of Israel. **(1) Life in Egypt.** 1. BIRTH, ETC. Moses was born B. C. 1290, and, according to Manetho (Josephus, *Ap.*, i, 26; ii, 2), at Heliopolis; his birth, according to Josephus (*Ant.*, ii, 9. 2–4), having been foretold to Pharaoh by the Egyptian magicians, and to his father by a dream. At the time of Moses's birth the decree (Exod. 1:10, 16) commanding the slaying of all male children was in force, but his mother was by some means able to conceal him, and hid him away for three months. When concealment was no longer possible she placed him in a small boat or basket of papyrus—perhaps from an Egyptian belief that the plant is a protection from crocodiles. She deposited him along the reeds of the Nile, and left his sister to watch the result. The daughter of Pharaoh came to the river to bathe, saw the basket, and had it brought to her. It was opened, and the cry of the child moved the princess to compassion. She determined to rear it as her own. The sister was then at hand to recommend as Hebrew nurse the babe's mother, who was hired by the princess. 2. ADOPTION. The child was adopted by the king's daughter, and from this time for many years Moses must be considered as an Egyptian (2:1–10). In the Pentateuch this period is a blank, but in the New Testament he is represented as "educated in all the wisdom of the Egyptians," and "mighty in words and deeds" (Acts 7:22). The discovery of the tablets of Tel el-Amarna shows how extensive were the knowledge and use of writing throughout the East in the time of Moses (see EGYPT, BABYLONIA). 3. AVENGES HIS COUNTRYMEN. When he was forty years old (7:23) Moses resolved to cast in his lot with his brethren (Heb. 11:24–26), and seeing an Israelite suffering the bastinado from an Egyptian, and thinking that they were alone, he slew the Egyptian and buried the corpse in the sand. The next day he endeavored to act as peacemaker between two Hebrews, but his kindly offices were refused by them. It became evident to him that the time for the deliverance of his people had not yet arrived, and that safety was to be found only in flight (Exod. 2:11–15) **(2) Exile.** 1. MARRIAGE. Moses fled, B. C. 1250, into Midian, in or near the peninsula of Sinai, and rested himself by the well, where he chivalrously aided some maidens to water their sheep. By his help they returned to their homes earlier than usual, and upon telling their father, Jethro, the reason, he had Moses called in, and after a while gave him his daughter Zipporah to wife, Moses assuming charge of his father-in-law's flock (Exod. 2:15; 3:1). 2. CALL. In the seclusion of this shepherd life Moses received his call as a prophet. The traditional scene of this event is in the valley of Shoeib, on the north side of Jebel Mûsa, but we are unable to fix the spot with any certainty. It was at "the back" of the "wilderness" at Horeb (3:1); to which the Hebrew adds, while the LXX omits, "the mountain of God." Upon the mountain was the well-known acacia, the thorn tree of the desert, spreading out its tangled branches, thick set with white thorns, over the rocky ground. The angel of the Lord appeared to Moses in a flame of fire in the midst of the bush, the dry branches of which would

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naturally have burned in a moment, but which remained unconsumed. The twofold revelation was made to Moses (1) of the eternal self-existence of the one God; (2) of his mission to deliver his own people. Two signs attested to him his divine mission, viz., the crook turned into a serpent, and the hand of Moses made leprous and afterward cleansed. Should these be disbelieved by the people a third was promised, that the waters of the Nile thrown by Moses upon the land would be turned into blood. The objection of Moses, "Lord, I am not a man of words," etc., was answered by the promise of Jehovah's assistance. Moses's difficulties were now all exhausted and removed by the assurances of God, but, unwilling to undertake the mission, Aaron is to be his spokesman, and Moses consents. 3. RETURN TO EGYPT. He now returned to the home of his father-in-law, and received permission to visit his brethren. God appeared to him and assured him of the death of all those in Egypt who sought his life. Moses then set out upon his journey with his wife and sons. On the way Moses, threatened with death by Jehovah, was spared upon the circumcision of his son. It would seem to have been in consequence of this event, whatever it was, that the wife and her children were sent back to Jethro, and remained with him till Moses joined them at Rephidim (18:2–6). He once more received a token of the divine favor in the arrival of Aaron, who met him at the "Mount of God" and went with him to Egypt, and communicated to the people of Israel the words of Jehovah (ch. 4). **(3) Governor of Israel.** The history of Moses henceforth is the history of Israel for forty years. He and Aaron appeared before Pharaoh to demand permission for the children of Israel to go to the wilderness and sacrifice to Jehovah. Then followed the contest between these two men and the king, and the plagues sent by Jehovah (Exod. chap. 5–12). 1. EXODUS. On the night of the exode Moses took the decisive lead, and after that he is usually mentioned alone. Under the divine direction Moses did not lead the people by the nearest way to the promised land, i. e., through the country of the Philistines, lest, being opposed by the Philistines, the Israelites should turn back into Egypt. "But God let the people turn to the way of the wilderness of the Red Sea" (13:17, 18), through which the Israelites passed in safety while the hosts of Pharaoh perished in its waves. 2. JOURNEY TO SINAI. From the Red Sea Moses led Israel through Marah, where the bitter waters were sweetened (15:23); Elim, where were twelve wells of water and seventy palm trees (15:27); the wilderness of Sin, where the people murmured for want of bread, and were supplied with quails and manna (ch. 16); Rephidim, at which place the smitten rock of Horeb gave forth water (17:1–7); the hands of Moses, upheld by Aaron and Hur, inspired the Israelites with courage, so that they defeated the Amalekites (17:8–16); and Jethro, Moses's father-in-law, brought to him his wife and two sons (ch. 18). 3. AT SINAI. Arrived at Sinai, Moses responded to the call of Jehovah, and going up into the Mount of God received the message to the people to prepare for the divine communications (19:1–13); led the people to the nether part of the mount on the third day, where they received the decalogue (19:14; 20:17); conducted the ceremony of ratifying the covenant (24:3), reading all the "words of the Lord" (20:22–26) and "all the judgments" (chaps. 21–23); tarried forty days and nights in the mount (24:18), receiving details of the plan of the sanctuary and worship of God (chaps. 25–31), and the tables of stone (31:18). In ch. 32 we have a vivid description of the righteous indignation of Moses at the sin of Israel in the worship of the golden calf, which led him to destroy the tables of stone, and call for volunteers to slay the idolaters (vers. 1–29); and his no less earnest zeal in the capacity of mediator (32:30–33:16). The glory of Jehovah was revealed to him (vers. 17–23) and the tables of the law renewed (34:1–4); a covenant was made with Israel (vers. 10–27), and after a second stay of forty days upon the mount Moses returned to the people, his shining face covered with a veil (vers. 28–35). Moses then superintended the erection of the tabernacle and the preparation of the apparatus for worship (chaps. 35–40); received the "spiritual statute-book" of Israel as the congregation of Jehovah (Lev. chaps. 1–7), and consecrated Aaron and his sons for the priesthood (Lev., chaps. 8–9). Judgment was executed upon Nadab and Abihu (ch. 10) and further regulations promulgated chaps. 11–27). After this Moses numbered the people, (Num. ch. 1), arranged the order of the tribes in the camp and on the march (ch. 2), numbered the Levites and arranged for their special calling (chaps. 3, 4), gave directions respecting unclean persons, trespass, Nazarites, etc. (chaps. 5, 6), received the dedicatory gifts from the princes of the tribes (ch. 7), consecrated the Levites (ch. 8), and prepared for the onward journey (chaps. 9–10:10). 4. JOURNEY. On the twentieth day of the second month of the second year the cloud, lifted from the tabernacle, announced that the time to leave Sinai had come. Moses accordingly gave the order to march, and the people moved forward (Num. 10:11, sq.). Mention is made of Moses securing, by prayer, the quenching of the fire at Taberah (11:1–3); Moses's complaint of the burden of his charge and the appointment of seventy elders (11:10–30); the sedition of Miriam and Aaron (ch. 12); the sending out of the spies (chaps. 13, 14); the rebellion of Korah, Dathan, and Abiram (ch. 16); the death of Miriam and Aaron, and the smiting of the rock at Meribah (ch. 20); the plague of serpents (ch. 21); the appointment of Joshua by Moses as his successor (ch. 27); the assignment of their inheritance to the Reubenites and Gadites (ch. 32); the appointment of commissioners to divide the promised land (ch. 34); Moses's farewell address (Deut., chaps. 1–33). 5. DEATH. For forty years the care and burden of the Israelites had been upon the mind and heart of Moses. The people are encamped in Moab, awaiting the command to pass over Jordan into the land of promise. Moses had sinned at Meribah (Num. 20:12) in not sanctifying Jehovah in the eyes of the people, and had thereby forfeited the privilege of entering Canaan. At the command of God he blessed the people, and then ascended Nebo, a peak of Pisgah, from which a view was taken of the land promised to Abraham and Isaac and Jacob. After this

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favor had been granted him Moses died and was buried by Jehovah "in a valley in the land of Moab, over against Beth-peor," in an unknown sepulcher (Deut. 34:1–6), B. C. 1170.

3. Character. "Moses was in a sense peculiar to himself the founder and representative of his people. And in accordance with this complete identification of himself with his nation is the only strong personal trait which we are able to gather from his history (Num. 12:3). The word *meek* is hardly an adequate reading of the Hebrew עָנָו, *aw-nawv'*, which should rather be *much enduring*. It represents what we should now designate by the word *disinterested*. All that is told of him indicates a withdrawal of himself, a preference of the cause of his nation to his own interests, which makes him the most complete example of Jewish patriotism" (Smith, *Dict.*, s. v.). He joins his countrymen in their degrading servitude (Exod. 2:11; 5:4), and forgets himself to avenge their wrongs (2:14). He desires that his brother should be leader instead of himself (4:13); and when Jehovah offers to destroy the people and make of him a great nation (32:10) he prays for their forgiveness—"If not, blot me, I pray thee, out of thy book which thou hast written" (v. 32).

4. Writings. Although much controversy has been carried on respecting the extent of the authorship of Moses, it is probable that there should be attributed to him the Pentateuch (as far as Deut. 31:23), the song of Moses (Deut. 32: 1–43), the blessing of Moses on the tribes (Deut. 33:1–29), and the ninetieth Psalm. The evidences of Moses being the author of the Pentateuch are thus summed up by Keil (*Introduction to the Old Testament*, p. 160, sq.): (1) In Exod. 17:14, after the victory over the Amalekites, Moses receives the divine command to write in *the* book (בַּסֵּפֶר), for a memorial, the will of God that Amalek should be utterly blotted out. According to Exod. 24:3, 4, Moses wrote the words of the covenant and the "rights" of Israel (20:2–17; chaps. 21–23) in "the Book of the Covenant." According to Num. 33:2, he wrote down the camping stations of the Israelites in the wilderness by the divine command. (2) According to Deut. 31:9–11, Moses wrote the law and gave it to the priests, with the command to read it before all Israel at the feast of tabernacles (vers. 24–26): "And it came to pass, when Moses had made an end of writing the words of this law in a book until they were finished, that Moses commanded the Levites, . . . Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." To this double testimony we must add Deut. 17:18, that the future king who should be chosen was to write "a copy of this law" for himself, and was to read therein every day; ch. 27:1–8, where Moses commands the people to set up on Mount Ebal great stones overlaid with plaster, and to write upon these all the words of this law, which was actually done (Josh. 8:30–35); Deut. 28:58, 61; 29:19, 20, 26, where Moses threatens if they do not obey the law *written in this book*; and 30:10, where he promises blessings if they "keep his commandments and his statutes which *are written in this book of the law*."

5. As Lawgiver. "It occurs at once as a striking thing that the uniform tradition is, that Moses gave laws and ordinances to Israel. . . . The *body* of laws that formed the constitution of Israel as a people is invariably referred to Moses. The persistence with which it is represented that law, moral and ceremonial, came from Moses, and the acceptance of the laws by the whole people as of Mosaic origin, proves at least that it was a deeply-seated belief in the nation that the great leader had given some formal legal constitution to his people" (Robertson, *Early Religion of Israel*, p. 335).

6. Later Scripture Reference. In the Old Testament the name of Moses does not occur so frequently, after the close of the Pentateuch, as might be expected. In Judges (18:30) the name is given as "Manasseh" in the Hebrew copies and A. V., in order to avoid the admission that the great lawgiver's grandson was the first idolatrous priest among them. In the Psalms and the Prophets, however, Moses is frequently named as the chief of the prophets. "In the New Testament he is referred to partly as the representative of the law, especially in the vision of the transfiguration, where he appears side by side with Elijah. As the author of the law he is contrasted with Christ, the Author of the Gospel: 'The law was given by Moses' (John 1:17). The ambiguity and transitory nature of his glory is set against the permanence and clearness of Christianity (2 Cor. 3:13–18), and his mediatorial character against the unbroken communication of God in Christ (Gal. 3:19). His 'service' of God is contrasted with Christ's sonship (Heb. 3:5, 6). 1. Moses is, as it would seem, the only character of the Old Testament to whom Christ expressly likens himself—'Moses wrote of me' (John 5:46). It suggests three main points of likeness: (*a*) Christ was, like Moses, the great prophet of the people—the last, as Moses was the first. (*b*) Christ, like Moses, is a lawgiver: 'Him shall ye hear.' (*c*) Christ, like Moses, was a prophet out of the midst of the nation—'from their brethren.' As Moses was the entire representative of his people, feeling for them more than for himself, absorbed in their interests, hopes, and fears, so, with reverence be it said, was Christ. 2. In Heb. 3:1–19; 12:24–29; Acts 7:37, Christ is described, though more obscurely, as the Moses of the new dispensation—as the Apostle, or Messenger, or Mediator of God to the people—as the Controller and Leader of the flock or household of God. 3. The details of their lives are sometimes, though not often, compared (Acts 7:24–28, 35). In Jude 9 is an allusion to an altercation between Michael and Satan over the body of Moses. It probably refers to a lost apocryphal book, mentioned by Origen, called the 'Ascension, or Assumption, of Moses'" (Smith, *Bib. Dict.*, s. v.).

MOSES, BOOKS OF. See BIBLE, BOOKS OF; MOSES; PENTATEUCH.

MOSES, LAW OF. See LAW OF MOSES.

MOST HIGH (Heb. עֶלְיוֹן, *el-yone'*, *lofty*), a title applied to Jehovah as supreme (Gen. 14:18; Psa. 7:17; 9:2, etc.).

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MOST HOLY. See HOLY.

MOTE (Gr. *κάρφος, kar'-fos, dry* twig, or straw), any small, dry particle, as of chaff, wood, etc. (Matt. 7:3–5; Luke 6:41, 42), and figurative of some slight moral defect seen in another. These the self-righteous man is apt to see, while unconscious of greater evils in himself. The proverb was a familiar one with the Hebrews.

MOTH. Figurative. The moth is a figure employed to represent destructive power. Apparently an insignificant figure, it is yet really a terrible one, inasmuch as it points to a power of destruction working imperceptibly and slowly, and yet effecting the destruction of the object selected with all the greater certainty (see Job 4:19; 27:18; Isa. 50:9; 51:8; Hos. 5:12; Matt. 6:19, etc.). See ANIMAL KINGDOM.

MOTHER (Heb. אֵם, *ame;* Gr. *μήτηρ, may'-tare*). The mother among the Israelites occupied a higher position in the family than was accorded to her by many other nations (see FAMILY). When the father had more than one wife, the son appears to have confined the title "mother" to his real mother, by which he distinguished her from his father's other wives (Gen. 43:29). When precision was not required the stepmother was sometimes styled mother (37:10), where Jacob speaks of Leah as Joseph's mother. The stepmother was often distinguished from one's own mother by the name of "father's wife." "Mother," like brother, father, etc., was employed in a somewhat wider sense than is usual among us, as grandmother (1 Kings 15:10); of any female ancestor (Gen. 3:20); of a benefactress (Judg. 5:7); of any intimate relationship (Job 17:14).

Figurative. As in English so in Hebrew, a nation was considered as a mother, and individuals as her children (Isa. 50:1; Jer. 50:12; Ezek. 19:2; Hos. 2:14; 4:5). Large and important cities are called mothers (2 Sam. 20:19; Josh. 15:45, etc.); a place where two ways part has the designation of mother (Ezek. 21:21, A. V. marg., "mother of the way), because out of it the two ways arise as daughters. In Job (1:21) the earth is represented as the common mother, to whose bosom all must return. The city, from its influence, is called mother, as "Babylon the great, the mother of harlots" (Rev. 17:5). The Church is known as the mother of believers (Isa. 49:14–22; 66:8–13; Psa. 87:5, 6; Gal. 4:22). The sentiment, at once so mild and tender, which is felt by a true mother for her child, is used to illustrate the love of God for his people (Isa. 44:1–8; 66:6–14; 1 Cor. 3:1, 2; 1 Thess. 2:7; 2 Cor. 11:2).

MOTIONS (Gr. *πάθημα, path'-ay-mah*). This word, when spoken of an external state, signifies suffering, misfortune, calamity (Rom. 8:18; 2 Cor. 1:6; Col. 1:24, etc.); but when applied to the inward state it signifies an *affection, passion.* The "motions of sin" (Rom. 7:5) are the passions through which sins are brought about, of which the sins are the actual consequence.

MOULDY (Heb. נָקֻד, *nik-kood', crumbled,* Josh. 9:5, 12) refers rather to crumbs of bread; and the rendering had better be, "and all the bread of their provision was dry and crumbly."

MOUNT (Heb. מוֹצָב, *moots-tsawb',* a *station,* Isa. 29:3; כֹּלְלֹה, *so-lel-aw',* Jer. 6:6), an instrument of siege, the nature of which is a matter of conjecture, probably a rampart.

MOUNT E'PHRAIM. See EPHRAIM.

MOUNT OF BEATITUDES, the name given to the mount mentioned in Matt. 5:1, probably the place known as the "Horns of Hattin," Kurun Hattîn, near Capernaum, and on the west of the Lake of Galilee. Hattin is the name of the village above which are the two elevations named in modern phrase "the horns." Stanley says: "Its situation is central both to the peasants of the Galilean hills and the fishermen of the Galilean lake, between which it stands, and would therefore be a natural resort both to 'Jesus and his disciples' when they retired from the shores of the sea for solitude, and also to the crowds who assembled from Galilee, from Decapolis, from Jerusalem, from Judea, and from beyond Jordan. None of the other mountains in the neighborhood could answer equally well to this description, inasmuch as they are merged into the uniform barrier of hills round the lake; whereas this stands separate, 'the mountain' which alone could lay claim to a distinct name, with the exception of the one height of Tabor, which is too distant to answer the requirements."

MOUNT OF CORRUPTION. See CORRUPTION, MOUNT OF.

MOUNT OF THE AM'ALEKITES (Heb. הַר הָעֲמָלֵקִי, *har haw-am-aw-lay-kee'*), a place near Pirathon in Ephraim (Judg. 12:15). It is probable that it was known by that name because it had been formerly inhabited by Amalekites (comp. Judg. 5:14).

MOUNT OF THE CONGREGATION. See CONGREGATION, MOUNT OF.

MOUNT OF THE VALLEY (Heb. הַר הָעֵמֶק, *har haw-ay'-mek*), a district east of Jordan, in the territory of Reuben, in which were a number of towns (Josh. 13:19). The valley appears to have been that of Jordan (v. 27); and the "mount" the hilly country at the northern end of the Dead Sea.

MOUNTAIN. Figurative. Mountain is used as symbolical of strength, stability. Thus when David says, "Lord, by thy favor thou hast made my mountain to stand strong" (Psa. 30:7), he means to express the stability of his kingdom. In like manner the kingdom of the Messiah is figured by a mountain (Isa. 2:2; Dan. 2:35), as also the Chaldean monarchy (Jer. 51:25; Zech. 4:7). Mountains are frequently used to signify places or sources of strength (Jer. 3:23); the righteousness of God (Psa. 36:6); persons in authority (Psa. 72:3); difficulties (Isa. 40:4; Zech. 4:7; Matt. 17:20); proud and haughty persons (Isa. 2:14); a burning mountain, of destroying enemies (Jer. 51:25); a threshed mountain, heavy judgments (Isa. 41:15); a mountain laid waste is figurative of desolation (42:15; Mal. 1:3); singing mountains, of great joy (Isa. 44:23; 55:12); of dropping new wine, of abundance (Amos 9:13).

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MOUNTAIN OF THE AM'ORITES (Heb. הַר הָאֱמֹרִי, *haw-em-o-ree'*), "the hill country (afterward that of Judah and Ephraim), between the Canaanites proper—or 'the Lowlanders'—of the plains of Philistia and Sharon and Phœnicia on the west, and of the valley of the Jordan on the east" (Trumbull, *Kadesh-Barnea*, p. 65). See AMORITES.

MOURN, the rendering of quite a number of Hebrew and Greek words.

1. Occasions. Mourning is frequently referred to in Scripture as an expression of grief for the dead. Thus Abraham mourns for Sarah (Gen. 23:2), Jacob for Joseph, thinking him dead (37:34, 35), the Egyptians for Jacob (50:3, 10), the Israelites for Aaron (Num. 20:29), for Moses (Deut. 34:8), and for Samuel (1 Sam. 25:1), David for Abner (2 Sam. 3:31, 35), Mary and Martha for Lazarus (John 11:31); on account of calamities, either endured or impending, e. g., Job under his many afflictions (Job 1:20, 21; 2:11), Israel under the threatening of divine displeasure (Exod. 33:4), the Ninevites in view of menaced destruction (Jonah 3:5), etc.; or in repentance of sin (3:5), the Israelites on the day of atonement (Lev. 23:27; Acts 27:9; 1 Sam. 7:6; Zech. 12:10, 11).

Hired Mourners.

2. Modes. The modes of expressing grief were numerous and varied. (1) **Weeping** was one of the chief of these, or as the general name for the expression of mourning. The tree under which Deborah, Rebekah's nurse, was buried, was called Allon-Bachuth, the "oak of weeping" (Gen. 35:8), on account of the lamentation made for her. The children of Israel wept every man in his tent door for flesh to eat (Num. 11:10). Tears are repeatedly referred to (Psa. 42:3; 56:8, etc.). In fact the orientals seem to have had tears at their command, and could weep at pleasure. (2) Another method was loud lamentation (Ruth 1:9; 1 Sam. 2:4; 2 Sam. 3:31; 13.36). Nor are orientals content with mere sobs; their excitableness appears in howls for grief, even amid the solemnities of worship (Joel 1:13; Mic. 1:8, etc.). The Egyptians were vociferous in their grief; "there was a great cry in Egypt at the death of the firstborn" (Exod. 12:30). Not only did the relatives of the deceased give utterance to loud cries, but hired mourners were often engaged to swell the lamentation with screams and noisy utterances (2 Chron. 35:25; Eccles. 12:5) (see DEAD, BURIAL OF). (3) **Personal disfigurement** was doubtless resorted to that the public might be convinced of the greatness of the mourner's grief. Among the particular forms were: Rending the clothes (Gen. 37:29, 34; 44:13; 2 Chron. 34:27; Isa. 36:22; Jer. 36:24; Matt. 26:65; Mark 14:63, etc.); dressing in sackcloth (Gen. 36:34; 2 Sam. 3:31; 21:10; Psa. 35:13; Isa. 37:1; Joel

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1:8, 13; Amos 8:10; Job 16:15, etc.); black or other somber-colored garments (2 Sam. 14:2; Jer. 8:21; Psa. 38:6; 42:9; 43:2; Mal. 3:14, marg.); covering the face or head (Lev. 13:45; 2 Sam. 15:30; Jer. 14:4; Ezek. 24:17); sitting in, or sprinkling ashes or dust upon the person (2 Sam. 13:19; 15:32; Josh. 7:6; Esth. 4:1, 3; Job 2:12; 42:6; Isa. 61:3; Jer. 6:26; Rev. 18:19); removal of ornaments or neglect of person (Exod. 33:4; Deut. 21:12, 13; 2 Sam. 14:2; 19:24; Ezek. 26:16; Dan. 10:3; Matt. 6:16, 17); laying bare some part of the body (Isa. 20:2, 4; 47:2; 50:6; Jer. 13:22, 26; Nah. 3:5; Mic. 1:11; Amos 8:10); shaving the head, cutting the hair short, or plucking out the hair of the head or beard (Lev. 10:6; 2 Sam. 19:24; Ezra 9:3; Job 1:20; Jer. 7:29; 16:6); fasting (2 Sam. 1:12; 3:35; 12:16, 22; Ezra 10:6; Ezek. 24:17, etc.); diminution in offerings to God, and prohibition to partake of sacrificial food (Lev. 7:20; Deut. 26:14; Hos. 9:4; Joel 1:9, 13, 16); sitting or lying in silence (Gen. 23:3; Judg. 20:26; 2 Sam. 12:16; Job 1:20; Ezra 9:3; Lam. 2:10); bowing the head (Lam. 2:10), and lifting up the hands (Psa. 141:2; Ezra 9:5; Lam. 1:17).

3. Forbidden Modes. Some of the expressions of mourning that were usual among the heathen were forbidden to the Israelites: cutting the flesh (Lev. 19:28), "making baldness between the eyes for the dead" (Deut. 14:1, i. e., shaving the eyebrows and eyelids, and the fore part of the head—no doubt an idolatrous custom). Priests were not to "defile themselves for the dead" by any outward expression of mourning, except for near relatives (Lev. 21:1); and the high priest even for these (21:10, 11), under which restriction the Nazarites also came (Num. 6:7).

MOUSE. See ANIMAL KINGDOM.

MOUTH (Hebrew properly פֶּה, *peh*; Gr. στόμα, *stom'-a*). In addition to its ordinary applications the Hebrews used the following idiomatic phrases: "Heavymouthed," i. e., slow of speech (Exod. 4:10); "smooth mouth" (Psa. 55:21), i. e., a flattering mouth; "a mouth of deceit" (109:2).

Notice the following remarkable phrases: "To speak with one mouth to mouth," i. e., in person, without an interpreter or third party (Num. 12:8; comp. 1 Kings 8:15; Jer. 32:4); "with one mouth," i. e., with universal consent (Josh. 9:2, marg.; 1 Kings 22:13; 2 Chron. 18:12); "to put words into one's mouth" means, to suggest what one shall say (Exod. 4:15; Num. 22:38; 23:5, 12; 2 Sam. 14:19, etc.); "to be in one's mouth" is to be frequently spoken of (Exod. 13:9; comp. Psa. 34:1). "To lay the hand upon the mouth" is to be silent (Judg. 18:19; Job 21:5; 40:4; Prov. 30:32). as silence is enjoined by our placing the finger upon the lip. "To write from the mouth of any one" is to do so from his dictation (Jer. 36:4, 27, 32; 45:1). "Baruch wrote from the mouth of Jeremiah" means from the prophet's dictation 36:4, 27, 32; 54:1). To "inquire at the mouth of the Lord" (Josh. 9:14) is to consult him; while to "set the mouth against the heavens" (Psa. 73:9) is to speak arrogantly, blasphemously against God. God's word is called "the rod of his mouth" (Isa. 11:4). Mouth is sometimes used for that which one speaks, as well as for the speaker himself (Num. 3:16, marg.; Exod. 4:16; Jer. 15:19).

MOWING (Heb. גֵּז, *gaze*, literally *fleece*, something cut; rendered "mown grass" in Psa. 72:6) can scarcely be said to exist in Palestine, unless we understand thereby cutting with a sickle. The climate is too hot and dry to admit of grain growing sufficiently tall to need a scythe to cut it. The term "mower" (Heb. קָצַר, *kaw-tsar'*, to *dock off*, Psa. 129:7) is usually rendered in the A. V. "reaper."

The "king's mowings" (Amos 7:1) may refer to some royal right of early pasturage, or tyrannical exaction from the people. K. and D. (*Com.*, in loc.) think that the vision of the prophet must be interpreted spiritually. "The king, who has had the early grass mown, is Jehovah; and the mowing of the grass denotes the judgments which Jehovah has already executed upon Israel."

MO'ZA (Heb. מוֹצָא, *mo-tsaw'*, *going forth*).

1. The second son of Caleb by his concubine Ephah (1 Chron. 2:46), B. C. about 1190.

2. Son of Zimri, and descendant of Saul (1 Chron. 8:36, 37; 9:42, 43), B. C. perhaps about 850.

MO'ZAH (Heb. מֹצָה, *mo-tsaw'*, *an issuing of water*), a town of Benjamin connected with Mizpeh and Chephireh (Josh. 18:26). Its location is unknown.

MUFFLER (Heb. רְעָלָה, *rah-al-aw'*), long, fluttering veils, more expensive than the ordinary veils (Isa. 3:19).

MULBERRY. See VEGETABLE KINGDOM.

MULE. See ANIMAL KINGDOM.

MUNITION (Heb. מָצוֹד, *maw-tsode'*, *spying*).

1. A watch tower (Isa. 29:7); spoken figuratively of Mount Zion (v. 8).

2. A stronghold, fortress (Isa. 33:16; Heb. מְצַד, *mets-ad'*, which may well be rendered "rocky fastnesses are his castle").

3. A fortress (Nah. 2:1; Heb. מָצוֹר, *maw-tsore'*, something *hemmed in*).

MUP'PIM (Heb. מֻפִּים, *moop-peem'*, *wavings*), a Benjamite, and one of the fourteen descendants of Rachel who belonged to the original colony of the sons of Jacob in Egypt (Gen. 46:21). In Num. 26:39 the name is written Shupham; in 1 Chron. 7:12, 15 it is Shuppim; Shephupham (8:5).

MURDER (Heb. רָצַח, *raw-tsakh'*, to *kill*) was, from the very beginning of human history, considered one of the greatest crimes. The principle on which the act of taking the life of a human being was regarded by the Almighty as a capital offense is stated on its highest ground as an outrage on the likeness of God in man, to be punished even when caused by an animal (Gen. 9:5, 6; see also John 8:44; 1 John 3:12, 15). Its secondary or social ground appears to be implied in the direction to replenish the earth which immediately follows (Gen. 9:7). The postdiluvian command was limited by the law of Moses, which,

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while it protected the accidental homicide, defined with additional strictness the crime of murder. It prohibited compensation or reprieve of the murderer, or his protection if he took refuge in the refuge city, or even at the altar of Jehovah (Exod. 21:12, 14; Lev. 24:17, 21; 1 Kings 2:5, 6, 31). Bloodshed, even in warfare, was held to involve pollution (Num. 35:33, 34; Deut. 21:1, 9; 1 Chron. 28:3). It is not certain whether a master who killed his slave was punished with death (Exod. 21:20). No punishment is mentioned for suicide attempted, nor does any special restriction appear to have attached to the property of the suicide (2 Sam. 20:23). Striking a pregnant woman so as to cause her death was punishable with death (Exod. 17:23). If an animal known to be vicious caused the death of anyone, not only was the animal destroyed, but the owner, also, if he had taken no steps to restrain it, was held guilty of murder (21:29, 31). The duty of executing punishment on the murderer is in the law expressly laid on the "revenger of blood;" but the question of guilt was to be previously decided by the Levitical tribunal. In regal times the duty of execution of justice on a murderer seems to have been assumed to some extent by the sovereign as well as the privilege of pardon (2 Sam. 13:39; 14:7, 11; 1 Kings 2:34). It was lawful to kill a burglar taken at night in the act, but unlawful to do so after sunrise (Exod. 22:2, 3) (Smith, *Bib. Dict.;* Jahn, *Arch.;* Keil, *Arch.*).

MURRAIN. See DISEASES.

MUSE (Heb. שִׂיחַ, *see'-akh, to ponder*, Psa. 143:5), to meditate, reflect; pertaining to delighting, as an old man, in memories. In Luke 3:15 the Greek term διαλογίζομαι (*dee-al-og-id'-zom-ahee*) means to *reason, deliberate.* See MUSING.

MU'SHI (Heb. מוּשִׁי, *moo-shee', sensitive*) son, of Merari, son of Kohath (Exod. 6:19; Num. 3:20; 1 Chron. 6:19, 47; 23:21, 23; 24:26, 30). His offspring were called *Mushites* (Num. 3:33; 26:58).

MU'SHITES. See MUSHI.

MUSIC. 1. Vocal. Hebrew music was preeminently vocal music. "There was not a drum to be found from Dan to Beersheba, nor a dulcimer either. Flutes, if used at all, were very rarely used." The one national instrument, the harp, might more properly be called a lyre, "since it was a small, portable instrument, which the player carried with him wherever he went." According to rabbinical tradition, "David used to hang his above his pillow when he went to bed" (Rowbotham, *History of Music*, p. 258). The voice, therefore, was the principal thing. Only an accompaniment was furnished by the instrument, whether the "harp" or lyre of the individual performer, or the tambourines and cymbals, which took the place of drums on more public occasions (1 Chron. 13:8).

Singing must have grown up with man from the first, since, to imperfectly controlled organs, cries prolonged on a single tone are easier than the complex system of inflections which we call natural only because it gives unrestrained expression to the inward feeling.

When singing first appears in the Bible it is as a familiar part of the merrymaking with which they used to "speed the parting guest" (Gen. 31:27).

As a religious ceremony it first appears in Exod. 15:1, 20 in the responsive song led by Miriam in celebration of the passage through the Red Sea. Another responsive song is probably found in Psa. 136 (comp. also 1 Sam. 18:7).

The digging of the well Beer was celebrated by a song (Num. 21:17, 18). Moses taught Israel some of his last warnings in a song (Deut. 32:1–4). Deborah and Barak celebrated their triumph in song (Judg. 5:1–31). The women received David after his victory over Goliath with song (1 Sam. 18:6, 7). Barzillai mentioned "singing men and singing women" among social pleasures (2 Sam. 19:35; comp. Eccles. 2:8). Solomon composed songs "a thousand and five" (1 Kings 4:32).

The Jewish Church under David, like the Church of the Reformation under Luther, and that of the revival under Wesley, rose in a whirlwind of song (see 1 Chron. 6:31–33; 9:33; 13:8; 15:16–28; 25:6, 7, where David's trained choir numbers two hundred and eighty-eight). The work continued under Solomon (2 Chron. 5:12, 13; 9:11), Jehoshaphat (20:21, 23), Joash (23:13, 18), Hezekiah (29:27, 28, 30), Josiah, and after him (35:15, 25) Ezra (Ezra 2:41, 65, 70; 3:11; 7:24); Nehemiah (Neh. 7:44, 67, 73; 10:28; 11:22, 23; 12:27–29, 42, 45–47; 13:5, 10). The widespread fame of "the songs of Zion" is shown by Psa. 137.

How would their singing sound to our ears? "Their chants and psalms we must imagine they intoned or recited in an elevated voice, with but little to distinguish the delivery from ordinary recitation except the monotony of the tone and the markedness of the cadences" (Rowbotham, p. 272). Thus Joshua mistook the song of worship before the golden calf for the battle shout (Exod. 32:17). The shouting over the ark (2 Sam. 6:15) is singing in 1 Chron. 13:8. No doubt there was plenty of both, however; and on the same principle the shouting in the Moabite vineyards (Jer. 48:33) is shouting and singing (Isa. 16:10). In Lam. 2:7 Jeremiah even compares the tumult of a victorious army in the temple to the sound "as in the day of a solemn feast." In 1 Sam. 10:5 and 1 Chron. 25:1–3 men "prophesy" with an accompaniment of instrumental music. So the Greek historian Athenæus tells us that anciently all laws—divine and human—exhortations to virtue, a knowledge of what concerned the gods and heroes, the lives and actions of illustrious men, were written in verse and sung publicly in chorus to the sound of instruments (Hutchinson, *Music of the Bible*, p. 132).

The Greek music given by Chappell in his *History of Music* is in a five-note scale (1, 2, 3, 5, 6), and has the effect of a shrill minor; but it belongs to a different race and a later age. It is conjectured that the primitive scale may have consisted at first of two notes and afterward have been increased to three (1, 2, 3), and that later a two-note scale was added at the top (5, 6). From this our modern scale has been formed by inserting 4 and 7.

2. Instrumental. Musical instruments have been well classified in the order of their development, as: 1. The Drum type, or percussion in-

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struments; 2. The Pipe type, or Wind instruments; 3. The Lyre type, or Stringed instruments. It is in the lowest of these, the percussion instruments, that, by an infusion of the rhythmical element, noise becomes sound.

The dawn of music was early in the antediluvian ages. Jubal, son of Lamech, and great grandson of the great grandson of Cain, was the

Ancient Cornets.

father of all such as handle the harp and organ (Gen. 4:2), the two higher forms of musical instruments. Nothing is said of percussion instruments. Perhaps mere rhythmic blows did not seem to them worth calling music. And perhaps, after all, the theoretic order was not the historic one. Perhaps the more elaborate instruments may have been invented first, to express the musical ideas formed within the mind, and the percussion instruments may have been added later to give force and weight.

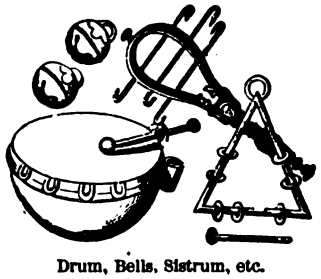
With the Hebrews, as we have already said, the instrument merely furnished an accompaniment to the voice. Hence the historic development of instrumental music kept pace in the main with

a Harp. *b* Psaltery. *c* Timbrel. *d* Cornet (Sistrum). *e* Cymbals.

that of vocal. But, as a vehicle of thought, song was more likely to be employed in worship, as in Amos 5:23, while in the luxurious feasts of Amos 6:5 and Isa. 5:12 (comp. 14:11) the music is entirely instrumental.

(1) **The Drum type.**

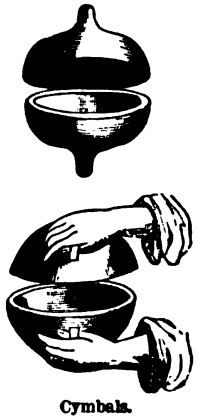
1. Bells. (*a*) *Mets-il-loth'* (Heb. מְצִלּוֹת), only Zech. 14:20, literally, "bells of the horse." In the LXX it is Gr. κώδωνες, which was often used of horse bells, as well as of the large bells used by criers. Some, however, have supposed that they were pieces of brass used for ornament rather than for sound. Heb. צָלַל, *tsaw-lal'*, is an imitative root, signifying "tinkle." (*b*) *Pah-am-one'* (Heb. פַּעֲמֹן, "bell," so called from being *struck*, Exod. 28:33, 34; 39:25, 26). These bells were for the robe of the high priest, and were expressly designed to sound (28:35). (*c*) *Sah-har-one'* (Heb. שַׁהֲרֹן, Gr. μηνίσκοι, Judg. 8:21, 26; A. V. "ornaments," R. V. "crescents," Isa. 3:18; "round tires like the moon," R. V. "crescents") may very likely be ornaments for sight rather than for sound. (*d*) *Ak-aw-seem'* (Heb. עֲכָסִים, Isa. 3:18; A. V. "tinkling



Drum, Bells, Sistrum, etc.

ornaments," R. V. "anklets," were certainly for sound, 3:16), though in Psa. 7:22 the same word is used for "fetters" or "stocks."

2. Cymbals. According to Smith (*Bib. Dict.*, s. v. "cymbal") there were two kinds of cymbals, both of which are mentioned in Psa. 150:5, the "loud cymbals," *tsil-tsel-ay' shaw-mah'* (Heb. צִלְצְלֵי שָׁמַע), castanets, consisting of four plates of metal, usually of brass, two of which were attached to each hand and smitten together to make a loud sound; and the "high-sounding cymbals," *tsil-tsel-ay' ter-oo-aw'* (Heb. צִלְצְלֵי תְרוּעָה), consisting "of two larger plates, one held in each hand and struck together as an accompaniment to other music." According to the same author, the "loud-sounding cymbals" were the same "cymbals." The use of the dual form, indicating that there were two, would lie somewhat against this, though it might refer to sets of two pairs, as the three pairs of wings in Isa. 6:2; and the "cymbals" (Heb. צֲלָצְלִים) of 2 Sam. 6:5 are the "cymbals" (Heb. מְצִלְתַּיִם) of 1 Chron. 13:8, unless we suppose, what is natural enough, that both kinds of



Cymbals.

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cymbals were used on that occasion. צלצל occurs three times, once in 2 Sam. 6:5 (צֶלְצָלִים), and twice in Psa. 150:5 (צִלְצְלֵי, see above). מְצִלְתַּיִם occurs in 1 Chron. 13:8; 15:16, 19, 28; 16:5, 42; 25:1, 6; 2 Chron. 5:12, 13; 29:25; Ezra 3:10; Neh. 12:27. In 1 Chron. 15:19 the expression "to sound with cymbals of brass," points to the "loud-sounding cymbals" (צִלְצְלֵי שָׁמַע, *tsil-tsel-ay' shaw-mah'*).

8. Sistrum (Heb. מְנַעֲנַע, *men-ah-nah'*, only found in 2 Sam. 6:5, marg.; מְנַעֲנָעִים, *men-ah-an-eem'*, A. V. "cornets," R. V. "cornets," with "sistra" in margin). The principle of the sistrum was that of a rattle. It consisted of a rim, circular or otherwise, with loose rods passing from side to side or rings attached either to the circumference or to the diameter. It was sounded by shaking.

4. Tabret, Timbrel (Heb. תֹּף, *tofe*). This was a tambourine, consisting of a "hoop or ring" covered with membrane and hung round with brass bells or rattles. It was probably held in the left hand and beaten with the right, accompanied generally with dancing (Hutchinson, *Music of the Bible*, partly quoting from Robinson's Gesenius, *Heb. Lex.*). It was used not in war, but on festal occasions, both sacred and secular. This instrument is the *diff* of the Arabs and the *tar* of Barbary, "and is the true *tympanum* of the ancients, as appears from its figure in several relievos, representing the orgies of Bacchus and rites of Cybele" (Smith, *Bib. Dict.*, s. v. "Timbrel," quoting Russell's *Aleppo*). The name is probably from an imitative root, and hence occurs in languages which have, to say the least, no near connection with each other. In Arabic it is *diff* or *duff*, and being carried west by the crusaders it became the Spanish *adufe*. The Gr. τύ(μ)πανον contains the root of τύπτω (to strike, Eng. *tap*), whence Lat. *tympanum* and our timbrel and tabor, with its diminutives tab(o)ret and tambourine. The *to'-feth* (תֹּפֶת, A. V. "tabret") of Job 17:6 is translated by the R. V. with Gesenius, *Heb. Dict.*, "open abhorring." תֹּף (*tofe*) is translated "tabret" in both versions Gen. 31:27; Isa. 5:12; 24:8; 30:32; Jer. 31:4; Ezek. 28:13; "tabret" in A. V., "timbrel" in R. V. in 1 Sam. 10:5; 18:6; "timbrel" in both versions Exod. 15:20; Judg. 11:34; 2 Sam. 6:5; 1 Chron. 13:8; Job 21:22; Psa. 68:25; 81:2; 149:3; 150:4.

(2) The Pipe type, or Wind instruments (חָלִיל, *khaw-leel'*, *perforated*, 1 Sam. 10:5; 1 Kings 1:4, 6; Isa. 5:12; 30:29; Jer. 48:36, etc.).

1. Pipe may have been a general name for several instruments nearly resembling each other. Nor, perhaps, do all writers distinguish between the pipe and the flute. In Egyptian pipes or flutes figured by Hutchinson (*Music of the Bible*, p. 161), the player blows into the end. The simpler forms of the pipe are of immemorial antiquity (Elson's *Curiosities of Music*, p. 232). In an ancient dolman or sepulcher near Poictiers was found a partly completed *flute* made of a stag's horn. The distances of the holes and the shape of the mouthpiece show aptitude of construction and experience in acoustics, but the instrument evidently belongs to the later period of the Stone Age (Id., ib.). A straight flute with mouthpiece and finger holes was discovered in a ravine in France. "It is made of the bone of a reindeer, which seems a proof positive of its being made at a time when the climate and zoology of France were totally different from the present" (Id., p. 233). "The pipe was the commonest instrument of the Greeks and Romans (Smith, *Dict. Gr. and Rom. Ant.*, s. v. "Tibia"), and was made of hollow cane or wood. The shepherd's pipe of straw is also familiar to those who have read the Latin poets. The pipe "is associated with the tabret as an instrument of a peaceful and social character" (Smith, *Bib. Dict.*, s. v. "Pipe"), used in merriment (Matt. 11:17; Luke 7:32; Rev. 18:22; Isa. 5:12); in lamentation (Jer. 48:36 twice; Matt. 9:23, where the "minstrels" were *αὐλητραί*, players on the pipe or flute, while Elisha's minstrel (2 Kings 3:15) was probably a player on a stringed instrument. According to the Talmud quoted by Lightfoot, every Israelite on the death of his wife mourned for her with not less than two pipes and one woman to lament (Smith, *Bib. Dict.*, s. v. "Music"). The pipe was also used for religious purposes (1 Sam. 10:5; Isa. 30:29), and even in public rejoicing (1 Kings 1:40). It was equally a favorite among the ancient Egyptians. "While dinner was preparing the party was enlivened by the sound of music, and a band consisting of the harp, lyre, guitar, tambourine, double and single pipe, flute and other instruments, played the favorite airs and songs of the country" (Wilkinson, *Anc. Egypt.*, ii, 222, quoted by Smith, *Bib. Dict.*, s. v. "Pipe"). The Egyptians attributed the invention of the pipe to Osiris. The double pipe, both parts of which were blown at once, was played on chiefly by women who danced as they played. The "pipes" (נְקָבִים) of Ezek. 28:13 may have been perhaps of a slightly different sort, though Gesenius from the context makes both תֹּף (*tofe*) and נֶקֶב (*neh'-keb*) refer to the cavities in which gems were set.

Organ Flute.

2. Organ (Heb. שׂוּגָב, Gen. 4:21; Job 21:12; עוּגָב, *oo-gawb'*, Psa. 150:4 and margin of Job 30:31, where the text has אֻגָּב; A. V. "organ," R. V. "pipe"). It was probably the Pan's pipe, or syrinx of the Greeks, the fistula of the Romans, which consisted of several pipes "made of reeds of unequal length and thickness—though some say of equal thickness—which were joined together" (Hutchinson, *Music of the Bible*, p. 93). The number may at first have been two, but afterward it came to be commonly seven, and in later times it was still further increased. It was thus a rudimentary organ, the ancestor of that monarch of instruments, our pipe organ. Like the harp, it was the invention of Jubal, son of Lamech the Cainite. It is mentioned as an instrument of prosperous pleasure in Job 21:12; comp. 30:31; and of praise, Psa. 150:4. The syrinx was known

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to Homer (*Il.*, xviii, 526). Its origin was variously ascribed to Pallas Athena, to Hermes, or quite commonly to Pan, whence the name Pan's pipe.

3. TRUMPET. (1) *Keh'-ren* (Heb. קֶרֶן) is sometimes thought to be a general word for trumpet, including *shu-fawr'* (שׁוֹפָר) and *khats-o-tser-aw'* (חֲצֹצְרָה); but it is perhaps best taken as synonymous with שׁוֹפָר, *sho-fawr'* (see further on). Very likely it was originally made of the horn of an animal. In this case it might correspond to the Roman "cornu," a horn or trumpet shaped like the letter C. For "trumpets of rams' horns" (Josh. 6:4; comp. vers. 5, 6) it might be better to translate with R. V. marg. "jubilee trumpets." קֶרֶן, *keh'-ren*, is translated "horn" (Josh. 6:4–6, 13; 1 Chron. 25:5), and "cornet" (Dan. 3:5, 7, 10, 15). (2) *Sho-fawr'* (Heb. שׁוֹפָר, "cornet," 1 Chron.

Roman Trumpet.
(Tuba, from the Arch of Titus.)

15:28; 2 Chron. 15:14; Psa. 98:6; Hos. 5:8); elsewhere "trumpet," the classical *lituus*, with twisted form, imitating the shell from which it was originally derived. (3) *Kha-tsots-o-tser-aw'* (Heb. חֲצֹצְרָה, Hos. 5:8), a trumpet corresponding to the Roman *tuba*, which was a long, straight trumpet with a wide mouth, and was used for signaling in war and in games and festivals. Of this sort were the silver trumpets made by Moses which were to be used for calling together the princes of the congregation, "for the journeying of the camps," for a war alarm, and on the festival days (Num. 10:1–10). At first there were only two of these trumpets (10:2); in 2 Chron. 5:12 there were a hundred and twenty. (4) *Yo-bale'* (יוֹבֵל, Josh. 6:4), a ram's-horn trumpet. In such cases as Exod. [illegible] seems to mean an [illegible] whose meaning is not [illegible] (Josh. 6:4, comp. vers. [illegible] A fine [illegible] trumpet, יֹבֵל, [illegible] seems to have been the שׁוֹפָר. The meaning [illegible] given by the Chaldee translators [illegible] hence our translation [illegible] is now believed to be a [illegible] This word occurs (Exod. 19:13; [illegible] as applied to an instrument [illegible] several times of the year [illegible] and Num. 29:1).

¶ **The Lyre** and **Stringed** instruments. [illegible] Heb. כִּנּוֹר) "The *kinnor* was the national instrument of the Hebrews, and was well known throughout Asia."

It, as well as the *oo-gawb'* (עוּגָב), was of antediluvian antiquity, being the invention of Lamech, the Cainite. Of course the exact form of the ancient harp is not positively known, and perhaps it was not always the same. Probably its general

Egyptian Harps.

shape was triangular, varying from a simple triangle toward a shape like the modern harp. Some forms of the Egyptian harp indeed resemble a bow with strings, the principal thing, however, being the strings rather than the frame. These harps rested on the ground, and were sometimes as tall as the player. The portable hand harp was a lyre (Hutchinson, p. 86, sq.). "The strings of the harp number from two or three to more than thirty, which appear to be fastened near the top by pegs in the sides." A harp of sixteen strings was found at Herculaneum, where it was buried in the eruption in 79 A. D. But seven or eight seems to have been quite a common number.

2. LYRE, PSALTERY, VIOL. *Nay'-bel* (Heb. נֵבֶל), *lyre*, or, as some think, *guitar*. The harp, lyre, and guitar were all known to the ancients, but their forms were varied, so that our modern distinctions may not always have been kept. *Nay'-bel* is translated "psaltery," except Isa. 5:12 (A. V. "viol," R. V. "lute"); 14:11 (A. V. and R. V. "viols"); Amos 5:23 ("viols"); 6:5 ("viol"). But "the ancient viol was a six-stringed guitar" (Smith, s. v., "Psaltery"); and the variety of words used by the LXX to translate נֵבֶל (ψαλτήριον, ψαλμός, κιθάρα, ὄργανον, and especially νάβλα), shows that even in their day "there was no certain identification of the Hebrew instrument with any known to the translators" (Id., ib.). Josephus (*Ant.*, vii, 12, 3) says: "The viol was an instrument of ten strings; it was played upon with a bow; the psaltery had twelve musical notes, and was played upon by the fingers." His "viol" was the κινύρα (כִּנּוֹר), his "psaltery" the νάβλα, and his "bow" the plectrum, a little instrument with which the strings were touched or struck (see, at length, Smith, *Bib. Dict.*, "Psaltery"). נֵבֶל (*nay'-bel*) is translated "bottle" in 1 Sam. 1:24; 10:3; 25:18; 2 Sam. 16:1; Job 38:37; Jer. 13:12 (twice); 48:12; and "pitchers" (Lam. 4:2).

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3. Cornet. *Aw-sore'* (Heb. עָשׂוֹר), "an instrument of ten strings," mentioned only in Psa. 33:2; 92:3; 144:9. In Psa. 33:2 and 144:9 it is *nay'-bel aw-sore'* (נֵבֶל עָשׂוֹר); in 92:3 the preposition is repeated (עֲלֵי עָשׂוֹר וַעֲלֵי־נָבֶל), as if there were two instruments. In the former case the meaning may be a psaltery with ten strings; in the latter the ten-stringed psaltery may be contrasted with one having fewer strings.

The musical instruments mentioned in Daniel (3:5, 7, 10, 15) are: "Cornet" (Chald. קַרְנָא), the same with the Heb. *keh'-ren*. See 2 (3). "Flute" (Chald. מַשְׁרוֹקִיתָא, from שָׁרַק, an imitative root for hiss or whistle; comp. *συρίζω, σύριγξ*), a reed, pipe; according to John Stainer, in helps to Oxford Bible, a "Pan's pipe" or small organ, like the Heb. יוּגָב (*oo-gawb'*). See 2 (2). "Harp" (Chald. קִיתָרוֹס or קֵיתָרוֹס, *kee-thaw-roce'*; Gr. *κιθάρα, kith-ar'-ah*); according to helps in Oxford Bible, *guitar*. "Sackbut" (Chald. סַבְּכָא; better שַׂבְּכָא, *sab-bek-aw'*, Gesenius, twelfth edition, s. v.; Gr. *σαμβύκη, sam-boo'-kay*), a four-stringed triangular instrument like a harp (comp. נֵבֶל); a large harp (Oxford Bible and Chappell, *History of Music*), or a lyre (Dr. Strong). Athenæus (iv, 175*e*) calls the sambuca an invention of the Syrians. "Psaltery" (Chald. פְּסַנְתֵּרִין, *pes-an-tay-reen'*), Oxford Bible and Chappell, *dulcimer*. As the name is merely an Aramaic ("Chaldee") transliteration of *ψαλτήριον* (*psal-tay'-ree-on*), we may assume that the instruments were the same. The *ψαλτήριον* was "a stringed instrument like the *μάγαδις* or *νάβλα*, a psaltery harp, *ψ. τρίγωνον*, "a triangular psaltery" (Arist., *Prob.*, xix, 23, 2, cited by Liddell and Scott). "Dulcimer" (Chald. סוּמְפֹנְיָה, *soom-po-neh-yaw'*), is quite generally thought to be a bagpipe, a double pipe with a sack. The bagpipe is still found in Asia Minor and Italy under the name *Sambonja, Zampogna*. It seems to be the Gr. *συμφωνία*, but may rather be the Semitic סִמְפֹן, *tube*, סִמְפוֹן (comp. "siphon"; see Smith, *Bib. Dict.*, "Dulcimer"). *Συμφωνία* means concord, harmony, concert, and "probably as name of a musical instrument" (Liddell and Scott, citing Polybius, Diodorus, and Prudentius, which last seems to give the name symphonia to the Egyptian *sistrum*).

Ninevite Psaltery.

Pusey (*Dan. the Proph.*, pp. 29, 30) argues forcibly for taking *συμφωνία* to mean a "concert of music." It is the word which in Luke 15:25 is translated "music," i. e., a concert, with which the ancients were accustomed to enliven their feasts. Thus Homer (*Od.*, xvii, 358, 359):

Ἤσθιε δ' ἐως ὁ τ' ἀοιδὸς ἐνὶ μεγάροισιν ἀειδεν·
Εἰθ' ὁ δεδειπνήκειν ὁ δ' ἐπαίνετο θεῖος ἀοιδός.

Some have argued from the Greek names of instruments in Dan., ch. 3, that the book must have been written during the period of Greek ascendency. But they seem not to take sufficient account of the wide diffusion of Greek influence at an early age. If we recall the eastern expansion of Greek influence and commerce, the westward pushing of Assyrian power, the intervention of Lydia, with an occasional royal intermarriage or alliance; the

Assyrian Lyre, with Ten Strings.

possible original connection between Assyria and Greece; the probable unity of ancient music; the wide-reaching luxury and high-wrought traffic of "great Babylon;" the immense diffusing power of both Phœnician and Greek traders, and the transcendent skill of the Greeks in making whatever they touched available; and if we remember the tendency of foreign names to cling to foreign articles, as for instance our Indian terms "tomahawk" and "tobacco;" if we take into account all these things, we shall be very ready to believe that instruments with Greek names were familiar objects in Babylon long before the time of Nebuchadnezzar.—W. H.

MUSICAL TERMS. In the Psalms. (1) **Titles.** Some of these are generally supposed (with Aben Ezra, *Com.*, on Psa. 57) to be the first words or the titles of songs to the air of which those particular psalms were to be chanted. Such are:

Aijeleth'shah'ar (Heb. אַיֶּלֶת הַשַּׁחַר, *ah-yeh-leth', hind; hash-shakh'-ar, dawn;* Psa. 22, title). "To the tune of the song beginning 'Hind of the dawn,' i. e., the rising sun, called 'gazelle' by the Arabs."

Al-taschith' (Heb. אַל־תַּשְׁחֵת, *al-tash-khayth'*, titles of Psa. 57, 58, 59, 75). "To the tune of the song beginning, 'Do not destroy.' This is quite probably a vintage song, for the first line of which see Isa. 65:8, 'As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it.'"

Jon'ath e'lem recho'kim (Heb. יוֹנַת אֵלֶם רְחֹקִים, *yo-nath' ay'-lem rekh-o-keem'* "To the tune of 'The

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silent dove of those afar,'" only found in the title of Psa. 56). Some have proposed to substitute conjecturally for אֵלֶם, אֵילִים or אֵילֹם (Exod. 16:1), which might possibly be written אֵלֹם. The phrase would then mean, "The dove of the far-off terebinths," which certainly has a more appropriate sound. The LXX have *ὑπέρ τοῦ λαοῦ τοῦ ἀπὸ τῶν ἁγίων μεμακρυσμένου*, "on the people far removed from the holy places." Smith's *Bib. Dict.* (s.v. "Jonath elem rechokim") supposes that for אוּלָם, the temple hall, which is sometimes (as 1 Kings 7:12) written אֵלֶם; or the expression of the LXX may be an explanation rather than a translation, "silent dove" being used as a symbol of a people far from the courts of the Lord (comp. Psa. 137:4). So the Chaldee paraphrase reads, "On the congregation of Israel, compared with a mute dove while exiled from their cities, but who come back again and offer praise to the Lord of the Universe." On this explanation (which is only conjectural) the words "To the chief musician upon Jonath elem rechokim would imply an exilian adaptation of a psalm originally written by David with reference to his experience in Gath. But the analogy of the titles before and after rather inclines us, on the whole, to take the words Jonath elem rechokim as merely the title or the first words of a song to the tune of which this psalm was to be chanted.

Muth lab'ben (Heb. מוּת לַבֵּן, *mooth lab-bane'*, only found in the title of Psa. 9). The words might naturally mean "To (the tune of the song) 'Die for the son.'" They might possibly mean "Death to the son," or even "Death of the son." It contains too much thanksgiving to refer to the death of Absalom. A tradition mentioned by Kimchi refers it to the death of Goliath, the name of Goliath's father having come after the words cited. The LXX and Vulgate (*ὑπὲρ τῶν κρυφίων τοῦ υἱοῦ, pro occulto filii*, translating the Hebrew dative by a genitive) seem to have read עַלַּעֲלֻמוֹת, "concerning the mysteries."

Shoshan'nim (only Psa. 45, Heb. שֹׁשַׁנִּים, and Psa. 69, שׁוֹשַׁנִּים, both *sho-shan-neem'*), "(To the tune of the song) 'Lilies.'" Some, however, refer it to the content of the psalm, others to lily-shaped instruments. There is said to be a particular kind of lily called the *martaban lily* or *Turkish cap*, which very much resembles a cymbal in form (Hutchinson, p. 354). In the Psalms the LXX have *ὑπέρ τῶν ἀλλοιω θησομένων*, and the Vulgate *pro iis qui immutabuntur;* apparently reading בְּשִׁנִּים for שֹׁשַׁנִּים. The title of Psa. 80 has שֹׁשַׁנִּים עֵדוּת, which, according to the pause accent, would read, "Lilies; a testimony," and we may take "Lilies" alone, or "Lilies; a testimony," as the title or opening of a song.

Shu'shan e'duth (Heb. שׁוּשַׁן עֵדוּת, *shoo-shan' ay-dooth'*, Psa. 60, title), "Lily of testimony," probably indicates the song to whose air Psa. 60 was to be chanted. Other views, however, have been held. Fürst regards Shushan eduth as the name of one of the twenty-four divisions of singers appointed by David.

(2) Instruments. Other terms are thought to refer to certain instruments.

Git'tith (Heb. הַגִּתִּית, *hag-git-teeth'*, titles of Psa. 8, 81, 84). Said to be a musical instrument supposed to have been introduced from Gath. The LXX have *ὑπέρ τῶν ληνῶν*, "for (or concerning) the wine presses." Psa. 8, 81, 84 are not vintage songs. But as Gath (גַּת) means a wine press it is not quite impossible that הַגִּתִּית may be an adverbial form (like אֲרָמִית, in the Syrian language, Isa. 36:11), and might mean after the manner or to the tune of a wine press song (Isa. 16:10; Jer. 48:33).

Higga'ion (Heb. הִגָּיוֹן, *hig-gaw-yone'*; Psa. 9:16; 19:15; 92:4; Lam. 3:62). Perhaps the best view is that of Gesenius, who takes it from הָגָה, (*haw-gaw'* to murmur, meditate). Thus it might have the two meanings—murmur of the harp, and meditation. And this might explain the general disposition to give it different translations in different places. In Psa. 9:16 it is transferred, Higgaion (A. V. marg., "That is, *Meditation*"). In Psa. 19:14 it is "meditation;" in 92:3 it is "a solemn sound;" in Lam. 3:62 the A. V. has "device," R. V. "imagination."

Jed'uthun. In the title of Psa. 39 the A. V. ("To the chief musician, *even* to Jeduthun") and the R. V. ("For the chief musician, for Jeduthun") are in tolerable accord, and are probably correct, the Hebrew being לִידִידוּתוּן (*qeri*, לִידוּתוּן) לַמְנַצֵּחַ. But in the titles of Psa. 62, 77 it is עַל־יְדוּתוּן (R. V. "After the manner of Jeduthun"). It is, of course, possible that a song or air may have been named after Jeduthun (comp. Aijeleth shahar, etc.), but it more probably refers to the great singer himself. If the A. V. "to Jeduthun" is correct, עַל is to be taken in the Aramaic fashion for אֶל or לְ, as it is in many places, e. g., Isa. 53: 1, עַל־מִי, *to whom;* 2 Chron. 30:1, עַל־אֶפְרַיִם, *to Ephraim.*

Ma'halath (Heb. מָחֲלַת, *makh-al-ath'*, titles of Psa. 53, 88) is variously explained. Robinson's Gesenius, comparing the Ethiopic with the *κιθάρα* of the LXX in Gen. 4:21, translates it by "*cithara*," i. e., *a lyre, guitar*, accompanied by the voice. Jerome, connecting it with מָחוֹל, "dance," renders it *per chorum* (with a dance); and he is supported by Theodotion (*ὑπὲρ τῆς χορείας*), Symmachus (*διὰ χοροῦ*), and Aquila (*ἐπὶ χορείᾳ*). Some have seen in it "an enigmatical indication of the subject of the psalm." Jarchi translates "Mahalath" by "on sickness," referring to the spiritual malady of the sons of men. Others regard Mahalath as indicating the melody, like Aijeleth shahar (q. v.). The title of Psa. 88 is מָחֲלַת לְעַנּוֹת; for לְעַנּוֹת the LXX have *τοῦ ἀποκριθῆναι*, and the Vulgate *ad respondendum*, from עָנָה, to answer. But as the verb in Piel is defined "to sing," and as the psalm shows no sign of arrangement for responsive singing, while a simple direction to sing seems unnecessary, some take it from עָנָה (*aw-naw'*, to humble or afflict), comparing "to bring

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to remembrance" in the titles of Psa. 38 and 70, and "to thank" in 1 Chron. 16:7. On this view it would be a psalm of humiliation or a psalm for a time of affliction.

Neg'inah (Heb. נְגִינָה, *neg-ee-nawth'*, Psa. 61, title, (נְגִינוֹת, *neg-ee-noth'*, titles of Psa. 4, 6, 54, 67, 76, R. V. "stringed instruments"). It seems generally agreed that these terms refer to stringed instruments, and so they are translated in Isa. 38:20; Hab. 3:19. But in Lam. 5:14 the rendering is "music;" and either the singular or plural form is translated "song" in both versions in Job 30:9; Psa. 69:12; 77:6 · Lam. 3:14.

Ne'hiloth (Heb. נְחִילוֹת, *nekh-ee-loth'*, title of Psa. 5). The LXX, with Aquila, Symmachus, and Theodotion (*ὑπὲρ τῆς κληρονομούσης*), and the Vulgate (*pro ea qua hæreditatem consequitur*), seem to have derived it from נָחַל, to inherit. But it is now generally derived from חָלַל, to bore, whence חָלִיל, flute or pipe (q. v.). Then "Nehiloth is the general term for perforated instruments of all kinds, as Neginoth denotes all manner of stringed instruments." It is also probable that the חֲלִלִים of Psa. 87:7 refers to the players on pipes and flutes.

Shem'inith (Heb. שְׁמִינִית, *shem-ee-neeth'*, titles of Psa. 6,12, "upon the eighth"). The meaning is disputed. The Targum on the Psalms, followed by most of the rabbinical writers, regard it as a harp of eight strings, perhaps from 1 Chron. 15:21. Dr. Strong says "probably an eight-stringed lyre." Smith (*Bib. Dict.*, s. v. "Sheminith") thinks that it "denotes a certain air known as the eighth, or a certain key in which the psalm was to be sung." In 1 Chron. 15:20, 21 we find psalteries on Alamoth contrasted with harps on Sheminith. Maurer and, apparently, others regard Sheminith as an instrument of deep tone like the violoncello, while Alamoth is compared with the violin. This is not very different from the view held by Gesenius, DeWette, Hengstenberg, Tholuck, and others, who refer the term Sheminith to the lower notes, or bass, and Alamoth (q. v.) to the higher notes, or treble. Perhaps this view is as good as any.

(3) Other musical terms. *Mas'chil* (מַשְׂכִּיל, *mas-keel'*, titles of Psa. 32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142) "probably implies *a poem or song enforcing intelligence, wisdom, piety . . .* which is true of all these psalms, not excepting Psa. 45, in which everything is referred to the goodness of God, vers. 3, 7, 8" (Robinson's Gesenius, s. h. v.). From שָׂכַל (*saw-kal'*, to be prudent), the Hiphil (causative) means consider, as Psa. 41:1, and to become wise, act wisely, whence the participle מַשְׂכִּיל, "he that is wise." Job 22:2. It also has the strict causal meaning, to make wise, instruct, as in Psa. 32:8. We can hardly avoid the conclusion, therefore, that Maschil must originally, at least, have meant a didactic poem, though, of course, it is possible that it may refer to the skill of the performance. This was Ewald's idea, in accordance with Psa. 47:7.

It is pointed out that "with few exceptions it is associated with directions for the choir," "to the chief musician," etc., and that in Psa. 45 the character of the psalm is indicated as "a song of loves," after "Maschil." Thus Smith's *Bib. Dict.* (s. v. "Maschil") thinks that though it may have meant "didactic," as applied to a particular psalm, it may afterward have been applied to others to indicate the melody or style of the performance.

Mich'tam (Heb. מִכְתָּם, *mik-tawm'*, titles of Psa. 16, 56–60). The A. V. margin gives "a golden psalm," apparently connecting it with כֶּתֶם (*keh'-them*) a poetic word of uncertain origin for gold. Dr. Strong defines it "*an engraving*, i. e., *a poem*," from כָּתַם (*kaw-tham*), *to carve, engrave*, hence *to inscribe*. Some, citing the Syriac *k'tham*, *stain*, probably from original sense *spot*, define it as a *noted* or an *engraved* song. This agrees quite well with Dr. Strong, and is supported by the LXX, Vulgate, Theodotion, and the Chaldee Targum. Others, referring to Arabic *katama*, to conceal, refer it to David's concealment or to a concealed, mystical meaning; or to *kathama* to be sad, take it to mean an elegy. A generally accepted explanation is that of Rosenmüller and Gesenius, which makes מִכְתָּם (*mik-tawm'*), a variation of מִכְתָּב, (*mik-tawb'*) a writing. With this it is claimed the LXX and the Targum agree. In truth all the views which make it an *engraved* psalm, as Dr. Strong's, are in essential agreement, though the fundamental idea of כָּתַב (*kaw-thab'*) is sometimes given as to *engrave* (Dr. Strong and Robinson's Gesenius). and sometimes as *to connect* (Gesenius, twelfth edition).

Shigga'ion (Heb. שִׁגָּיוֹן, *shig-gaw-yone'*, title of Psa. 7; plural in Hab. 3:1, A. V. "Shigionoth"). The term is connected with שָׁגָה (*shaw-gaw'* to *wander*), and is taken to mean a dithyrambic ode, a wild, enthusiastic song. Dr. Strong says "a *dithyramb*, or rambling poem." עַל שִׁגְיֹנוֹת in Hab. 3:1 would thus mean after the manner of dithyrambic songs.

Song of Degrees (Heb. שִׁיר הַמַּעֲלוֹת, *sheer hamah-al-oth'*, Psa. 120–134, titles). Probably, according to the opinion of Ewald, Herder, Rosenmüller, Mendelssohn, and others, this expression means "song of the ascents," i.e., pilgrim songs for the journey up to Jerusalem, which was emphatically a city set on a hill. Some make it the title of a melody. Others, as Gesenius, noting that the concluding words of a sentence are sometimes repeated at the opening of the next verse, think the term refers to "the poetical composition of the song." An ancient authority says that the fifteen "songs of degrees were chanted on the fifteen steps which led from the court of the women to that of the men," and this is said to be alluded to in the apocryphal gospel of The Birth of Mary (Dr. Adam Clarke, on Psa. 120).

Se'lah (Heb. סֶלָה, *seh'-law*, seventy times in Psalms and thrice in Habakkuk), a musical term whose significance is much disputed. The term employed in the Psalms by the LXX (*διάψαλμα*) itself stands in need of explanation. It is be-

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lieved to mean "either a musical interlude filling up a pause in the music, or a louder playing of the accompaniment (the song that is being continued")(Oxford Bible References, p. 392). Some, however, as Augustine, Eusebius of Cæsarea, and Gregory of Nyssa, think it refers to a pause or lull. This is the view of Dr. Strong. Gesenius (s. v. "Thes.") connects these views. Deriving the word (as does Dr. Strong) from סָלָה (*saw'-law*, to *suspend*), he regards Selah "as denoting a pause in the song which was filled by an interlude played by the choir of Levites." Ewald gives essentially the same meaning. And, as combining the ideas of music and silence, perhaps this is the most probable and safest if we try to form an opinion. But a different class of interpreters refer it to the sense rather than to the music. The Targum mostly renders it by "forever," or some similar word; and it is followed by Aquila (ἀεί) and various versions by Jerome (*semper*) and by a majority of the rabbinical writers. Aben Ezra, however, says "the meaning of Selah is like 'so it is,' or 'thus,' and 'the matter is true and right.'" This would liken it to Amen. An ingenious and beautiful explanation, whether historically true or not, is that of Professor Wilson, of Oxford. He takes the letters סל as abbreviated from סָלַל, to raise. סָלָה he thinks an abbreviation for סלוּדָה, "extol the Lord" (Hutchinson, *Music of the Bible*, p. 319, sq). This would make Selah similar to hallelujah in sense. This meaning would suit the context either before or after in nearly all the cases where Selah occurs. But there are a few cases where this meaning would be so much out of place as to negative the theory, unless we suppose that Selah was sometimes used for musical effect without regard to the sense, like the hallelujah ("praise ye the Lord") at the end of Psa. 147.—W. H.

MUSING (Heb. הָגִיג, *haw-gheeg'*, Psa. 39:3) is a metaphor taken from vegetables, which, being heaped together, begin to heat and ferment if not scattered and exposed to the air, and will soon produce a flame and consume themselves and everything within their reach.

MUSTARD. See VEGETABLE KINGDOM.

MUTH LAB'BEN (*Title*, Psa. 9). See MUSICAL TERMS.

MUTTER (Heb. הָגָה, *haw-gaw'*, Isa. 8:19). Ancient wizards (see MAGIC) imitated the chirping of bats, which was supposed to proceed from the shades of hades, and uttered their magical formulas in a whispering tone.

MUZZLE (Heb. חָסַם, *khaw-sam'*; Gr. φιμόω, *fee-mo'-o*, to stop the mouth). In the East the grain was thrashed by oxen trampling upon it; and the command was not to muzzle the ox when thrashing. This was not intended to apply merely to the ox employed in thrashing, but to be understood in the general sense in which the apostle Paul used it (1 Cor. 9:9; 1 Tim. 5:18), that a laborer was not to be deprived of his wages.

MY'RA (Gr. Μύρα, *moo'-rah*), one of the chief cities of Lycia in Asia Minor. It was situated about one league from the sea, upon rising ground, at the foot of which flowed a navigable river with an excellent harbor. The town still stands, but in a dilapidated condition, called *Myra* by the Greeks, but *Dembre* by the Turks. It was at Myra that Paul, on his voyage to Rome, was transferred from the ship which had brought him from Cilicia to the ship from Alexandria (Acts 27:5).

MYRRH. See VEGETABLE KINGDOM.

MYRTLE. See VEGETABLE KINGDOM.

MYS'IA (Gr. Μυσία, *moo-see'-ah*), a province in the northwest of Asia Minor, and separated from Europe only by the Propontis and Hellespont. Paul passed through this province, and embarked at its chief port, Troas, on his first voyage to Europe (Acts 16:7, 8).

MYSTERY (Gr. μυστήριον, *moos-tay'-ree-on*, a *hidden thing*).

1. A hidden or secret thing, not obvious to the understanding (1 Cor. 13:2; 14:2).

2. A hidden purpose or counsel; secret will; as God's plan of providing salvation for men through Christ, once hidden, but now revealed (Rom. 16:25; 1 Cor. 2:7; Eph. 1:9; 3:9; Col. 1: 26, sq.). We have other expressions, as "mystery of Christ" (Col. 4:3), i. e., respecting Christ; "mystery of the Gospel" (Eph. 6:19), which is contained and announced in the Gospel; "mysteries of the kingdom of heaven," or "of God" (Matt. 13:11; Mark 4:11; Luke 8:10), the secret purpose relative to the kingdom of God.

It is used, also, of certain single events decreed by God having reference to his kingdom or the salvation of men (Rom. 11:25; 1 Cor. 15:51); of God's purpose to save the Gentiles through Christ (Eph. 3:3–6). "Stewards of the mysteries of God" (1 Cor. 4:1) are those who are intrusted with the announcement of God's purpose to redeem men. "The mysteries of faith" (1 Tim. 3:9) and "of godliness" (v. 16) are those which faith and godliness embrace and keep. The "mystery of iniquity" (2 Thess. 2:7; Gr. ἀνομία, *an-om-ee'-ah*, *lawlessness*) "is that mass of uncombined lawlessness, which, though at present seen only in detail, and not *revealed* in its true proportions, will hereafter find its complete development and organization in the person and power of antichrist" (Ellicott, *Com.*, in loc.).

3. The *mystic* or *hidden sense*: of an Old Testament saying (Eph. 5:32); of a name (Rev. 17:5); of an image or form seen in a vision (Rev. 1:20; 17:5).

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NA'AM (Heb. נַעַם, *nah'-am*, *pleasantness*), one of the sons of Caleb, the son of Jephunneh (1 Chron. 4:15), B. C. about 1170.

NA'AMAH (Heb. נַעֲמָה, *nah-am-aw'*, *pleasantness*).

1. One of the four women whose names are preserved in the records of the world before the flood; all except Eve being Cainites. She was daughter of Lamech and Zillah and sister of Tubal-cain (Gen. 4:22).

2. Wife of Solomon and mother of King Rehoboam (1 Kings 14:21, 31; 2 Chron. 12:13). On each occasion she is distinguished by the title "the (not 'an,' as in A. V.) Ammonite." She was, therefore, one of the foreign women whom Solomon took into his establishment (1 Kings 11:1), B. C. after 960.

3. A city in the plain of Judah, mentioned between Beth-dagon and Makkedah (Josh. 15:41), not definitely located.

NA'AMAN (Heb. נַעֲמָן, *nah-am-awn'*, *pleasantness*).

1. One of the family of Benjamin who came down to Egypt with Jacob, as read in Gen. 46:21, or, more correctly, born in Egypt. According to the LXX version of that passage, he was the son of Bela, which is the parentage assigned to him in Num. 26:40, where, in the enumeration of the sons of Benjamin, he is said to be the son of Bela, and head of the family of the Naamites. He is also reckoned among the sons of Bela (1 Chron. 8:3, 4), B. C. after 2000.

2. **"The Syrian"** was commander of the armies of Benhadad II (Josephus, *Ant.*, viii, 15, 5), king of Damascence Syria. He is described as "a great man with his master, and honorable, . . . a mighty man of valor." He was, however, a leper; and when a little Hebrew captive girl spoke of a prophet in Samaria who could cure her master of leprosy Benhadad furnished him with a letter to King Joram. But when the king read the letter to the effect that Naaman had been sent to him to be cured he rent his clothes, suspecting that the object was a quarrel. Elisha the prophet, hearing of this, sent for Naaman, who came to his house, not being permitted as a leper to enter. Elisha sent a messenger to him, saying, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." Naaman was very indignant at the apparent incivility, and would doubtless have returned to Syria without a cure but for the entreaties of his servants. He bathed in the Jordan, and was cleansed of his leprosy. Returning to Elisha, he acknowledged that Jehovah was above all gods, and declared his intention of worshiping him alone. He asked permission to take home two mules' burden of earth, probably to set up in Damascus an altar to Jehovah. He desired to bestow valuable gifts upon Elisha, but the prophet refused to accept anything. His servant, Gehazi, coveting some of the riches proffered his master, hastened after Naaman and asked, in his master's name, for a portion. Naaman heard his request, and granted him more than he had asked (2 Kings 5:1–23), B. C. about 850.

Character. "Naaman's appearance throughout the occurrence is most characteristic and consistent. He is every inch a soldier, ready at once to resent what he considers a slight cast either on himself or the natural glories of his country, and blazing out in a moment into sudden 'rage,' but calmed as speedily by a few good-humored and sensible words from his dependents, and after the cure has been effected evincing a thankful and simple heart, whose gratitude knows no bounds, and will listen to no refusal" (McC. and S., *Cyc.*, s. v.).

NOTE.—(1) *The expression* "Because that by him Jehovah had given deliverance to Syria" (v. 1) seems to point to services such as were incidentally to subserve the divine purposes toward Israel, and may on this account have been ascribed to Jehovah. (2) *Naaman's request* to be allowed to take away two mules' burden of earth is not easy to understand. The natural explanation is that, with a feeling akin to that which prompted the Pisan invaders to take away the earth of Aceldama for the Campo Santo at Pisa, the grateful convert to Jehovah wished to take away some of the earth of his country to form an altar. But in the narrative there is no mention of an altar.

NA'AMATHITE (Heb. נַעֲמָתִי, *nah-am-aw-thee'*), an epithet of Zophar, one of Job's friends, only found in Job. 2:11; 11:1; 20:1; 42:9, and always in the phrase הַנַּעֲמָתִי (צוֹפַר), "Zophar the Naamathite." There are several towns from which it might have been derived, as "Noam, a castle in the Yemen, and a place on the Euphrates; Niameh, a place belonging to the Arabs; and Noamee, a valley in Tihameh," not to mention the very common Naaman. The LXX call Zophar the Minæan and the king of the Minæans (*Μιναίων βασιλεύς, ὁ Μιναίος*). But of the real meaning of the term nothing is known.—W. H.

NA'AMITE (Heb. נַעֲמִי, *nah-am-ee'*), one of the family descended from Naaman (Num. 26:40), a Benjamite. The name is a contraction seldom occurring in Hebrew, and is rendered "the Naamanites" by the Samaritan codex.

NA'ARAH (Heb. נַעֲרָה, *nah-ar-aw'*, *a girl*), the second named of the two wives of Ashur, of the tribe of Judah, and the mother by him of four sons (1 Chron. 4:5, 6), B. C. about 1210.

NA'ARAI (Heb. נַעֲרַי, *nah-ar-ah'ee*, *boyish*), the son of Ezbai, and one of David's heroes (1 Chron. 11:37), B. C. about 1000. In 2 Sam. 23:35 he is incorrectly called *Paarai*.

NA'ARAN (Heb. נַעֲרָן, *nah-ar-awn'*, *boyish*, *puerile*), a town in Ephraim, between Bethel and Jericho (1 Chron. 7:28), and possibly the same as Naarath (Josh. 16:7). "Five miles N. of Jericho are ruins of a town called Kh. el Aûjeh el Tahtâni, which are suggested as the site" (Harper, *Bible and Mod. Dis.*, p. 375).

NA'ARATH (Heb. נַעֲרָה, *nah-ar-aw'*, *a girl*, *handmaid*), a town named (Josh. 16:7) as one of the southern landmarks of Ephraim. It was in

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the Jordan valley and north of Jericho. Probably the same as NAARAN (q. v.).

NA'ASHON (Exod. 6:23). See NAHSHON.

NA'ASSON, the Grecized form (Matt. 1:4; Luke 3:32) of the Heb. NAHSHON (q. v.).

NA'BAL (Heb. נָבָל, *naw-bawl'*, *foolish*), a descendant of Caleb, who dwelt in Maon (probably the modern Mäin, seven miles S. E. of Hebron), when David, with his followers, was on the southern borders of Palestine (1 Sam. 25:2, sq.), B. C. about 1004. He was a man of great wealth, having three thousand sheep and one thousand goats, which he pastured in Carmel (not the promontory of that name, but the present Kurmul, on the mountains of Judah). When David heard in the desert (v. 1) that Nabal was shearing his sheep, which was generally accompanied with festivities, he sent ten young men to Carmel to Nabal, and bade them wish him peace and prosperity, to remind him of David's friendly services, and solicit a present for himself and people. The services alluded to were doubtless protection afforded by David and his men to Nabal's shepherds and flocks against the Bedouin Arabs. Nabal refused the petitioners in a very churlish manner: "Who is David? and who is the son of Jesse? there be many servants nowadays that break away every man from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?" (vers. 10, 11). Thus, in order to justify his covetousness, he set down David as a worthless vagrant. David was greatly enraged at this reply, and started with four hundred men to take vengeance upon Nabal. In the meantime one of Nabal's servants told Abigail, his intelligent and godly wife, what had taken place. As quickly as possible she took a bountiful present of provisions (v. 18), and, sending it to David, followed herself to appease his wrath. They met, and Abigail, throwing herself at David's feet, besought his forgiveness. David's anger was appeased, and in his reply he praised Jehovah for having sent Abigail to meet him (v. 32), and congratulated her upon her understanding and acts, which had kept him from bloodshed (v. 33). He received her gifts, and dismissed her with the assurance that he had granted her request (v. 35). All this had occurred without the knowledge of Nabal, and when Abigail returned and found him in a drunken stupor she told him nothing until the next morning. Conscious of the danger that had threatened him, angry at the loss he had sustained, or vexed because his wife had humbled herself in such a manner, "his heart died within him, and he became as a stone" (v. 37). It was as if a stroke of apoplexy or paralysis had fallen upon him. He seems not to have changed in his nature by his affliction, for ten days later "the Lord smote Nabal, that he died" (v. 38). David not long after took Abigail for his wife (vers. 40–42).

NA'BOTH (Heb. נָבוֹת, *naw-both'*, *fruits*) was an Israelite of Jezreel, and the owner of a small portion of ground (2 Kings 9:25, 26) that lay on the eastern slope of the hill of Jezreel. He had also a vineyard, of which the situation is not quite certain. The royal palace of Ahab was close upon the city wall at Jezreel. According to both texts, it immediately adjoined the vineyard, and it thus became an object of desire to the king, who offered an equivalent in money, or another vineyard in exchange for this. Naboth, in the independent spirit of a Jewish landholder, refused. "Jehovah forbid it me that I should give the inheritance of my fathers unto thee." Ahab was cowed by this reply; but the proud spirit of Jezebel was roused. She took the matter into her own hands; wrote letters in Ahab's name to the elders and nobles of Jezreel, directing them to proclaim a fast, and that Naboth should be placed at the head of the services. Two men of worthless character accused him of having "blasphemed God and the king," and he and his children (2 Kings 9:26) were stoned to death. Jezebel then informed Ahab of the death of Naboth, whereupon he took possession. The perpetration of this crime brought upon Ahab and Jezebel the severest punishment (1 Kings, ch. 21), B. C. about 852.

NA'CHON (Heb. נָכוֹן, *naw-kone'*, *prepared*), a name by which the threshing-floor was known near which Uzzah was slain (2 Sam. 6:6). It is uncertain whether this is the name of the owner or merely an epithet applied to it, i. e., *the prepared floor*. In 1 Chron. 13:9 it is called the *floor of Chidon*, which is supposed by some to be another name of the owner. Eventually it was known by the name of Perez-uzzah (2 Sam. 6:8).

NA'CHOR, a more accurate form of the name NAHOR (q. v.).

1. The brother of Abraham (Josh. 24:2).

2. The grandfather of Abraham (Luke 3:34).

NA'DAB (Heb. נָדָב, *naw-dawb'*, *spontaneous*, *liberal*).

1. The eldest son of Aaron and Elisheba (Exod. 6:23; Num. 3:2). He, his father and brother, and seventy old men of Israel were led out from the midst of the assembled people (Exod. 24:1), and were commanded to stay and worship God "afar off," below the lofty summit of Sinai, where Moses alone was to come near to the Lord, B. C. 1209. Nadab and his brothers Abihu, Eleazar, and Ithamar were anointed, with their father, to be priests of Jehovah (28:1). He and his brother, in offering incense, kindled it with "strange" fire, that is, fire not taken from that which burned perpetually (Lev. 6:13) on the altar, and for this offense were struck dead before the sanctuary by fire from the Lord (Lev. 10:1, 2; Num. 3:4; 26:61). On this occasion, as if to mark more decidedly the divine displeasure, Aaron and his surviving sons were forbidden to observe the usual mourning ceremonies for the dead. Rosenmüller supposes, from the injunction (Lev. 10:9, 10), that the brothers were in a state of intoxication when they committed the offense.

2. King Jeroboam's son, who succeeded to the throne of Israel B. C. 913, and reigned two years (1 Kings 15:25–31). He followed the idolatrous policy of his father (comp. 15:3 and 12:30). At the siege of Gibbethon a conspiracy broke out in the midst of the army, and the king was slain by Baasha, a man of Issachar, B. C. 888.

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3. A son of Shammai (1 Chron. 2:28), of the tribe of Judah, and father of two sons (v. 30).

4. A son of Jehiel, the "father" (founder) of Gibeon (1 Chron. 8:30; 9:36), of the tribe of Benjamin.

NAG'GE (Gr. *Nαγγαί, nang-gah'-ee*, for Heb. נֹגַהּ, *no'-gah*, 1 Chron. 3:7), an ancestor of Jesus in the maternal line, the son of Maath, and father of Esli (Luke 3:25, R. V. "Naggai").

NAHA'LAL (Heb. נַהֲלָל, *nah-hal-awl'*, *pasture*), a city in Zebulun on the border of Issachar (Josh. 19:15, A. V. "Nahallal"), but inhabited by Canaanites tributary to Israel (Judg. 1:30, A. V. "Nahalol"). It was given, with its suburbs, to the Merari family of Levites (Josh. 21:35). Van de Velde (*Memoir*, p. 335) supposed it to be the present village of *Maalul*, four miles S. W. of Nazareth.

NAHA'LIEL (Heb. נַחֲלִיאֵל, *nakh-al-ee-ale'*, *valley of God*), one of the encampments of Israel in the wilderness (Num. 21:19), between Mattanah and Bamoth. It was near Pisgah, north of Arnon. Identified with the ancient Callirhoe, the hot springs on the east of the Jordan near the Dead Sea, and which may account for its suggestive name. "The name of Nahaliel is still retained in the form *Encheileh*. This is the name given to the Lejum after it has been joined by the Balua, until its junction with the Saide" (K. and D., *Com.*, in loc.).

NA'HALLAL (Josh. 19:15). See NAHALAL.

NA'HALOL (Heb. נַהֲלֹל, *nah-hal-ole'*), another form (Judg. 1:30) of NAHALAL (q. v.).

NA'HAM (Heb. נַחַם, *nakh'-am*, *consolation*), a brother of Hodiah (or Jehudijah), the second, or Jewish, wife of Mered. He was the father of Keilah the Garmite and Eshtemoa (1 Chron. 4:19). He is probably the same as Ishbah (v. 17).

NAHAM'ANI (Heb. נַחֲמָנִי, *nakh-am-aw-nee'*, *compassionate*), a chief man among those who returned from Babylon with Zerubbabel (Neh. 7:7), B. C. about 445.

NA'HARAI (1 Chron. 11:39). See NAHARI.

NA'HARI (Heb. נַחְרַי, *nakh-ar-ah'ee*, *snorer*), the Beerothite, who was one of David's mighty men and the armor-bearer of Joab (1 Chron. 11:39; 2 Sam. 23:37), B. C. about 961.

NA'HASH (Heb. נָחָשׁ, *naw-khawsh'*, *serpent*).

1. "Nahash the Ammonite," king of the Ammonites at the foundation of the monarchy in Israel, B. C. 1030. He was directing an assault against Jabesh-gilead, and upon the inhabitants asking him to make a treaty with them he dictated that cruel alternative of the loss of their right eyes or slavery, which roused the swift wrath of Saul, and caused the destruction of the Ammonite force (1 Sam. 11:1, 2–11). He is probably the same as Nahash, the father of Hanun, who had rendered David some special and valuable service, which David was anxious for an opportunity of requiting (2 Sam. 10:2).

2. A person mentioned once only (2 Sam. 17:25,) in stating the parentage of Amasa, the commander in chief of Absalom's army. Amasa is there said to have been the son of a certain Ithra by Abigail, "daughter of Nahash and sister to Zeruiah." By the genealogy of 1 Chron. 2:16 it appears that Zeruiah and Abigail were sisters of David and the other children of Jesse. The question then arises, How could Abigail have been at the same time daughter of Nahash and sister to the children of Jesse? To this three answers may be given: 1. The universal tradition of the rabbis, that Nahash and Jesse were identical. 2. The explanation first put forth by Dr. Stanley, that Nahash was the king of the Ammonites, and that the same woman had first been his wife or concubine—in which capacity she had given birth to Abigail and Zeruiah—and afterward wife to Jesse, and the mother of his children. 3. A third possible explanation is, that Nahash was the name, not of Jesse, nor of a former husband of his wife, but of his wife herself (Smith, *Bib. Dict.*, s. v.).

NA'HATH (Heb. נַחַת, *nakh'-ath*, *rest*, *quiet*).

1. One of the "dukes," or phylarchs, in the land of Edom, eldest son of Reuel, the son of Esau (Gen. 36:13, 17; 1 Chron. 1:37).

2. A Kohathite Levite, son of Zophai (1 Chron. 6:26). He is the same with *Toah* (v. 34) and *Tohu* (1 Sam. 1:1), and was an ancestor of Samuel.

3. A Levite in the reign of Hezekiah, and an overseer of the sacred offerings in the temple (2 Chron. 31:13).

NAH'BI (Heb. נַחְבִי, *nakh-bee'*, *hidden*), the son of Vophsi, a Naphtalite, and one of the twelve spies (Num. 13:14), B. C. 1209.

NA'HOR (Heb. נָחוֹר, *naw-khore'*, *snorting*, *snoring*).

1. The son of Serug, father of Terah, and Abraham's grandfather (Gen. 11:22–24; Luke 3:34; A. V. "Nachor"). He lived one hundred and forty-eight years, B. C. before 2300.

2. Grandson of the preceding, a son of Terah and brother of Abraham (Gen. 11:26; Josh. 24:2), B. C. about 2300. He married Milcah, his brother Haran's daughter, by whom he had eight children (Gen. 11:29), and had as concubine Reumah, who bore him four children (22:23, 24). When Abraham and Lot migrated to Canaan Nahor remained in Haran, where his descendants were certainly living two generations later (24:10; 29:5). It was to the family descended from Nahor and Milcah that Abraham and Rebekah in turn had recourse for wives for their sons.

NAH'SHON (Heb. נַחְשׁוֹן, *nakh-shone'*, *enchanter*), the son of Amminadab, and prince of Judah when first numbered in the desert (Exod. 6:23; Num. 1:7; 1 Chron. 2.10, 11), B. C. 1209. His sister Elisheba was wife to Aaron (Exod. 6:23), and his son Salmon married Rahab after the taking of Jericho (Matt. 1:4). In the encampment (Num. 2:3), in the offering of the princes (7:12, 17), and in the order of the march (10:14), the first place is assigned to him as captain of Judah's host. We have no further particulars of his life, but we know that he died in the wilderness (26:64, 65). His name occurs in Matt. 1:4; Luke 3:32, in the genealogy of Christ, where his lineage

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is evidently copied from Ruth 4:18–20; 1 Chron. 2:10–12.

NA'HUM (Heb. נַחוּם, *nakh-oom'*, *comfortable*), the seventh of the minor prophets. Of himself little is known except from the title of the book, "The book of the vision of Nahum the Elkoshite" (ch. 1:1). The site of the village is disputed. "According to Saint Jerome, it was in Galilee, and only insignificant ruins remained in his day. Toward the end of the 16th century the idea arose that Nahum was born at Alkosh, a town near Mosul, where also a modern tomb is pointed out as the place of his burial" (Smith, in *Bible Educator*, iv, 340). **Prophecy.** Of the place and time of writing his prophecy nothing is certainly known. "In the *Seder Olam Rabba* he is made contemporary with Joel and Habakkuk in the reign of Manasseh. Syncellus places him with Hosea, Amos, and Jonah in the reign of Joash, king of Israel, more than a century earlier; while, according to Eutychius, he was contemporary with Haggai, Zechariah, and Malachi, and prophesied in the fifth year after the destruction of Jerusalem. Josephus mentions him as living in the latter part of the reign of Jotham. Carpzov concluded that Nahum prophesied in the beginning of the reign of Ahaz, about B. C. 735. Modern writers are divided in their suffrages. Bertholdt thinks it probable that the prophet escaped into Judah when the ten tribes were carried captive, and wrote in the reign of Hezekiah. Keil places him in the latter half of Hezekiah's reign, after the invasion of Sennacherib. Ewald conceives that the siege of Nineveh by the Median king Phraortes (B. C. 630–625) may have suggested Nathan's prophecy of its destruction" (Smith, *Bib. Dict.*, s. v.). Dr. Strong (*Cyc.*, s. v.) thus sums up the discussion: "Nahum was a native of Galilee; that upon the invasion and deportation of the ten tribes he escaped into the territory of Judah, and probably took up his residence in Jerusalem, where he witnessed the siege of the city by Sennacherib, and the destruction of the Assyrian host in the reign of Hezekiah; and that probably soon after that memorable event, which proved 'the beginning of the end' of the Assyrian power, and taking occasion from it, the spirit of prophecy chose him to be the instrument of predicting the final and complete overthrow of Nineveh and her empire. . . . Nahum was a contemporary of Isaiah and Micah." The subject of the prophecy is, in accordance with the superscription, "the burden of Nineveh," and falls into three parts. The *first* contains the introduction (ch. 1:1–10) and the theme of the prophet's oracle (vers. 11–14); the *second* sets forth the calamity which should befall the Assyrian empire (ch. 2); and the *third* recapitulates the reasons for the judgments that should thus be inflicted and the certainty of their coming (see BIBLE, BOOKS OF; PROPHECY).

NAIL. **1.** For fastening (Heb. יָתֵד, *yaw-thade'*), usually a (wooden) peg, or nail of any material (Ezek. 15:3; Isa. 22:25). It is also a tent pin driven into the earth to fasten the tent rope to, one of which Jael drove into the temples of Sisera (Judg. 4:21, 22).

Figurative. A tent pin was a general designation for national rulers (Zech. 10:4), who stand in the same relation to the commonwealth as a tent pin to the tent, which it holds firmly and keeps upright (Isa. 22:23). The figure is changed, so that Eliakim, instead of being honored, is like to a nail (or peg) driven into the wall, and upon which his family hung. When the nail fell all that hung upon it (viz., his family) shared the same fate (v. 25).

2. (Heb. מַסְמֵר, *mas-mare'*), ordinary and ornamental nails. Those mentioned in 1 Chron. 22:3; 2 Chron. 3:9, were partly for pivots upon which the folding-doors turned, partly in the construction of the doors. Those used for fastening the gold plates upon the planks were also probably of gold.

Figurative. In the proverb "The words of the wise are as *nails* fastened by the master of assemblies" (Eccles. 12:11) we are taught that truth sinks deeply into the mind as a nail well pointed does when driven into the wall. The "master of assemblies" (literally *collections*) may be a person appointed by the king to see that the people get only that which is profitable to hear. In a collection of oriental proverbs, two hundred and six in number, made by Mrs. Lydia Einsler, and published in the *Journal of the German Palestine Society*, vol. xix, No. 2, is the following, "'She now has a house and a nail in the wall,' referring to a woman who was of a low station socially, but had attained a higher. It was often used of a poor girl who had made a good marriage. The nail in the wall is typical of something firm and strong, able to support also heavy burdens; and in the light of these facts the peculiar statements of Ezra 9:8 and Isa. 22:23–25, concerning 'the nail in the wall,' receive new side-light illustrations."

Nails are mentioned in the accounts of the crucifixion (John 20:25; Col. 2:14).

3. Nail, of the finger (Heb. צִפֹּרֶן, *tsip-po'-ren*, Deut. 21:12), like cutting the hair, the paring of the nails—both signs of purification—was a symbol of a slave woman passing out of slavery and being received into fellowship with the covenant nation.

In Jer. 17:1 (marg.) "nail" is the rendering of the same Hebrew word, and means the "point" of a stylus or a metallic pen. In Dan. 4:33; 7:19 (Chald. טְפַר, *tef-ar'*), occurs of the *claws* of a bird or beast.

NA'IN (Gr. Naiv, *nah-in'*, *pleasantness*, *beauty*), the city at the gate of which Jesus raised the widow's son to life (Luke 7:11, sq.). Josephus (*Wars*, iv, 9, 4) mentions a city of Nain, but that was east of Jordan. Robinson found a hamlet named Nein, southwest of Capernaum, standing on a bleak, rocky slope of the northern declivity of Jebel ed-Duhy (the "hill Moreh" of Scripture). In this locality Eusebius and Jerome place the city of Nain.

NA'IOTH (Heb. נָוֺת, *nev-aw-yoth'*, *dwellings*), or, more fully, "Naioth in Ramah," was the place in which Samuel and David took refuge after the latter's escape from Saul (1 Sam. 19:18, sq.) Thither Saul followed them, after having sent

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three companies of men to take David. When he came to Sechu, near Ramah, the Spirit of the Lord came upon him, so that he went along prophesying until he came to Naioth; and there he took off his clothes, and prophesied before Samuel, lying upon the ground all day and night (vers. 20–24). Keil and Delitzsch (*Com.*) think Naioth to be a proper name applied to the common dwelling of the pupils of the prophets, who had assembled round Samuel in the neighborhood of Ramah.

NAKED (Heb. עֶרְוָה, *er-vaw'*, nudity; Gr. γύμνος, *goom'-nos*), means absolute nakedness (Job 1:21; Eccles. 5:15; Amos 2:16; Mic. 1:8), but elsewhere in our sense of ragged, poorly clad (Isa. 58:7; Matt. 25:36; James 2:15). In John 21:7 the meaning is clad in the undergarment only (the outer garment being cast aside).

Figurative. "Naked" is used figuratively to signify *stripped* of *resources, disarmed;* thus "I have made Esau bare" (Jer. 49:10) signifies the destruction of Edom. The "nakedness of a land (Gen. 42:9) signifies the weak and ruined parts of it where the country lies most open and exposed to danger. "Naked" is also put for discovered, made manifest (Job 26:6; Heb. 4:13). In such passages as Exod. 32:25; 2 Chron. 28:19; Ezek. 16:36–39, "naked" symbolizes the stripping from one of his righteousness through idolatry.

NAMES (Heb. שֵׁם, *shame;* Gr. ὄνομα, *on'-om-ah*).

1. Names are designed to distinguish objects, and originally expressed the distinct impressions which objects made upon, or the special relations in which they stood to the person. Thus God brought the beasts to Adam, and from the impression they make upon him he assigns names to them (Gen. 2:19). The impression a people made upon other nations gave rise to a name; thus, the gigantic aborigines of Palestine were named by the Israelites *Emim* (Heb. אֵימִים, *ay-meem'*, Gen. 14:5; Deut. 2:10, 11). Or the name may embody some well-known characteristic of the tribe; e. g., the first inhabitants of Mount Seir were called *Horim* (Heb. חֹרִי, *kho-ree'*, *cave dwellers*, Gen. 14:6; 36:21, 29; Deut. 2:12, 22), because they made the caves of that region their home. We learn from Chaldee names that the proper speech of that warlike race was not Semitic, but Aryan. We gather from the names of Jacob's children that they must have been given in an Aramæan-speaking country from their great affinity to that dialect. From a comparison of the roots of many names with the same roots in the cognate dialects it is evident the Hebrew was in early days much more closely allied to Arabic than when it became a literary tongue. Much use might be made of the study of Hebrew proper names for the better understanding of the history of that people.

2. Play on. The Israelites were very fond of playing on names. The name to them was a *sign* of something quite sensuous and outward. Hence names rarely became hereditary in Hebrew; they still retained their significance, being proper personal names, very seldom passing into the unmeaning surname. They generally expressed some personal characteristic, some incident connected with the birth, some hope or wish or prayer of the parent; and henceforth the child embodied it, and for the parents' sake felt it like a personal vow, and made his life an effort to realize it. This tendency to play on names and find analogies or contrasts in them is seen throughout the Bible (see Ruth 1:20; 1 Sam. 25:3,25; Rom. 9:6). So we have "Dan (*judge*) shall judge his people" (Gen. 49:16), and many other instances.

3. Personal names. These may be divided into two classes: those given at birth; those imposed in after life. (1) **Those given at birth.** At such times the slightest event was considered to be of importance—a chance word, a sly intimation by the gossip at the bedside, a pious or hopeful ejaculation by the mother; and, where names were sought for, any well-omened word was hastily seized and attached to the newcomer. Sometimes the name would express the *time* of birth, e. g., Shaharayim (the *dawn*), Hodesh (the *new moon*); sometimes the *place*, as Zerubbabel (*born in Babylon*). The condition of the mother is often indicated; thus Rachel dying in childbirth named her son Benoni (*son of my pain*), while Leah (*exhausted*) and Machli (*sick*) are names that hint much weakness, if not death. Sometimes the name indicates a peculiarity of the child, as Esau (*hairy*), Edom (*red*), Korah (*bald*). Or the feeling of the parent found expression—Eve called her first born Cain (*acquisition*), but she came to know that a mother's feelings are made up more of sadness than of joy, and so she called her second son Abel (*vanity*). The strong affection of Hebrew women for their children is sometimes shown in the names they gave to their children, e. g, Adah (*ornament*), Peninnah (*pearl*), Rachel (*dove*), Susanna (*lilies*), etc. Religious names were frequently given, the most simple being expressive of thanks to God for the gift of a child, as Mahalaleel (*praise to God*); of wonder at God's liberality, Zabdiel (*bountifully given*), Zechariah (*God has remembered*). Again a name may express some great longing of the parent; so Rachel named her first son Joseph (*adding*, i. e., may God add to me another child); or resignation and trust, as Elioenai (*toward Jehovah* are *my* eyes). The name was generally given by the parents, but sometimes a number of their kinsmen and friends would agree in bestowing one (Ruth 4:17; Luke 1:59). (2) **Change of name.** Not seldom the name given at birth was changed for a new one, or at first added to the original name, and gradually took its place. Thus Abram's name was changed to ABRAHAM (q. v.) when he renewed his covenant with Jehovah (Gen. 17:5); Jacob (the *supplanter*) became Israel (*prince*) after his successful struggle with the angel (Gen. 32:28). Princes often changed their names on their accession to the throne (2 Kings 23:34; 24:17). This was also done in the case of private persons on entering upon public duties of importance (Num. 13:16; comp. John 1:42; Acts 4:36). So the prophet Nathan, on assuming the charge of Solomon's education, gave him the name Jedidiah (2 Sam. 12:25). Children frequently received names expressive of relationship, as Abimelech (*father of the king*); or some one of the several divine names is coupled in the same manner with another element, as Nathaneel, with the divine

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name *El*, or Jonathan, with the divine name Jehovah (contracted *Jo*) and the verb *gave*. The word *El* enters very early into the composition of names, while those compounded with the name Jehovah do not appear till the Mosaic era; and not till the time of Samuel are names compounded with this name of God common.

4. Figurative. The *name* in Hebrew is sometimes used to signify the collected attributes or characteristics of the object named. This is particularly the case with the divine name (Exod. 34:5). Our Lord says, "I have manifested thy *name*," etc. (John 17:6), where *name* embraces the whole divine nature revealed by the Son. The expression "name of God" indicates the entire administration of God, by which he reveals himself and his attributes to men; the glory and power of God displayed in nature (Psa. 8:1); God's revelation of himself to his people (Zech. 10:12); and when God announces his mighty presence it is said, "Thy name is near" (Psa. 75:1). In the New Testament the expression "the name of Christ" refers to all that Jesus is to men (Luke 24:47; Acts 9:15); "to believe in the name of Christ" (John 1:12), "saved by his name" (Acts 4:12), "to have life through his name" (John 20:31) all refer to the saving and life-giving power in Christ, which is communicated to the believer. The expression "Let everyone that nameth the name of Christ" (2 Tim. 2:19) means everyone that acknowledges him to be what his name means, *the Lord*.

NA'OMI (Heb. נָעֳמִי, *nŏ-om-ee'*, *my pleasantness*, *delight*), a woman of Bethlehem, in the days of the judges, whose history is interwoven with that of her daughter-in-law Ruth (Ruth, chaps. 1–4), B. C. about 1322–1312. Her husband's name was Elimelech, and her two sons were Mahlon and Chilion. With them, because of a famine in her own country, she went to Moab, where they died. Returning to her native land, she was accompanied by Ruth, who became the wife of Boaz. Upon her return she replied to those asking her "Is this Naomi?" "Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me."

NA'PHISH (Heb. נָפִישׁ, *naw-feesh'*, *refreshed*), the eleventh son of Ishmael (Gen. 25:15; 1 Chron. 1:31). "The tribe descended from Nodab was subdued by the Reubenites, the Gadites, and the half of the tribe of Manasseh, when 'they made war with the Hagarites, with Jetur, and *Nephish*, and Nodab' (1 Chron. 5:19). The tribe is not again found in the sacred records, nor is it mentioned by later writers. It has not been identified with any Arabian tribe" (Smith, *Bib. Dict.*, s. v.).

NAPH'TALI. (Heb. נַפְתָּלִי, *naf-taw-lee'*, *my wrestling*.)

1. The sixth son of Jacob, and the second of Bilhah, Rachel's maid, and own brother to Dan. Of the personal history of Naphtali we know nothing, as up to the time of Jacob's blessing the twelve patriarchs his name is only mentioned in the two public lists (Gen. 35:25; 46:24).

2. The Tribe of Naphtali. **(1) Numbers.** When Israel went down into Egypt Naphtali had four sons (Gen. 46:24; 1 Chron. 7:13). While in Egypt Naphtali increased with wonderful rapidity, numbering at the first census fifty-three thousand four hundred (Num. 1:43), ranking as *sixth*. The number decreased during the wilderness journey, for at the second census the adult males amounted to only forty-five thousand four hundred, ranking *eighth* (26:50). **(2) Position.** During the march through the wilderness Naphtali occupied a position on the north of the sacred tent with Dan and Asher (2:25–31). **(3) Territory.** In the apportionment of the land the lot of Naphtali was not drawn till the last but one. Their portion lay at the northern angle of Palestine, and was inclosed on three sides by that of other tribes—Zebulun (south), Asher (west), trans-Jordanic Manasseh (east). **(4) Subsequent history.** Naphtali had its share in the incursions and molestations by the surrounding heathen. One of these, apparently the severest struggle of all, fell with special violence on the north of the country, and the leader by whom the invasion was repelled—Barak, of Kedesh-Naphtali—was the one great hero whom Naphtali is recorded to have produced (Judg. 4:6). Naphtali was also the first tribe captured by the Assyrians under Tiglath-pileser (2 Kings 15:29). But though the history of the tribe ends here, yet, under the title of Galilee, the district which they formerly occupied became in every way far more important than it had ever been before.

3. Mount Naphtali. The mountainous district which formed the main part of the territory of Naphtali (Josh. 20:7); answering to "Mount Ephraim" and "Mount Judah."

NAPH'TUHIM (Heb. נַפְתֻּחִים, *naf-took-kheem'*), a Mizraite nation or tribe, mentioned only as descendants of Noah (Gen. 10:13; 1 Chron. 1:11), and who probably settled at first, or when Gen., ch. 5, was written, either in Egypt or immediately west of it.

NAPKIN (Gr. σουδάριον, *soo-dar'-ee-on*, *sweat-cloth*), a handkerchief (so rendered, Acts 19:12), i. e., a cloth for wiping the perspiration from the face and for cleaning the nose (Luke 19:20; Acts 19:12). It was also used for swathing the head of a corpse (John 11:44; 20:7).

NARCIS'SUS (Gr. Νάρκισσος, *nar'-kis-sos*, a well-known flower), a person at Rome to some of whose household (or friends) Paul sent salutation (Rom. 16:11). He cannot be the celebrated favorite of the Emperor Claudius, as that person was put to death before the epistle was written.

NARD. See SPIKENARD.

NA'THAN (Heb. נָתָן, *naw-thawn'*, *given*, of God).

1. A Son of David; one of the four who were born to him by Bathsheba (1 Chron. 3:5; comp. 14:4 and 2 Sam. 5:14), B. C. about 977. Nathan appears to have taken no part in the events of his father's or his brother's reigns. To him are to be referred, probably, the words of Zech. 12:12. He appears as one of the forefathers of Joseph in the genealogy of St. Luke (Luke 3:31).

2. The Hebrew Prophet who lived in the reigns of David and Solomon. **(1) First appearance.** The first mention of him is in a consulta-

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tion with David, in which he advises him to build the temple (2 Sam. 7:2, 3); but after a vision informed David that he was not to carry out his intention (vers. 4–17), B. C. about 984. **(2) Reproves David.** About a year after David's sin Nathan appears to reprove him. The reason for this delay seems to be set forth by David in Psa., 32, where he describes the state of his heart during this period, and the sufferings he endured while trying to conceal his crime. To insure success Nathan resorted to a parable of a rich man taking from a poor man his "little ewe lamb." The parable was so selected that David could not suspect that it had reference to him and his sin. With all the greater shock, therefore, did the prophet's words, "Thou art the man," come to the king (2 Sam. 12:1–15), B. C. about 977. At the birth of Solomon Nathan came to David, according to Jehovah's instructions, and named the child Jedidiah, "because Jehovah loved him" (vers. 24, 25). **(3) Secures the kingdom for Solomon.** In the last years of David Nathan, with Bathsheba, secured the succession of Solomon (1 Kings 1:8–30), and at the king's request assisted at his inauguration (vers. 32–38, 45), B. C. about 960. He assisted David by his advice when he reorganized the public worship (2 Chron. 29:25). His son Zabud succeeded him as the "king's friend," and another son, Azariah, was "over the offices" in Solomon's time (1 Kings 4:5). He left two works behind him—a Life of David (1 Chron. 29:29) and a Life of Solomon (2 Chron. 9:29). The last of these may have been incomplete, as we cannot be sure that he outlived Solomon. His grave is shown at Halhul, near Hebron.

3. An inhabitant of Zobah in Syria, and the father of Igal, one of David's chieftains (2 Sam. 23:36), B. C. about 984. In 1 Chron. 11:38 it is given as Joel, the brother of Nathan.

4. A descendant of Judah, being the son of Attai and father of Zabad (1 Chron. 2:36).

5. One of the chief Jews who were sent by Ezra from his encampment at the river Ahava to the Jews' colony at Casiphia, to obtain "ministers for the house of God" (Ezra 8:16, sq.), B. C. about 457. He is perhaps the same as the Nathan who put away his Gentile wife (10:39).

NATHAN'AEL (Gr. Ναθαναήλ, *nath-an-ah-ale'*, *given of God*), a disciple of our Lord, of whose life we have no particulars save the references in John's gospel. It appears that after Jesus was proclaimed by John the Baptist to be the Lamb of God he was minded to go to Galilee. Having called Philip to follow him, the latter hastened to Nathanael to inform him that the Messiah had appeared. Nathaniel expressed his distrust that any good thing could come from so small and inconsiderable a place as Nazareth. He accompanied Philip, however, and upon his approach was saluted by Jesus as "an Israelite indeed, in whom was no guile." This elicited the inquiry from Nathanael as to how he had become known to Jesus. The answer, "Before that Philip called thee, when thou wast under the fig tree, I saw thee," satisfied him that Jesus was more than man, and "Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel" (John 1:45–49), B. C. 25. We meet with the name of Nathanael only once more, and then simply as one of a small company of disciples at the Sea of Tiberias to whom Jesus showed himself after his resurrection (21:2). From this reference we learn that Nathanael was a native of Cana of Galilee. "It is very commonly believed that Nathanael and Bartholomew are the same person. The evidence for that belief is as follows: John, who twice mentions Nathanael, never introduces the name of Bartholomew at all. Matthew (10:3), Mark (3:18), and Luke (6:14) all speak of Bartholomew, but never of Nathanael. It may be, however, that Nathanael was the proper name and Bartholomew (son of Tholmai) the surname of the same disciple, just as Simon was called Bar-jona, and Joses, Barnabas. It was Philip who first brought Nathanael to Jesus, just as Andrew had brought his brother Simon; and Bartholomew is named by each of the first three evangelists immediately after Philip, while by Luke he is coupled with Philip precisely in the same way as Simon with his brother Andrew, and James with his brother John" (Smith, *Bib. Dict.*, s. v.).

NA'THAN-MEL'ECH (Heb. נְתַן־מֶלֶךְ, *neth-an'-meh'-lek*, *given of the king*), a chamberlain (i. e., eunuch) from before whose chamber at the temple entrance King Josiah removed the horses dedicated to the sun by the king of Judah (2 Kings 23:11), B. C. 624.

NATIVITY OF CHRIST. See CHRISTMAS; JESUS.

NATURAL. (1) (Heb. לַח, *lay'-akh*, *freshness.*) It is recorded of Moses that at his death "his eye was not dim, nor his natural force abated" (Deut. 34:7). The meaning is his freshness, i. e., full vital energy, was preserved. (2) (Gr. φυσικός, *foo-see-kos'*, *produced by nature*), thus "the natural use" (Rom. 1:26, 27) means that which is agreeable to nature. "Natural branches" (11:21, 24) are those growing naturally as opposed to ingrafted branches. The phrase "as natural brute beasts" (2 Pet. 2:12) means *governed by the instincts of nature* (R. V., "born mere animals"). The adverbial form is used in the passage, "but what they know naturally, as brute beasts" (Jude 10), i. e., under the guidance of nature. (3) (Gr. ψυχικός, *psoo-khee-kos'*), *having the nature and characteristics of the principle of animal life*, which men have in common with the brutes; thus the "natural body" (1 Cor. 15: 44, 46), and equivalent to "flesh and blood" (v. 50). In the expression "The natural man receiveth not the things of the Spirit" (2:14), the meaning is, the man governed by his sensuous nature with its subjection to appetite and passion. See GLOSSARY.

NATURAL HISTORY. In dealing with the natural history of the Bible we should be governed by principles similar to those which we use in determining the allusions to nature in other ancient and most modern books. Nothing like a scientific classification of animals and plants can be detected in the Bible any more than in Homer or Horace or Shakespeare or Wordsworth. Natural objects are grouped with reference to their more obvious characteristics. Thus plants

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are divided into trees and herbs. Yet even in speaking of the knowledge of the vegetable kingdom which Solomon possessed, it is said that "he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall" (1 Kings 4:33). All plants are here characterized as trees. Solomon seems to have divided the animal kingdom into four classes, corresponding to the modern classes of the vertebrates—"he spake also of beasts (mammalia), and of fowl (birds), and of creeping things, (reptiles, including amphibians), and of fishes" (4:33). The last class doubtless includes most or all of the aquatic creatures not included in the modern class of fishes. It is plain that in this classification of Solomon no notice is taken of insects, cœlenterata, etc. Worms were probably included among *creeping things*. Moses seems to have recognized a somewhat similar division. In the ceremonial law a classification into clean and unclean was based on the correlation of certain organs and functions, as cleft hoofs and rumination, and, in the case of aquatic creatures the presence or absence of fins and scales. According to this, water mollusks, cœlenterata, and scaleless fishes were in one class and other fishes in a second.—G. E. Post.

NATURE. (Gr. γένεσις, *ghen'-es-is*); elsewhere, as Rom. 1:26, φύσις (*foo'-sis*, *genus*). The following are the uses of these terms: (1) The law of the natural or moral world (Rom. 1:26; 2:14; 11:24); (2) birth, origin, natural descent, e. g., "Jews by nature" (Gal. 2:15; Rom. 2:27), "which by nature are no gods" (Gal. 4:8); (3) *genus*, *kind:* "For every kind (marg. 'nature') of beasts," etc., "is tamed, and hath been tamed of mankind" (marg. "nature of man," James 3:7).

NAUGHTINESS (Heb. רֹעַ, *ro'-ah*, *badness*, 1 Sam. 17:28, wickedness of heart); הַוָּה, *hav-vaw'* (Prov. 11:6), eagerly coveting, and so mischievous things; (Gr. κακία, *kak-ee'-ah*, James 1:21), malice, ill-will, vicious disposition. See Glossary.

NA'UM (Gr. Ναούμ, *nah-oom'*), the son of Esli and father of Amos, in the maternal ancestry of Christ (Luke 3:25). He is probably the same with Johanan, the son of Elioenai (1 Chron. 3:24).

NAVE (Heb. גַּב, *gab*, *hollow* or *curved*), the hub of a wheel, the central part into which the spokes are inserted (1 Kings 7:33).

NAVEL (Heb. שֹׁר, שָׁרִיר, *shaw-reer'*, *twisted*, as a string), the umbilical connection of the fetus with the mother (Ezek. 16:4), hence abdomen where it is attached (Job 40:16).

Figurative. The *bodice* or vestment of a woman (Cant. 7:2); so the passage is understood by some.

NAVY (Heb. אֳנִי, *on-ee'*, *conveyance*, 1 Kings 9:26, etc.) is used in the sense of *fleet*. See Ship.

NAZARENE' (Gr. Ναζαρηνός, *nad-zar-ay-nos'*), an inhabitant or native of Nazareth, as Matt. 21:11,

Nazareth.

etc., and rendered "of Nazareth." The term Nazarene (Gr. Ναζωραῖος, *nad-zo-rah'-yos*) occurs only in Matt. 2:23; Acts 24:5, and should have been rendered *Nazorœan* in English. At first it was applied to Jesus naturally and properly, as defining his residence. In process of time its population became impure (mixed with other peoples), its dialect rough, provincial, and strange, and its people seditious, so that they were held in little consideration. "The name of Nazarene was but another word for *despised one*. Hence, although no prophet has ever said anything of the word Nazarene, yet all those prophecies describing the Messiah as a *despised one* are fulfilled in his being a *Nazarene*. But we are convinced that something more than this is intended. The Hebrew word for Nazareth was Netzer, a *branch*, or rather *germ* . . . Nazareth is called a germ from its insignificance, yet it shall, through Him, fill the earth with its importance" (Whedon, *Com.*, in loc.). The Christians were called "Nazarenes" (Acts 24:5), a contemptuous appellation, as the followers of Jesus, whose presumed descent from Nazareth stamped him as a false Messiah.

NAZ'ARETH (Gr. Ναζαρέθ, *nad-zar-eth'*, or Ναζαρέτ, *nad-zar-et'*, perhaps *germ*, *sprout*), the home of Joseph and Mary.

1. Location. Nazareth is situated on the most southern of the ranges of Lower Galilee, about ten miles from the plain of Esdraelon. "You cannot see from Nazareth the surrounding country, for Nazareth lies in a basin; but the moment you climb to the edge of this basin . . .

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what a view you have. Esdraelon lies before you, with its twenty battlefields—the scenes of Barak's and of Gideon's victories, of Saul's and Josiah's defeats, of the struggles for freedom in the glorious days of the Maccabees. There is Naboth's vineyard and the place of Jehu's revenge upon Jezebel; there Shunem and the house of Elisha; there Carmel and the place of Elijah's sacrifice. To the east the valley of Jordan, with the long range of Gilead; to the west the radiance of the Great Sea . . . You can see thirty miles in three directions" (Smith, *Hist. Geog.*, p. 432). Across the plain of Esdraelon emerged from the Samaritan hill the road from Jerusalem and Egypt. The name of the present village is *en-Nâzirah*, the same as of old, and is near Cana.

2. Scripture Mention. Nazareth is not mentioned in the Old Testament, or by Josephus; it was the home of Joseph and Mary (Luke 2:39); there the angel announced to Mary the birth of the Messiah (1:26–28), and thither Joseph brought Mary and Jesus after the sojourn in Egypt (Matt. 2:19–22); here Jesus grew up to manhood (Luke 4:16), and taught in the synagogue (Matt. 13:54; Luke 4:16). His long and intimate association with this village made him known as "Jesus of Nazareth" (Luke 18:37; 24:19; John 1:45, etc.; Acts 2:22, etc.). The disrepute in which Nazareth stood (John 1:47) has generally been attributed to the Galileans' lack of culture and rude dialect; but Nathanael, who asked, "Can any good thing come out of Nazareth?" was himself a Galilean. It would seem probable that "good" must be taken in an ethical sense, and that the people of Nazareth had a bad name among their neighbors for irreligion or some laxity of morals.

3. Present Condition. Modern Nazareth is a better class Eastern village, with a population of about four thousand—a few Mohammedans and the rest Latin and Greek Christians.

NAZ'ARITE, more properly **NAZ'IRITE,** one of either sex who was bound by a vow of a peculiar kind to be set apart from others for the service of God. The obligation was either for life or for a defined time.

1. Name (Heb. נָזִיר, *naw-zeer'*, and נְזִיר אֱלֹהִים, *neh-zeer' el-o-heem'*, *Nazarite of God*). The term comes from the verb נָזַר, *naw-zar'*, to *separate;* and denotes in general one who is separated from certain things and unto others, and so distinguished from other persons and consecrated unto God (Gen. 49:26; Deut. 33:16). According to others, the word נֵזֶר, *nay'-zer*, *a diadem*, contains the original idea of *naw-zar'*, which will then radically signify *to crown*, and the hair is regarded as a crown to the person. In accordance with this view the Nazarite is a *crowned one*, because he has "the crown of God upon his head" (Num. 6:7), evidently in allusion to the mass of uncut hair, which was considered an ornament (2 Sam. 14:25, 26).

2. Origin. The origin of the custom is involved in obscurity. The prescriptions in Num. 6 presuppose it to have been an institution already in existence, and merely regulate it so as to bring it into harmony with the whole Mosaic legislation. There are no conclusive analogies tending to show that the custom was derived from a heathen source, especially from Egypt.

3. The Nazarite Vow. This vow consisted in the person consecrating his life to God for a fixed period. The Mosaic law speaks of such consecration as being limited to a particular time, which was probably fixed by the one making the vow; yet instances occur of children being dedicated by their parents before their birth to be Nazarites all their lives, e. g., Samson (Judg. 13:5, 14), Samuel (1 Sam. 1:11), and John the Baptist (Luke 1:15). According to the Mishna the usual time was thirty days, but double vows for sixty days, and treble vows for a hundred days, were sometimes made. The vow of the apostle Paul seems also to have been a kind of Nazarite vow, in fulfillment of which he shaved his head at Cenchrea (Acts 18:18), although according to the law (Num. 6:9, 18) and the Talmud the shaving of the head was required to be done at the door of the temple.

4. The Law of the Nazarite (Num. 6:1–21). The Nazarite, during the term of his consecration, was bound to abstain from wine, grapes, with every production of the vine, and from every kind of intoxicating drink. He was forbidden to cut the hair of his head, or to approach any dead body, even that of his nearest relation. If a Nazarite incurred defilement by accidentally touching a dead body, he had to undergo certain rites of purification, and to recommence the full period of his consecration. There is nothing whatever said in the Old Testament of the duration of the period of the vow of the Nazarite of days. When the period of his vow was fulfilled he was released therefrom, and was required to offer a he lamb for a burnt offering, a ewe lamb for a sin offering, and a ram for a peace offering, with the usual accompaniments of peace offerings (Num. 6:13–20) and of the offering made at the consecration of priests (Exod. 29:2), "a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil" (Num. 6:15). He brought also a meat offering and a drink offering, which appear to have been presented by themselves as a distinct act of service (v. 17). He was to cut off the hair of "the head of his separation" (i. e., the hair which had grown during the period of his consecration) at the door of the tabernacle, and to put it into the fire under the sacrifice on the altar. The priest then placed upon his hands the sodden left shoulder of the ram, with one of the unleavened cakes and one of the wafers, and then took them again and waved them for a wave offering. These, as well as the breast and the heave, or right shoulder (to which he was entitled in the case of ordinary peace offerings, Lev. 7:32–34) were the perquisite of the priest. The Nazarite also gave him a present proportioned to his circumstances (Num. 6:21). From this the custom afterward grew up, that when poor persons took the Nazarite's vow upon them, those who were better off defrayed the expenses of the sacrifices (Acts 21:24). When all the service was concluded the late Nazarite was at liberty again to indulge in the use of wine (Num. 6:20).

5. Meaning of the Vow. As the name

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means, it was an act of consecrating oneself to Jehovah (Num. 6:2), and that negatively, "by renouncing the world with its pleasures—that are so unfavorable to sanctification—and all its defiling influences;" and positively, by giving a certain complexion to the life as being specially devoted to the Lord. Consequently, the Nazarite was "holy unto the Lord" (v. 8). Abstinence from the fruit of the vine was meant not merely to secure that sobriety which is necessary to qualify one for the service of the Lord, but to serve as a symbol of the renunciation of those delicacies of the flesh that tend to endanger a man's sanctification.

The long uncut hair of the Nazarite was the symbol of strength and abundant vitality (see 2 Sam. 14:25, 26), and was worn in honor of the Lord as a sign that he belonged to the Lord, and dedicated himself to his service with all his vital powers. Then, too, a luxurious growth of long hair was looked upon as imparting a somewhat handsome appearance, an ornament, and, in the case of the Nazarite, was the diadem of the head consecrated to God (Jer. 7:29).

Because the Nazarite was "holy to the Lord," and wore upon his head the diadem of his consecration, he was required, like the anointed priest, to avoid defiling himself by association or contact with the dead.

The time that the Nazarite vow lasted was not a lazy life, involving a withdrawal from the duties of citizenship, but was perfectly reconcilable with the performance of all domestic and social duties, the burial of the dead alone excepted. "The position of the Nazarite, as Philo, Maimonides, and others clearly saw, was a condition of life consecrated to the Lord, resembling the sanctified relation in which the priests stood to Jehovah, and differing from the priesthood solely in the fact that it involved no official service at the sanctuary and was not based upon a divine calling and institution, but was undertaken spontaneously for a certain time and through a special vow. The object was simply the realization of the idea of a priestly life, with its purity and freedom from all contamination from everything connected with death and corruption, a self-surrender to God stretching beyond the deepest earthly ties. In this respect the Nazarite's sanctification of life was a step toward the realization of the priestly character which had been set before the whole nation as its goal at the time of its first calling (Exod. 19:5); and although it was simply the performance of a vow, and therefore a work of perfect spontaneity, it was also a work of the Spirit of God which dwelt in the congregation of Israel, so that Amos could describe the raising up of Nazarites along with prophets as a special manifestation of divine grace" (K. and D., *Com.*, in loc.).

NE'AH (Heb. נְעָה, *nay-aw'*, the *shaking* or *settlement*), a town of Zebulun, on the southern border of Rimmon (Josh. 19:13). As it is stated to have been not far from Rimmon ("Methoar," i. e., "which pertains to" Neah) it lay perhaps at the modern site *Nimrin*, a little west of Kurn Hattin.

Neapolis.

NEAP'OLIS (Gr. Νεάπολις, *neh-ap'-ol-is*, *new city*), a place in northern Greece and seaport town of Philippi, distant ten miles. Its remains are remarkable, and its aqueduct still indicates its importance, long since departed. A place where Paul first landed in Europe (Acts 16:11). The site is now occupied by a Turkish village with a population of about six thousand.

NEARI'AH (Heb. נְעַרְיָה, *neh-ar-yaw'*, *servant of Jehovah*).

1. One of the six sons of Shemaiah in the line of the royal family of Judah after the captivity (1 Chron. 3:22, 23). Some identify him with NAGGE (q. v.).

2. A son of Ishi, and one of the captains of the five hundred Simeonites who, in the days of Hezekiah, drove out the Amalekites from Mount Seir (1 Chron. 4:42), B. C. about 715.

NE'BAI (Heb. נֵבַי, *nay-baw'*, *fruitful*), a family of the heads of the people who signed the covenant with Nehemiah (Neh. 10:19), B. C. 445.

NEBA'IOTH, or NEBA'JOTH (Heb. נְבָיוֹת, *neb-aw-yoth'*, *fruitfulnesses*), the eldest son of Ishmael (Gen. 25:13; 1 Chron. 1:29) and father of a pastoral tribe named after him (Isa. 60:7; comp. Gen. 17:20). This "Ishmaelitish tribe which was of no account even in the time of the kings of Israel, rose into a highly cultivated nation in the

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centuries just before Christ, and had a kingdom extending from the Elanitic Gulf to the land on the east of the Jordan, and across Belka as far as Hauran; for the monuments reach from Egypt to Babylonia, though Arabia Petræa is the place where they chiefly abound" (Delitzsch, *Com.*, on Isaiah).

NEBA'JOTH. See NEBAIOTH.

NEBAL'LAT (Heb. נְבַלָּט, *neb-al-lawt'*, *wickedness in secret*), a place occupied by the Benjamites after the captivity (Neh. 11:34). Possibly identified with *Beit-Nebâla*, near Lydda.

NE'BAT (Heb. נְבָט, *neb-awt'*, *regard*), the father of Jeroboam, whose name is only preserved in connection with that of his distinguished son (1 Kings 11:26; 12:2, 15, etc.), B. C. before 934. He is described as an Ephrathite, or Ephraimite, of Zereda.

NE'BO (Heb. נְבוֹ, *neb-o'*, foreign derivation).

1. A town east of Jordan, situated in the fertile country asked for by Reuben and Gad (Num. 32:3), taken possession of and rebuilt by Reuben (v. 38), although it does not occur in the catalogue of the towns of Reuben in the Book of Joshua (13:15–22), which may be because the Israelites gave it another name. In the list of places south of es-Salt, given by Dr. Robinson (*Nib. Res.*, iii, *App.*, p. 170) one occurs named *Beba*, which may be identical with Nebo. It perhaps indicates the ruins now extant on the present Jebel *Nebbah*, or Mount Nebo.

2. The mountain from which Moses saw the promised land (Deut. 32:49; 34:1), and in a ravine of which he was buried (32:50; 34:6). It was the head or summit of MOUNT PISGAH (q. v.), a portion of the general range of the "mountains of Abarim." Josephus says of Abarim (*Ant.*, iv, 8, 48) that it "is a very high mountain, situate over against Jericho, and one that affords a prospect of the greatest part of the excellent land of Canaan." This is corroborated by Eusebius and Jerome. "The mountains of *Abarim* are a mountain range forming the Moabitish tableland, which slope off into the steppes of Moab."

3. A man whose descendants, to the number of fifty-two, are mentioned among those of Judah and Benjamin who returned from Babylon with Zerubbabel (Ezra 2:29; 7:33). Seven of them put away their foreign wives (Neh. 10:43).

4. A god of the Chaldeans (Isa. 46:1; 48:1). See GODS, FALSE.

NEBUCHADNEZ'ZAR (Heb. נְבֻכַדְנֶאצַּר, *neb-oo-kad-nets-tsar'*; and also נְבוּכַדְרֶאצַּר, *neb-oo-kad-rets-tsar'*. Gr. Ναβουχόδνοσορ, *Nabouchodnosor*; and also Ναβουκοδρόσορος, *Naboukodrosoros* (so Eusebius). Name of a king of Babylon. The name of this king in Babylonian is Nabukudurri-uzur, which means "Nebo protect the boundary." In Hebrew the name is more correctly represented in the form Nebuchadrezzar, than in the more common form Nebuchadnezzar. Nebuchadrezzar was the son of Nabopolassar, and was in all probability of Chaldean race, and not of pure Babylonian (see BABYLONIA). When the Assyrian power was tottering to its fall the Chaldeans, who lived in the south near the Persian Gulf, saw an opportunity of again seizing power in the much coveted city of Babylon. The signs of decay were evident in the reign of Asshurbanapal (see ASSYRIA), though the collapse of the Assyrian commonwealth did not come until 607 B. C. The Chaldeans did not need to wait so long as that for their opportunity, but Nabopolassar seized the throne in 625 as soon as Asshurbanapal had ceased to reign in Assyria. But Nabopolassar was not accounted king at once by the Assyrians and numerous conflicts must have occurred during his reign between the successors of Asshurbanapal and the new Chaldean king in Babylon. Nabopolassar followed the ancient Babylonian custom of building temples and attending to the internal affairs of his splendid kingdom. His records have little to say of anything else.

Nebuchadnezzar.

1. In the Field. His son Nebuchadnezzar was destined to be his successor and was his representative in the field. He probably began his military service against the later Assyrian kings and soon achieved distinction. Toward the end of the reign of Nabopolassar the fall of Nineveh became imminent and the Babylonian king determined to gain not only his own complete independence of Assyria, but also as much as possible of the former Assyrian possessions. He allied his own family to that of the Manda, who were threatening to overthrow Assyria, by marrying his son Nebuchadrezzar to the daughter of Cyaxares. This alliance, as well as the vigilance and ability of Nebuchadrezzar as a warrior was completely successful. When the Manda delivered the final blow which ended forever the Assyrian commonwealth, they secured Nineveh and the northern and northwestern provinces of the Assyrian empire, while Nabopolassar secured all of southern Assyria and so much of the vast western provinces as were still in Assyrian control. All this territory, however, was but loosely held together during the latter part of the Assyrian control, and much of it was already lost to Egypt.

2. Opposes Egypt. It was quite natural that Egypt should early seek to profit by the weakening of Assyrian power. Palestine and Syria had belonged to Egypt by right of conquest during the reign of Thothmes III and so late as the days of Amenophis III and Amenophis IV the governors of Syrian cities were wont to address the Egyptian kings as their lords and even as their gods. When Necho II succeeded his father, Psammetichus I, as king of upper and of lower Egypt, he promptly began the reconquest of Syria and Palestine. In 608 B. C. he left Egypt and marched up the seacoast, penetrating inland to the plain of Esdraelon at Megiddo. There Josiah, king of Judah, vainly opposed him and was killed. Necho was soon able to count himself master of the whole country. It was now his purpose to move eastward to

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the Euphrates and cross the great valley to seize what might fall to his share when the Assyrian empire met its end. He reached Carchemish, on the Euphrates, in 605, and there was confronted by Nebuchadnezzar at the head of his father's armies. The battle that ensued was one of the greatest in all history, judged simply by its immediate historic results. Necho was utterly and disastrously defeated, and fled in a rout homeward closely pursued by the victor. That one blow made Nebuchadnezzar the presumptive holder of all the valuable territory of Syria and Palestine. He pursued Necho to the very borders of Egypt.

3. Becomes King. At that critical moment, B. C. 604, his father died at Babylon, and he had to return post haste to take over the government. But for this he would probably have invaded Egypt. Had he dared so to do his success would have been almost certain, and he and his father would have made in twenty years an empire as vast as that achieved by the Assyrians after centuries of relentless conflict. The first years of the reign of Nebuchadnezzar were devoted to the establishing and ordering of his rule in Babylonia. The warlike enterprises which follow he has unfortunately not described for us. Following the example of the earlier Babylonian kings Nebuchadnezzar has left to us almost exclusively records of his building operations and proofs of his zeal in the worship of the gods and of care in conserving their sanctuaries. From the Old Testament and from the classical historians we secure the necessary information for following his campaigns with reasonable fullness. The Egyptians had been defeated in their plan in securing by the sword possession of Syria and Palestine, but they had not given up the hope of attaining their desires in some other way. Apries, who is called Hophra (Egyptian *Mah-ab-Rē*) in the Old Testament, was now king of Egypt, and he set himself to arrange rebellions in Palestine which should culminate in the loss of this territory to Nebuchadnezzar.

4. Western Campaign. Zedekiah unhappily foreswore himself, and Nebuchadnezzar promptly invaded his unhappy country and besieged Jerusalem for a year and a half. In 587 Jerusalem fell and numbers of its inhabitants were carried away captive to Babylonia, while Judah became a Roman province. In these acts of rebellion Edom, Moab, Tyre, Sidon, and Ammon had also joined, and these all were punished by Nebuchadnezzar. The punishment of Tyre was more difficult and less successful than that of the other partners. Nebuchadnezzar besieged it from 585 to 572 B. C., but was not able to take it. The city was so situated on its rocky island as not to be easily reduced from the mainland, and the Babylonians had no navy with which to cut off its supplies by sea and so reduce it by starvation. The city at last capitulated and resumed the payment of its former tribute, but was not otherwise punished. The punishment of Egypt for inciting the Palestinian states was undertaken and successfully carried through in 568. Nebuchadnezzar himself has left us no account of this very important campaign, but an Egyptian inscription proves that he marched the whole length of Egypt proper to Syene (the modern Aswân). As the direct result of this single campaign Egypt became subject to Babylonia during the reign of Amasis II, who had dethroned Hophra and succeeded him on the throne. To hold the advantage thus gained Nebuchadnezzar had to invade Egypt again, and one of his own inscriptions mentions the sending of an expedition thither in the thirty-seventh year of his reign. Nebuchadnezzar also carried on a war (Jer. 49:28–33) against the Arabs of Kedar, but we have no other account of it than that preserved by the Old Testament. With this ends our knowledge of the warlike undertakings of Nebuchadnezzar. There is every reason to believe that he fought many a campaign of which we know nothing. He would not have been able to hold this great empire together without frequent recourse to the sword. By force he had achieved power and by force only could it be successfully maintained. It is curious and interesting to notice that on one occasion at least Nebuchadnezzar played the part of peacemaker. When the Manda who had overthrown Assyria pushed westward they came into conflict with the Lydians. On May 25, 585, during a fierce battle on the Halys an eclipse of the sun separated the combatants. Nebuchadnezzar interposed and made peace between them. A selfish desire to prevent too great success to his former allies doubtless contributed to this undertaking, but the deed may be accounted good, nevertheless.

5. Works of Peace. If we are to take Nebuchadnezzar's own estimate of his life and work we should arrive at the conclusion that he had but little interest in his campaigns and that his real concern was the glory of Babylon and its gods. The chief concern of Nebuchadnezzar was for the great temple of Bel-Marduk at Babylon known under the name of E-sagil. This he rebuilt and greatly adorned and beautified. To the Nebo temple of E-zida at Borsippa he also gave unstinted means and time. Besides these two temples he carried on works of repair and construction in bewildering number and variety at Ur, Larsa, Sippar, Erech, and Kutha. The city of Babylon also (see BABYLON) he greatly beautified and strengthened. In it he built new streets, and its walls he greatly strengthened, so that the city was deemed impregnable. The world-wide glory of Babylon owed more to Nebuchadnezzar than to any other man. After a prosperous and eventful reign of forty-three years (604–561 B. C.) Nebuchadnezzar died and was succeeded by his son, Evil-Merodach (Amel-Marduk). Taking his reign as a whole it may safely be regarded as one of the strongest as it was clearly one of the most glorious in all the long history of Babylon as a world center. A man of great force and decision of character; not severe in his dealings beyond the custom of his age; a man who could plan and execute great and daring movements, he may surely be regarded as one of antiquity's greatest men.—R. W. R.

NEBUCHADREZ'ZAR, another form of NEBUCHADNEZZAR (q. v.).

NEBUSHAS'BAN (Heb. נְבוּשַׁזְבָּן, *neb-oo-shaz-bawn'*, *votary of Nebo*), one of the officers of

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Nebuchadnezzar at the time of the capture of Jerusalem, to whose care Jeremiah was committed. He was Rab-saris, i. e., chief of the eunuchs (Jer. 39:13), as Nebuzaradan was Rab-tabbachim (chief of the bodyguard), and Nergal-sharezer, Rab-mag (chief of the magicians), the three being the most important officers then present, probably the highest dignitaries of the Babylonian court. Nebushasban's office and title were the same as those of Ashpenaz (Dan. 1:3), whom he probably succeeded.

NEBUZARA'DAN (Heb. נְבוּזַרְאֲדָן, *neb-oo-zar-ad-awn'*, derivation uncertain), the Rab-tabbachim, i. e., chief of the slaughterers (A. V. Jer. 39:10, sq., "captain of the guard"), a high officer in the court of Nebuchadnezzar, apparently the next to the person of the monarch. He appears not to have been present during the siege of Jerusalem; probably he was occupied at the more important operations at Tyre, but as soon as the city was actually in the hands of the Babylonians he arrived, and from that moment everything was completely directed by him, B. C. 588. One act only is referred directly to Nebuchadnezzar, the appointment of the governor or superintendent of the conquered district. All this Nebuzaradan seems to have carried out with wisdom and moderation. He appears to have left Judea for this time when he took down the chief people of Jerusalem to his master at Riblah (2 Kings 25:8–20). In four years he again appeared (Jer. 52:12). Nebuchadnezzar in his twenty-third year made a descent on the regions east of Jordan, including the Ammonites and the Moabites, who escaped when Jerusalem was destroyed. Thence he proceeded to Egypt, and, either on the way thither or on the return, Nebuzaradan again passed through the country and carried off seven hundred and forty-five more captives (52:30), B. C. 562.

NE'CHO (Heb. נְכֹה, *nek-o'*, 2 Chron. 35:20, 22; 36:4). An appellation applied to one of the PHARAOHS (q. v.).

NECK (Hebrew usually עֹרֶף, *o-ref'*, as Gen. 49:8; Lev. 5:8, *nape;* צַוָּאר, *tsav-vawr'*, as Gen. 27:16; גָּרוֹן, *gaw-rone'*, properly *throat*, Isa. 3:16). This part of the human frame is used by the sacred writers with considerable variety and freedom in **figurative** expressions. Thus: "Thy neck is like the tower of David builded for an armory" (Cant. 4:4), and "like a tower of ivory" (7:4), with reference to the graceful ornament which the neck is, especially to the female figure. "To lay down the neck" (Rom. 16:4) is a strong expression for hazarding one's life. "Neck" is also used to represent that part of the building at which the roof or gable rests upon the wall (Hab. 3:13). "To put the foot upon the neck" (Josh. 10:24; 2 Sam. 22:41) is a usual expression in the East for triumphing over a fallen foe. A common reference was to a beast of burden, which bore upon his neck the yoke, and thus became an emblem of man in relation to a true or false service (Matt. 11:29). A stiff or hardened neck is a familiar expression for a rebellious spirit (Psa. 75:5; Prov. 29:1; Isa. 48:4, "thy neck is an iron sinew," i. e., inflexible; Acts 7:51). See YOKE.

NECKLACE (Heb. רָבִיד, *raw-beed'*, *binding*) is a word not found in the A. V., but was in early times, as now, common in the East. Necklaces were sometimes made of silver or gold (Exod. 35:22), sometimes of jewels or pearls strung on a ribbon (Cant. 1:10), hanging to the breast or even to the girdle. To these were attached golden crescents (Isa. 3:18; Judg. 8:21) and amulets (Isa. 3:18). See JEWELRY.

NECROMANCER (from Gr. *νεκρός, nek-ros'*, *the dead*, and *μαντεία, man-tee'-ah, divination;* Heb. דֹּרֵשׁ אֶל־הַמֵּתִים, *do'-rashe el-ham-may'-theem'*, *one who inquires of the dead*). In many ancient nations there were those who pretended to be able by incantations to call up the dead, and consult with them on the mysteries of the present and future. The Mosaic law forbade consultation with the necromancer (Deut. 18:11). Another method of consulting the dead was by examining the viscera of one newly dead or slain, in order to draw out omens. See MAGIC.

NEDABI'AH (Heb. נְדַבְיָה, *ned-ab-yaw'*, *largess of Jah*), the last named son of Jeconiah (1 Chron. 3:18).

NEEDLE (Gr. *ῥαφίς, hraf-ece'*) occurs in Scripture only in the proverb, "It is easier for a camel to go through the eye of a needle," etc. (Matt. 19:24; Mark 10:25; Luke 18:25). See CAMEL.

NEEDLEWORK (Heb. רִקְמָה, *rik-maw'*, Judg. 5:30; Psa. 45:14, *variegated work;* רִקְם, *ro-kame'*, Exod. 26:36; 27:16; 28:39; 36:37; 38:18). It is best to understand this as *colored weaving*, i. e., stuff woven from yarn of different stripes or cubes; as distinguished from "cunning work," i. e., artistic weaving in which figures, flowers, and in some instances gold thread were woven (Exod. 26:1, 31; 28:6, etc.).

Placing Foot on Neck of Captive.

NEEDY. See POOR.

NEESING, obsolete for sneezing (Heb. עָטַשׁ, *at-es-shaw'*, Job 41:18). See GLOSSARY.

NEGINAH, NEGINOTH. See MUSICAL TERMS.

NEHEL'AMITE (Heb. הַנֶּחֱלָמִי, *han-nekh-el-aw-mee'*, *dreamed*, only in Jer. 29:24, 31, 32), a pat-

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nonymic or patrial of unknown origin and signification, applied to the false prophet Shemaiah. No such name of person or place as Nehelam is known. "The Targum gives the name as Helam, חלם." A place named Helam (חֵילָם), between the Jordan and Euphrates, is mentioned in 2 Sam. 10:16, 17. This may be identical with Ptolemy's Alamatha, west of the Euphrates, and not far from Nicephorium and Thapsacus. Possibly the mention of "Nehelamite" contains a punning allusion to the dreams (חֲלֹמוֹת) of the false prophets (see Jer. 23:25–28, 32, and other passages). Perhaps on this account, and because the radical letters of the two words are the same (חלם), the A. V. gives "dreamer" in the margin of Jer. 29:24.—W. H.

NEHEMI'AH (Heb. נְחֶמְיָה, *nekh-em-yaw'*, *whom Jehovah comforts*).

1. The second named of "the children of the province . . . whom Nebuchadnezzar had carried away," and who returned with Zerubbabel from Babylon (Ezra 2:2; Neh. 7:7), B. C. 536.

2. The son of Azbuk, ruler of Beth-zur, in the mountains of Judah, and one who was prominent in rebuilding the walls of Jerusalem (Neh. 3:16), B. C. 445.

3. Governor of the Jews. The genealogy of Nehemiah is unknown, except that he was the son of Hachaliah (Neh. 1:1), and brother of Hanani (7:2; comp. 1:2). All that we know certainly of Nehemiah is found in the book bearing his name. **(1) Cupbearer.** He first appears at Shushan as cupbearer to King Artaxerxes Longimanus (Neh. 2:1), B. C. about 446. In that year he was informed of the deplorable condition of his countrymen in Judea, and determined to go to Jerusalem to endeavor to better their condition. **(2) Appointed governor.** Three or four months later he presented his request to the king to be allowed to go and rebuild Jerusalem. His royal master granted his request, and appointed him *Tirshathá, governor*. Accompanied by a troop of cavalry and letters from the king to the different satraps through whose provinces he was to pass, as well as to Asaph, the keeper of the king's forests, to supply him with timber, he started upon his journey, being under promise to return to Persia within a given time (2:1–10). **(3) At Jerusalem.** Nehemiah, without a moment's unnecessary delay, began the restoration of the city walls, which was accomplished in a wonderfully short time, viz., in fifty-two days (6:15). In this he was opposed by Sanballat and Tobiah, who not only poured out a torrent of abuse and contempt upon all engaged in the work, but actually made a conspiracy to fall upon the builders with an armed force and put a stop to the undertaking. The project was defeated by the vigilance and prudence of Nehemiah. This armed attitude was continued from that day forward (ch. 4). He also reformed abuses, redressed grievances (ch. 5), introduced law and order (ch. 7), and revived the worship of God (ch. 8, sq.). Various stratagems were then resorted to to get Nehemiah away from Jerusalem, and if possible to take his life. But that which most nearly succeeded was the attempt to bring him into suspicion with the king of Persia, as if he intended to set himself up as an independent king as soon as the walls were completed. The artful letter of Sanballat so far wrought upon Artaxerxes that he issued a decree stopping the work till further orders (Ezra 4:21). In these reforms Nehemiah enjoyed the cooperation of Ezra, who had preceded him to Jerusalem, and who is named as taking a prominent part in public affairs (8:1, 9, 13; 12:36). Nehemiah refused to receive his lawful allowance as governor during the whole term of his office because of the people's poverty, but entertained for twelve years, at his own cost, one hundred and fifty Jews, and welcomed any who returned from captivity (vers. 14–18). **(4) Return to Jerusalem.** Nehemiah, after twelve years' service, returned to Babylon (5:14; 13:6), B. C. 434. It is not known how long he remained there, but "after certain days" he obtained permission to again visit Jerusalem, where his services were needed because of new abuses that had crept in. When he arrived Nehemiah enforced the separation of the mixed multitude from Israel (13:1–3), expelled Tobiah the Ammonite from the temple chamber (vers. 4–9), made better arrangements for the support of the temple service (vers. 10–14) and for the observance of the Sabbath (vers. 15–22). His last recorded act was an effort to put an end to mixed marriages, which led him to "chase" away a son of Joiada, the high priest, because he was son-in-law to Sanballat the Horonite (v. 23, sq.). It is supposed (Kitto, *Cycl.*, s. v.) that Nehemiah remained in Jerusalem till about B. C. 405, toward the close of the reign of Darius Nothus, mentioned in 12:22. The time and place of his death is unknown. To Nehemiah is credited the authorship of the book that bears his name. **(5) Character.** Nehemiah's character seems almost without a blemish. He was a man of pure and disinterested patriotism, willing to leave a position of wealth, power, and influence in the first court of the world and share the sorrows of his countrymen. He was not only noble, high-minded, and of strict integrity, but he was also possessed of great humility, kindness, and princely hospitality. In nothing was he more remarkable than in his piety, walking before his God with singleness of eye, seeking the divine blessing and cooperation in prayer, and returning thanks to him for all his successes. See BIBLE, Books of.

NEHILOTH. See MUSICAL TERMS.

NE'HUM (Heb. נְחוּם, *neh-khoom'*, *consoled*), one of those who returned from Babylon with Zerubbabel (Neh. 7:7), B. C. about 445.

NEHUSH'TA (Heb. נְחֻשְׁתָּא, *nekh-oosh-taw'*, *copper*), the daughter of Elnathan of Jerusalem, wife of Jehoiakim, and mother of Jehoiachin, kings of Judah (2 Kings 24:8), B. C. about 616.

NEHUSH'TAN (Heb. נְחֻשְׁתָּן, *nekh-oosh-tawn'*, made *of copper*), the name given by King Hezekiah to the "brazen serpent" (q. v.), when he broke it into pieces because the people had made it an object of worship (2 Kings 18:4).

NEI'EL (Heb. נְעִיאֵל, *neh-ee-ale'*, *dwelling place of God*), a place mentioned as a landmark of Asher (Josh. 19:27), possibly *Neah* (v. 13); was situated

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at the south of the valley of Jiphtah-el. It has bor?" was seriously intended.

NEIGH (Heb. צָהַל, *tsaw-hal'*, to *sound* clear, Jer. 8:16; 13:27; 50:11, A. V. "bellow as bulls;" marg. *neigh as steeds;* R. V. *neigh as strong horses*), the neighing of a horse, a sign of excessive wantonness; and used figuratively of man who with brutish heat "neighed after his neighbor's wife" (Jer. 5:8).

NEIGHBOR (Heb. רֵעַ, *ray'-ah, associate;* Gr. πλησίον, *play-see'-on, near*), generally a person near, one connected with us by the bonds of humanity, and whom natural regard would lead us to treat with kindness and equity (Exod. 20:16, 17; Deut. 5:20). The construction placed upon "neighbor" (Lev. 19:18) was that of *friend* as opposed to enemy; and, therefore, they held that to hate their enemy was not forbidden by the law (Matt. 5:43). But Jesus, in the parable of the good Samaritan (Luke 10:29–37), taught that all the world were neighbors. Moreover, the Pharisees used the term neighbor in a very exclusive sense, viz., one who observed the law in the strictest manner. They called themselves neighbors; and, therefore, the question, "Who is my neigh- not been positively identified.

NE'KEB (Heb. נֶקֶב, *neh'-keb, a cavern*), a town on the border of Naphtali (Josh. 19:33), halfway between Tiberias and Mount Tabor.

NEKO'DA (Heb. נְקוֹדָא, *nek-o-daw', distinguished*).

1. One of the Nethinim whose descendants returned to Jerusalem after the captivity (Ezra 2:48; Neh. 7:50), B. C. 536.

2. The sons of Nekoda were among those who went up after the captivity from Tel-melah, Telharsa, and other places, but were unable to prove their descent from Israel (Ezra 2:60; Neh. 7:62).

NEM'UEL (Heb. נְמוּאֵל, *nem-oo-ale', spread of God;* or perhaps for *Jemuel, day of God*).

1. The first named son of Eliab, a Reubenite and brother of Dathan and Abiram (Num. 26:9), B. C. about 1190.

2. The eldest son of Simeon (1 Chron. 4:24), from whom were descended the family of the Nemuelites (Num. 26:12). In Gen. 46:10 he is called JEMUEL (q. v.).

NEM'UELITES (Num. 26:12), descendants of NEMUEL, 2 (q. v.), of the tribe of Simeon.

NE'PHEG (Heb. נֶפֶג, *neh'-feg, sprout*).

1. One of the sons of Izhar, the son of Kohath (Exod. 6:21).

2. One of David's sons, born to him in Jerusalem (2 Sam. 5:15; 1 Chron. 3:7; 14:6), B. C. after 1000.

NEPHEW is the rendering of Heb. בֵּן, *bane*, Judg. 12:14; נֶכֶד, *neh'-ked, offspring*, Job 18:19; Isa. 14:22; Gr. ἔκγονον, *ek'-gon-on*, 1 Tim. 5:4; in the old English sense of *grandson*, or *descendant*. Thus we have, "*Nephews* are very often liken to their grandfathers than their fathers" (Jer. Taylor, *Works*, ed. 1835, i, 776). See GLOSSARY.

NE'PHILIM (Heb. נְפִלִים, *nef-ee-leem'*, Gen. 6:4; Num. 13:33). See GIANT, 1.

NE'PHISH (1 Chron. 4:19). See NAPHISH.

NEPHISH'ESIM (Heb. נְפוּשְׁסִים, *nef-oo-shes-eem'*, Neh. 7:52). See NEPHUSIM.

NEPH'THALIM (Matt. 4:13, 15; Rev. 7:6). See NAPHTALI.

NEPH'TOAH, THE WATER OF (Heb. נֶפְתּוֹחַ, *nef-to'-akh, opened*), the spring or source of the water or (inaccurately) waters of Nephtoah, was one of the landmarks in the boundary line which separated Judah from Benjamin (Josh. 15:9; 18:15). It lay northwest of Jerusalem, in which direction it seems to have been satisfactorily identified in *Ain Lifta*, a spring situated a little distance above the village of the same name. Nephtoah was formerly identified with various springs—the spring of St. Philip (*Ain Haniyeh*) in the *Wady el Werd;* the *Ain Yalo* in the same valley, but nearer Jerusalem; the *Ain Karim*, or Fountain of the Virgin of mediæval times, and even the so-called Well of Job at the western end of the *Wady Aly* (Smith, *Bib. Dict.*, s. v.).

NEPHU'SIM (Heb. נְפִיסִים, *nef-ee-seem', expansions*), the head of a family of Nethinim who returned with Zerubbabel from Babylon (Ezra 2:50), B. C. about 536. The parallel text (Neh. 7:52) has *Nephishesim*.

NER (Heb. נֵר, *nare, light*), a Benjamite, father of Kish and Abner, and grandfather of King Saul (1 Sam. 14:50; 26:5; 2 Sam. 2:8; 1 Chron. 8:33), B. C. about 1100. The statement in 1 Chron. 9:36, that Kish and Ner were both sons of Jehiel, is explained by the supposition of an elder Kish, uncle of Saul's father, or, rather, Ner's grandfather.

NE'REUS (Gr. Νηρεύς, *nare-yoos', wet*), a Christian at Rome saluted, with his sister, by the apostle Paul (Rom. 16:15), A. D. 60 (55). A legendary account of him is given in *Acta Sanctorum*, from which may be gathered the tradition that he was beheaded at Terracina, probably in the reign of Nerva. His ashes are said to be deposited in the ancient church of *SS. Nereo et Archileo* at Rome.

NER'GAL, one of the chief Assyrian deities. See GODS, FALSE.

NER'GAL-SHARE'ZER (Heb. נֵרְגַל שַׂר אֶצֶר, *nare-gal' shar-eh'-tser*), the name of two princes, the one Assyrian, the other Babylonian.

1. In the biblical description of the end of the reign of Sennacherib he is said to have been killed by his two sons, Adrammelech and Sharezer (2 Kings 19:37; Isa. 37:38). There is little doubt that this name Sharezer is simply the latter part of the name Nergal-sharezer. The name is given by Abydemus as Nergilos, so that the Old Testament has preserved the latter half of his name and the Greek historian the first half. Abbreviations of names in this manner are common among Assyrians and Babylonians. The Assyrian story of the death of Sennacherib is much more brief in its details, and does not mention the names of his murderers. It is as follows: "On the twentieth day of Tebet Sennacherib, king of Assyria, was killed by his son during an insurrection. . . . From the twentieth day of Tebet to the second

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day of Adar the insurrection continued, and on the eighteenth day of Sivan (of the following year) Esarhaddon ascended the throne." It will be observed that in this account the death of Sennacherib is ascribed to the act of one son, and not to two, as in the Old Testament. There has not yet been found any further allusion to the matter in the inscriptions. It is a probable conjecture that the death of the Assyrian king was due to the jealousy felt for his son Esarhaddon, who succeeded him.

2. The name of one of the Babylonian princes belonging to the retinue of Nebuchadnezzar (Jer. 39:3, 13), of whom nothing else is known. The name Nergal-sharezer is in Babylonian Nergul-shar-usur, and means "may Nergal protect the king." It appears to have been a name well known in Babylonia.—R. W. R.

NE'RI (Gr. Νηρί, *nay-ree'*), the son of Melchi, and father of Salathiel, in the genealogy of Christ (Luke 3:27).

NERI'AH (Heb. נֵרִיָּה, *nay-ree-yah'*, *lamp of Jehovah*), the son of Maaseiah and father of Baruch, the amanuensis of Jeremiah (Jer. 32:12, 16; 36:4, 8, 14, 32; 43:3, 6; 45:1; 51:59). He is probably the same with the preceding.

NE'RO (2 Tim., *subscription*), a Roman emperor, born at Antium, probably December 15, A. D. 37, was the son of Cneius Domitius Ahenobarbus by Agrippina, the sister of Caligula, his original name being Lucius Domitius Ahenobarbus. When he was twelve years old his mother married her uncle, the emperor Claudius, who four years afterward gave his daughter Octavia to Nero in marriage, having formally adopted him under the name of Nero Claudius Cæsar Drusus Germanicus. He succeeded Claudius, A. D. 54, and for five years showed clemency and justice, though his private life was extremely licentious. Later he caused the death of Britannicus, the son and heir of Claudius. In A. D. 59 he procured from the Senate an order for the death of his mother to please his paramour, Poppæa, the wife of Otho. This was soon followed by the divorce of Octavia and Nero's marriage to Poppæa. In A. D. 64 a dreadful conflagration raged in Rome, said to have been started by Nero, who is reported to have watched the progress of the flames from the top of a high tower, chanting to his own lyre verses on the destruction of Troy. The truth of this story is doubtful, but it was believed at the time, and Nero sought to assign the odium of the conflagration to the Christians, many of whom were put to death. Having killed Poppæa by a kick when she was with child, Nero proposed to marry Antonia, his adopted sister, and on her refusal ordered her to be put to death. He then married Statilia Messalina, whose husband Vestinus he had assassinated for marrying Messalina after the emperor had cohabited with her.

The jurist Longinus was exiled, and the most virtuous citizens were put to death. In the midst of these sad events Nero's ambition seemed to be to excel in circus games. He went to Greece to show his ability as musician and charioteer in the Olympian games, returning to Rome in great pomp as victor. The formidable insurrection which broke out in Gaul alarmed Nero, and deserted by the pretorium guard and condemned to death by the Senate, he committed suicide.

It was during Nero's reign that the war commenced between the Jews and Romans which terminated in the destruction of Jerusalem by Titus. Nero was the emperor before whom Paul was brought on his first imprisonment at Rome; and in the persecution of the Christians by Nero Paul and Peter are supposed to have suffered martyrdom. The early Christians thought that Nero would return as Antichrist; and many modern writers find his name in the mystic number of the Apocalypse (Rev. 13:18).

NEST (Heb. קֵן, *kane*, from קָנַן, *kaw-nan'*, to *build*; Gr. κατασκήνωσις, *kat-as-kay'-no-sis*, *encampment*, a *perch*). The following are Scripture references to the nests of birds: The law (Deut. 22:6, 7) directs that if anyone found a bird's nest by the road upon a tree or upon the ground, with young ones or eggs, and the mother sitting upon them, he was to let the mother go. The liking of the eagle for localities removed from man and commanding a wide view is referred to in Job 39: 27, 28, "Doth not the eagle mount up at thy command, and make her nest on high?" etc. The loftiness of the eagle's nest was proverbial; it was "among the stars" (Obad. 4). The rock dove in Palestine often builds a nest on cliffs over abysses (Jer. 48:28).

Figurative. "*To die in one's nest*" (Job 29: 18) seems to mean in the bosom of one's family, with children to succeed him. "To make his nest as high as the eagle" was a phrase by which the prophets reproved the pride and ambition of men (Jer. 49:16; Hab. 2:9). The figure of the partridge "gathering young which she hath not brought forth" (Jer. 17:11, marg.) is applied to one who gathers riches unlawfully; the robbing of a nest in the absence of the parent birds is symbolical of an easy victory (Isa. 10:14); the dominion exercised over the surrounding nations by Assyria is symbolized under the figure of a cedar of Lebanon, in whose boughs all the fowls of heaven made their nests (Ezek. 31:3–6; comp. Dan. 4:21).

NET, the rendering of several Hebrew and Greek words, and the frequency of images derived from them show that nets were much used by the Hebrews for fishing, fowling, and hunting.

1. Fishing Nets. Of fish nets among the Hebrews we have no direct information, but it is likely that they were similar to those of the Egyptians. These used two kinds—the drag net, with floats on the upper edge and leads on the lower edge to keep it close to the bottom (Isa. 19:9). It was sometimes let down from a boat, while those who pulled it usually stood on the shore. In lake fishing the net is cast from and drawn into the boat, except in case of a large draught, when the fishermen dragged the net after their boats to the shore (John 21:6, 8). A smaller net was sometimes used for fishing in shallow water. It was furnished with a pole on either side; and the fisherman, holding a pole in each hand, thrust it below the surface of the water, awaiting the moment when the fish passed over it. This, or a

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smaller landing net, was used to land fish wounded with a spear or caught by a hook.

2. Fowling Nets. The Egyptians used the trap and the clap-net. "The trap was generally made of network, strained over a frame. It consisted of two semicircular sides or flaps of equal size, one or both moving on the common bar, or axis, upon which they rested. When the traps were set the two flaps were kept open by means of strings, probably of catgut, which, the moment the bait that stood in the center of the bar was touched, slipped aside, and allowed the two flaps to collapse, and thus secured the bird. Another kind, which was square, appears to have closed in the same manner; but its construction was different, the framework running across the center, and not, as in the others, round the edges of the trap. The clap-net was of different forms, though on the same general principle as the traps. It consisted of two sides, or frames, over which the network was strained; at one end was a short rope, which was fastened to a bush or a cluster of reeds, and at the other was one of considerable length, which, as soon as the bird was seen feeding in the area of the net, was pulled by the fowlers, causing the two sides to collapse" (Wilkinson, *Anc. Egypt.*, ii, pp. 180, 182).

3. Hunting Nets. These were of universal use among the Hebrews, and were probably, like those of the Egyptians, of two kinds—one, a long net, furnished with several ropes, and supported on forked poles, varying in length to correspond with the inequalities of the ground over which it was extended. The other was smaller and used for stopping gaps, and is probably alluded to in Job 19:6; Psa. 140:5; Isa. 51:20.

4. "Net" (Heb. שְׂבָכָה, *saw-bawk'*, *twined*) is applied to network or latticework, especially round the capitals of columns ("network, wreathen work," etc., 1 Kings 7:18, 20, 41, 42; 2 Kings 25:17; 2 Chron. 4:12, 13; Jer. 52:22, 23), and also before a window or balcony ("lattice," 2 Kings 1:2).

Figurative. The spreading of the net is an appropriate image of the subtle devices of enemies (Psa. 9:15; 10:9; 25:15, etc.). "Fishes taken in an evil net" (Prov. 9:12) is figurative of men suddenly overtaken of evil, the unexpected suddenness of the capture being the point of comparison. "A wild bull (antelope) in a net" (Isa. 51:20) is the figure of one exhausted with ineffectual attempts to release himself. Being caught in a net represents the unavertable vengeance of God (Lam. 1:13; Ezek. 12:13; Hos. 7:12). In Hab. 1:14–16 "hooks" and "nets" are great and powerful armies by which the Chaldeans gained dominion over lands and peoples and brought home the spoil. To "sacrifice unto the net" (v. 16) is to attribute to the means which he has employed the honor due to God.

NETHAN'EEL (Heb. נְתַנְאֵל, *neth-an-ale'*, *given of God*).

1. The son of Zuar, and chief of the tribe of Issachar at the exodus (Num. 1:8; 2:5; 7:18, 23; 10:15), B. C. 1210.

2. The fourth son of Jesse, David's father (1 Chron. 2:14), B. C. about 1026.

3. One of the priests who "blew the trumpets before the ark" when it was brought from the house of Obed-edom (1 Chron. 15:24), B. C. about 989.

4. A Levite, and father of the scribe Shemaiah (1 Chron. 24:6).

5. The fifth son of Obed-edom, and one of the porters of the temple appointed by David (1 Chron. 26:4), B. C. before 960.

6. One of the princes commissioned by King Jehoshaphat to teach in the cities of Judah (2 Chron. 17:7), B. C. about 870.

7. One of the chief Levites who made offerings when the observance of the passover was renewed by King Josiah (2 Chron. 35:9), B. C. about 621.

8. A priest of the family of Pashur in the time of Ezra who had married a foreign wife (Ezra 10:22), B. C. 456.

9. The representative of the priestly family of Jedaiah in the time of Joiakim, the son of Jeshua (Neh. 12:21), B. C. before 445.

10. A Levite, of the sons of Asaph, who took part in the dedication of the wall of Jerusalem (Neh. 12:36).

NETHANI'AH (Heb. נְתַנְיָה, *neth-an-yaw'*, *given of Jehovah*).

1. The son of Elishama and father of Ishmael, who murdered Gedaliah (2 Kings 25:23, 25; Jer. 40:8, 14, 15; 41:1, sq.) He was of the royal family of Judah, B. C. before 586.

2. One of the four sons of Asaph the minstrel (1 Chron. 25:2). He was chief of the fifth division of the temple musicians (v. 12), B. C. about 961.

3. One of the Levites appointed by Jehoshaphat to accompany the "princes" who were to teach the law in the cities of Judah (2 Chron. 17:8), B. C. 869.

4. The father of Jehudi, which latter was sent by the princes to request Baruch to read the roll to them (Jer. 36:14), B. C. about 606.

NETH'INIM (Heb. נְתִינִים, *naw-thee'n'*, one *given*, i. e., to the temple), the name given to those who were set apart to do the menial work of the sanctuary.

1. Origin and Duties. As early as the time of Joshua the Gibeonites had been appointed to act as hewers of wood and drawers of water for the sanctuary (Josh. 9:21), and thus became the original Nethinim. As these Gibeonites were greatly decreased in numbers by the persecutions of Saul and in the massacre at Nob (1 Sam. 22:1–19), and as the service as arranged by David required an increase of menial servants, "David and the princes gave the *Nethinim* for the service of the Levites" (Ezra 8:20). These were, probably, prisoners of war who had become proselytes, and are called Nethinim in post-exilian times (1 Chron. 9:2; Ezra 2:43; 7:7; Neh. 7:46). Being given to the Levites, their duty was to relieve the latter of every menial and laborious work connected with the temple, such as drawing wood, carrying water, etc. No prescribed list of duties is given in the Scriptures, as these servants were entirely at the disposal of the Levites.

2. Number, Revenue, Position, etc. The first Nethinim, it must be remembered, were the Levites, who were *given* to Aaron and his sons

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(Num. 3:9; 8:19). These were, as already mentioned, relieved by the Gibeonites. For convenience they most probably lived near the temple, and were supported by contributions of the people. Only six hundred and twelve Nethinim returned from Babylon—three hundred and ninety-two with Zerubbabel (Ezra 2:58; Neh. 7:60), and two hundred and twenty with Ezra (Ezra 8:20), under the leadership of Ziha and Gispa (Neh. 11:21), who, as their foreign names indicate, were of their own body. Some of the Nethinim lived in Ophel, which they helped to rebuild (3:26; 11:21), because of its proximity to the temple; while others, as before the exile, dwelt in the Levitical cities (Ezra 2:70). They were governed by a chief of their own body (Ezra 2:43; Neh. 7:46). Like the other sacred ministers they were exempted from taxation by the Persian satrap (Ezra 7:24), and were supported from the temple treasury and the second tithes. Though they conformed to the Jewish religion (Exod. 12:48; Deut. 29:11; Josh. 9:21; Neh. 10:28) they occupied a very low position, being reckoned below the *Mamzer*, or illegal offspring (Mishna, *Kiddushin*, iii, 12; iv, 1; *Jebamoth*, ii, 4). According to Jewish authorities they were restricted to intermarriage among themselves, and if a Jew or Jewess married one of them, the issue shared in all the disqualifications of the Nethinim; and they were not exempted from military service when newly married. If a woman was suspected of being deflowered, or if she had an illegitimate child, it was ascribed to a *Nathin*, and offspring took the degraded position of the *Nathin*, unless the mother could bring proof as to other fatherhood. The decision of a court of justice was invalid if one of the members was a *Nathin*, as he was not to be considered to be a member of the congregation specified in Lev. 4:13; Num. 35:24. Eventually they appear to have been merged in the Jewish population, as no allusion to them occurs either in the Apocrypha or the New Testament.

NETO'PHAH (Heb. נְטֹפָה, *net-o-faw'*, *distillation*), a place in Judah, near Bethlehem, fifty-six of whose people returned with Zerubbabel from captivity (Ezra 2:22; Neh. 7:26). Mahari and Heleb (or Heldai), two of David's guard, were from Netophah (1 Chron. 27:13, 15), as well as one of the captains who remained under arms near Jerusalem after its destruction by Nebuchadnezzar (9:16).

NETOPH'ATHI. See NETOPHATHITES.

NETO'PHATHITES (Heb. הַנְּטֹפָתִי, *han-net-o-faw-thee'*, *the Netophathite*; except Neh. 12:28 נְטֹפָתִי, A. V. "Netophathi," R. V. "the Netophathites"), inhabitants of Netophah, which was near Bethlehem or connected with it (Neh. 7:26; comp. 1 Chron. 2:54), and seems to have belonged to Judah, since Maharai the Netophathite was a Zarhite (1 Chron. 27:13; comp. Josh. 7:17), and Heldai the Netophathite was "of Othniel" (1 Chron. 27:15; comp. Judg. 1:9–13). Netophah itself is mentioned only in Ezra 2:22; Neh. 7:26; but as two of David's men, Maharai and Heldai, just mentioned, were Netophathites, the town must have existed long before. The Jewish authors have a tradition "that the Netophathites slew the guards which had been placed by Jeroboam on the road leading to Jerusalem, to stop the passage of the first fruits from the country villages to the temple. . . . Jeroboam's obstruction, which is said to have remained in force till the reign of Hoshea. . . . was commemorated by a fast on the 23d Sivan," which is said to be still retained in the Jewish calendar. The Mishna mentions "oil of Netophah" and valley of "Beth Netophah." Gesenius (*Lex.*, twelfth edition) thinks it may have been *Bêt Nettîf*; this Smith (*Bib. Dict.*) thinks too far from Bethlehem, and proposes *Antûbeh* or *Om Tuba*, two miles N. E. of Bethlehem.

NETTLES. See VEGETABLE KINGDOM.

NETWORK. 1. (Heb. רֶשֶׁת, *reh'-sheth*, *net*), the grate of the altar of burnt offering (Exod. 27:4; 38:4).

2. (Heb. שְׂבָכָה, *seb-aw-kaw'*), the plaited work around the two court pillars of the temple (1 Kings 7:18, 20, 42), which, according to Keil (*Com.*, in loc.), was formed of seven cords plaited together in the form of festoons (comp. Jer. 52:22, 23).

3. (Heb. חוֹר, *khore*, *white*, Isa. 19:9, marg. "white works"), the general name for cotton fabrics, or the different kinds of byssus that were woven in Egypt.

NEVER. See GLOSSARY.

NEW BIRTH, the technical expression frequently used for regeneration (q. v.).

NEW MOON. See FESTIVALS, I, 5.

NEWLY. See GLOSSARY.

NEWNESS (Gr. καινότης, *kahee-not'-ace*), a new state of spirit or life in which the Spirit places the believer (Rom. 6:4; 7:6).

NEW TESTAMENT. See TESTAMENT.

NEW YEAR, or FEAST OF TRUMPETS. See FESTIVALS, I, 2.

NEZI'AH (Heb. נְצִיחַ, *nets-ee'-akh*, *illustrious*), one of the Nethinim whose descendants accompanied Zerubbabel from Babylon (Ezra 2:54; Neh. 7:56), B. C. about 536.

NE'ZIB (Heb. נְצִיב, *nets-eeb'*, a *statue*, or *idol*), a town on the lowland of Judah, mentioned between Ashnah and Keilah (Josh. 15:43). The same as *Beit Nusib*, and five miles from *Beit Jibrin*, and containing many ruins and massive foundations.

NIB'HAZ, an Avite deity (2 Kings 17:31). See GODS, FALSE.

NIB'SHAN (Heb. נִבְשָׁן, *nib-shawn'*, *fertile*), a town in the wilderness of Judah, on the shore of the Dead Sea, near Engedi (Josh. 15:62), but location not definite.

NICA'NOR (Gr. Νικάνωρ, *nik-an'-ore*, *victor*), a deacon of the church at Jerusalem (Acts 6:5).

NI'CENE CREED. See CREED.

NICODE'MUS (Gr. Νικόδημος, *nik-od'-ay-mos*, *victorious*).

1. Family. His family is unknown, though some recognize him as Nicodemus Ben Gorion, the brother of Josephus the historian. This Nicodemus was a member of the Sanhedrin, and counted

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one of the three richest men of Jerusalem. But it was said that he afterward became poor; and his daughter was seen gathering barleycorns for food from under the horses' feet. Some have conjectured that this was the result of the persecutions he received for having embraced Christianity (Whedon, *Com.*, John 3:1).

2. Personal History. (1) **Interview with Jesus.** Nicodemus was a Pharisee and a member of the Sanhedrin. Being convinced by his miracles that Jesus was a "teacher come from God," he sought an interview with him; but fear of the Jews and a regard for his reputation, no doubt, influenced him to make the visit by night. He opened the conversation by an announcement of his belief in Christ's divine mission, and was answered by a declaration of the wonderful doctrine of the new birth (John 3:1–10). Jesus also maintained that this doctrine of regeneration should be accepted upon his own divine authority (vers. 10–13), and insisted upon the doctrine of responsibility for unbelief (vers. 18–21), and "seems to have closed the interview with an admonition that a good conscience is the basis of true courage" (Whedon, *Com.*, in loc.). (2) **Defends Jesus.** When, upon a later occasion, the officers sent to apprehend Christ returned without him, and were reproached by the rest of the Sanhedrin, Nicodemus said to them, "Doth our law judge any man before it hear him, and know what he doeth?" His timid word is answered by taunts, "Art thou also of Galilee?" and the old ignorant dogmatism, "Search and look: for out of Galilee ariseth no prophet" (7:45–52). (3) **At Christ's burial.** Perhaps encouraged by the example of Joseph of Arimathea, Nicodemus assisted at the burial of Jesus. He brought a mixture of myrrh and aloes, about a hundred pounds' weight, to anoint the body, and assisted in its embalming and burial (19:39–42). Nothing further is known of Nicodemus from Scripture. Tradition adds that after he had thus publicly declared himself a follower of Jesus, and had been baptized by Peter, he was displaced from his office and expelled from Jerusalem.

3. Character. "A constitutional timidity is observable in all that the Gospel tells us about Nicodemus; a timidity which could not be wholly overcome even by his honest desire to befriend and acknowledge one whom he knew to be a prophet, even if he did not at once recognize in him the promised Messiah" (Farrar, *Life of Christ*, p. 92).

NICOLA'ITANS (Gr. Νικολαΐτης, *nik-ol-ah-ee'-tace*), a sect or party which arose in the apostolic period of the Church, and is twice mentioned by name in the epistle to Ephesus and Pergamos (Rev. 2:6, 15). In the former passage it is said, to the credit of the church in Ephesus, that she shared in the feelings of the Lord concerning the Nicolaitans, and viewed them with the hatred which they deserved. In the epistle to Pergamos (v. 15) the charge is made that some of that church held to teachings of the Nicolaitans, who are compared to those who "hold the teaching of Balaam," etc. "The general voice of antiquity accuses them of holding the lawfulness of eating things offered to idols, and of mixing in and encouraging idolatrous worship; and as they are charged with denying God to be the creator of the world, and attributing its existence to other powers, they could unquestionably, on such grounds, permit themselves so to act, and thus far it is probable that the accusation is not ill-founded. The community of women was another doctrine which they are said to have adopted, and their conduct seems to have been in the highest degree licentious" (*Imp. Dict.*, s. v.). The real origin of the sect will perhaps never be ascertained with certainty.

NIC'OLAS (Gr. Νικόλαος, *nik-ol'-ah-os*, *conqueror of the people*), a native of Antioch who had become a proselyte to the Jewish faith. He was afterward converted to Christianity, and was elected one of the first seven deacons (Acts 6:5). By some it has been believed that the sect of the Nicolaitans was founded by this Nicolas, but of this there is no positive evidence.

NICOP'OLIS (Gr. Νικόπολις, *nik-op'-ol-is*, *city of victory*), a city to which Paul refers (Tit. 3:12), as the place where he intended to pass the following winter. Titus was at this time in Crete (1:5). There were several cities of this name, which leaves some doubt as to the one about which Paul wrote. Of the three, one was in Thrace, another in Cilicia, and a third in Epirus; the latter seems the most likely to have been meant. This was built by the Emperor Augustus Cæsar in honor of a victory at Actium.

NI'GER (Gr. Νίγερ, *neeg'-er*, *black*), of Antioch (Acts 13:1). See SIMEON, 5.

NIGHT. See TIME.

Figurative. The expression, "The morning cometh, and also the night" (Isa. 21:12), is thus interpreted by Delitzsch (*Com.*, in loc.), "even if the morning dawns, it will be swallowed up again directly by night. And the history was quite in accordance with such an answer. The Assyrian period of judgment was followed by the Chaldean, and the Chaldean by the Persian, the Persian by the Grecian, and the Grecian by the Roman." Thus night stands for a period of distress or trouble, and by a natural extension in the same line, so is *death* or the *grave* (John 9:4). "Children of the night" (1 Thess. 5:5) are those who practice the deeds of depravity. "Night" is also used for a time of ignorance and helplessness (Mic. 3:6).

NIGHT HAWK. See ANIMAL KINGDOM.

NIGHT MARCHES. From Num. 9:21, "whether it was by day or by night that the cloud was taken up they journeyed," it is evident that the Israelites made *night marches*. Such marches might have been made either to escape heat or to avoid their many enemies—the Amalekites, Edomites, or Ammonites.

NIGHT MONSTER (Heb. לִילִית, *lee-leeth'*, Isa. 34:14, marg.). The text has screech owl (q. v.), but the marginal reading is preferable. See ANIMAL KINGDOM.

NIGHT VISION (Heb. חִזָּוֹן לַיְלָה, *khaw-zone' lah'-yel-aw*, Isa. 29:7; Chald. חֶזְוָא לֵילְיָא, *khez-vaw' lay'-leh-yaw*, Dan. 2:19, etc.). In the first of these passages we may render "some.

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thing *seen* in the night in a dream," *khaw-zone'* meaning something *seen*, an *apparition*. Respecting Dan. 2:19, "Then was the secret revealed unto Daniel in a night vision," Keil (*Com.*, in loc.) says: "A vision of the night is not necessarily to be identified with a dream. In the case before us, Daniel does not speak of a dream. It is possible, indeed, that dreams may be, as the means of a divine revelation, dream visions, and as such may be called visions of the night, but in itself a vision of the night is a vision simply which anyone receives during the night while he is awake."

NIGHT WATCH. See WATCH.

NILE, Egypt's one great river, forms by its annual overflow the cultivable land of that country. The name "Nile" (Gr. Νεῖλος, Lat. *Nilus*, supposed to be of Iranian origin, signifying "dark blue") does not occur in the A. V., but the river is frequently referred to under different names and titles.

1. *Shee-khore'* (Heb. שִׁיחוֹר, שִׁחוֹר, שְׁחֹר, *dark, turbid*), seems to be indicative of a very dark color. "That the Nile is meant is evident from its mention as equivalent to *Yeôr*, 'the river,' and as a great river (Isa. 23:3); from its being put as the western boundary of the promised land (Josh. 13:3; 1 Chron. 13:5), instead of 'the river of Egypt' (Gen. 15:18); and from its being spoken of as the great stream of Egypt, just as the Euphrates was of Assyria (Jer. 2:18). If, but this is by no means certain, the name Nile be really indicative of the color of the river, it must be compared with the Sanskrit *Nilah*, 'blue' especially, probably 'dark blue,' also even 'black,' and must be considered to be the Indo-European equivalent of Shihor."

2. *Yeh-ore'* (Heb. יְאֹר, *channel;* the same as the ancient Egyptian Atur, Aur, and the Coptic *eiero* or *iaro*), "in the singular, is used of the Nile alone, excepting in a passage in Daniel (12:5–7), where another river, perhaps the Tigris (comp. 10:4), is intended by it. In the plural this name is applied to the branches and canals of the Nile (Psa. 78:44; Ezek. 29:3, sq.; 30:12); but it is also used of streams or channels, in a general sense, when no particular ones are indicated (see Isa. 33:21; Job 28:10). It is thus evident that this name specially designates the Nile."

3. "The river of Egypt" (Heb. נְהַר מִצְרַיִם, *nah'-ar mits-rah'-yim*), mentioned with the Euphrates in the extent of the land promised to Abraham's posterity (Gen. 15:18), the two limits being "the river of Egypt," and "the river Euphrates."

4. "The Nachal of Egypt" (Heb. נַחַל מִצְרַיִם, *nakh'-al mits-rah'-yim, stream of Egypt*), "has generally been understood to mean 'the torrent' or 'brook of Egypt,' and to designate a desert stream at Rhinocorura, now El-'Areesh, on the eastern border. This name must signify the Nile, for it occurs in cases parallel to those where Shihor is employed (Num. 34:5; Josh. 15:4, 47; 1 Kings 8:65; 2 Kings 24:7; Isa. 27:12), both designating the easternmost or Pelusiac branch of the river as the border of the Philistine territory, where the Egyptians equally put the border of their country toward Kanaan or Kanana (Canaan). It remains for us to decide whether the name signify the 'brook of Egypt,' or whether Nachal be a Hebrew form of Nile. The Hebrew word *nachal* might have been adopted as very similar in sound to an original proper name" (Smith, *Bib. Dict.*).

5. "The rivers of Cush" (Heb. נַהֲרֵי כוּשׁ, *nah'-ar-ay koosh*), are mentioned only in the singular prophecy contained in Isa. 18. From the use of the plural we must suppose them to be the confluents or tributaries of the Nile. Delitzsch (*Com.*, on Isa., ch. 18) says "the rivers of Cush" are chiefly those that surround the Cushite *Seba* (Gen. 10:7). This is the name given to the present Sennar, the Meroitic island which is inclosed between the White and Blue Nile.

6. "The sea" (Heb. יָם, *yawm*, Isa. 18:2; Nah. 3:8; Job 41:31, and perhaps Isa. 19:5), so known among the Arabs at the present time. "'The river' clearly applies to the Nile in Isa. 19:5, and there, also, in a parallelism with the Nile as 'the sea.' And the Nile has been smitten in that portion of it which is known as 'the seven streams,' five of those streams being now closed from sight" (Trumbull, *Kadesh-barnea*, p. 348, sq.). See EGYPT.

The Nile is constantly before us in the history of Israel in Egypt. Into it the male children were cast; in it, or rather in some canal or pool, was the ark of Moses put, and found by Pharaoh's daughter when she went down to bathe (Exod. 2:3, sq.). When the plagues were sent, the sacred river—a main support of the people—and its waters everywhere were turned into blood (7:19, sq.).

Scripture Prophecies. Isaiah, in predicting the future decay of Egypt, employs metaphors taken from the Nile and the industries dependent upon it (19:4–8). The king of Egypt is described (Ezek. 29:3) as a "dragon lying in the midst of many waters," i. e., the crocodile, the standing symbol of Egypt in the prophets (comp. Isa. 51:9; 27:1; Psa. 74:13). The figure in Ezekiel (29:3) is to represent the proud security in his own power to which Pharaoh gave himself up. Nahum (3:8) thus speaks of the Nile when he warns Nineveh by the ruins of Thebes: "Art thou better than No-Amon, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea." No-Amon was the sacred name of Thebes, built on both sides of the Nile. In the New Testament there is no mention of the Nile.

NIM'RAH (Heb. נִמְרָה, *nim-raw', limpid*), a place mentioned, by this name, in Num. 32:3 only, among those which formed the districts of the "land of Jazer and the land of Gilead." If it is the same as BETH-NIMRAH (v. 36) it belonged to the tribe of Gad. By Eusebius, however, it is cited as a "city of Reuben in Gilead." A wady and a town, both called *Nimreh*, have been met with in *Betheniyeh*, east of the *Lejah*, and five miles N. W. of *Kunawât*. On the other hand the name of *Nimrin* is said to be attached to a watercourse and a site of ruins in the Jordan valley, a couple

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of miles E. of the river, at the embouchure of the *Wady Shoaib*. It must be left to future explorers to ascertain which (if either) of the places so named is the Nimrah in question (Smith, *Bib. Dict.*, s. v.).

NIM'RIM (Heb. נִמְרִים, *nim-reem'*, *a stream of the leopards*), a very fertile tract in Moab, southeast of the Dead Sea, probably, Mr. Grove thinks, in *Wady Nemeirah*. Mr. Porter says springs existed near Beth-nimrah. These waters were cursed (Isa. 15:6; Jer. 48:34).

NIM'ROD (Heb. נִמְרֹד, *nim-rode'*), the name of a person mentioned in the Old Testament as the son of Cush (Gen. 10:8; 1 Chron. 1:10) who is celebrated as a great hunter. To him is ascribed the foundation of the great Babylonian empire and also the building of the cities which were afterward combined together under the general name of Nineveh. He therefore becomes also the founder of Assyria, and this country is therefore called by the prophet Micah (5:6) the land of Nimrod. These references to Nimrod are all difficult to explain. It is, of course, natural that the name of Nimrod should have been sought eagerly in all the Babylonian and Assyrian inscriptions which have lately been found. It was thought at one time that Nimrod was the hero of the great Babylonian epic. The name was then unread, the syllables of which it was composed being variously read Izdubar, Gishdubar, etc. The name is now known to be Gilgames, and the story has no connection with Nimrod. Some have also connected Nimrod with Ninus, to whom the Greeks and Latins ascribed the origin of the city of Nineveh. But this is equally without foundation. Even if such a connection could be made out it would in no wise increase our knowledge of the biblical passages, for Ninus is too plainly a mythical person devised to explain the city of Nineveh. In like manner the theories which connect Nimrod with the constellation Orion with the intention of proving that Nimrod is simply a form of star myth, must be pronounced without any basis in fact. On the other hand it is impossible at this time to say much of Nimrod which may at all be regarded as certain. No mention of him occurs in any Babylonian inscription, and no person with whom he may even be compared is known in Assyrian history. It is curious and interesting to observe that Nimrod is called the son of Cush and is not made the son or descendant of Shem. Now it is a noteworthy fact that the early civilization of Babylonia and of Assyria is not in any way connected with the Semitic peoples but with the Sumerians, who may have been connected with the Asiatic Cush, but even this is doubtful. Nimrod still continues among the unexplained problems of the Old Testament.—R. W. R.

NIM'SHI (Heb. נִמְשִׁי, *nim-shee'*, *saved*), the grandfather of Jehu (2 Kings 9:2, 14), but also briefly called his father (9:20; 2 Chron. 22:7).

NIN'EVE (Gr. *Nινευί*, *nin-yoo-ee'*), the Grecized form (Luke 11:32) of NINEVEH (q. v.).

NIN'EVEH (Heb. נִינְוֵה, *nee-nev-ay'*; Gr. *Νινευή*, *nin-yoo-ay'*; also *Νινευί*, *nin-yoo-ee'*), the name of an ancient city. Nineveh was situated on the left, or eastern bank of the Tigris, and may be roughly located at the bend in the river opposite the modern city Mosul (Mawsil). It was called by the Assyrians themselves Ninua and also Ninâ, but the origin of this name and its literal meaning are both still obscure, though several theories have been propounded to account for the name.

1. History. The origin of the city is lost in the past, and the time when its foundations were laid will probably never be known. It is first mentioned in the Old Testament in connection with the earliest movements of men there portrayed. Nimrod is there (Gen. 10:11) said to have emigrated from Babylonia northward into Assyria (see R. V. or A. V. marg.), where he founded Rehoboth-Ir, Calah, Resen, and Nineveh. Of the other cities here mentioned comparatively little is known, but the fame of Nineveh spread over the whole ancient world. As Nimrod is called the founder of Nineveh, and Nineveh became the capital of Assyria, the Old Testament uses the expression "land of Nimrod" for the entire country of Assyria (Mic. 5:6). That this Old Testament statement is correct in tracing the foundation of Nineveh to colonists from Babylonia there is no reason to doubt. We do not possess a native Assyrian account of the origin of their chief capital city, but every hint that has reached us concerning the origin of Assyrian civilization connects it with Babylonia. The city of Nineveh was not the most ancient capital of Assyria. The Assyrian people planted their place of government first in the city of Asshur. In this city the plans were laid for the early raids by Assyrian conquerors, undertaken for plunder only (see ASSYRIA). Asshur was located about fifty miles S. of Nineveh on the Tigris. About 1820 B. C. Shamshi-Ramman built a temple at Nineveh, and again about four centuries later Asshur-uballit erected another. This indicates that Nineveh was then accounted one of the chief cities of the little kingdom, but Asshur still remained the capital. This was not likely always to continue if for no other reason than that it was located too far south in Assyrian territory, and therefore not well situated for defense in case of attack from Babylonia. About 1330 B. C. Shalmaneser I transferred the capital from Asshur to Calah, only eighteen miles S. of Nineveh, and also located on the Tigris. The capital was thus creeping northward, and the interest of this same king in the city of Nineveh was shown by his elaborate restoration of the Ishtar temple in that flourishing city, and besides this by his erection of a residence for himself in the same city. In 884 Asshurnazirpal became king of Assyria, and up to about 880 he resided in Nineveh, and thence set out with armies on various campaigns of plunder and conquest. During at least the latter part of this period he was engaged in erecting a vast palace in the ancient capital of Calah, to which he then transferred his residence, and Nineveh was once more given over to commerce, having lost the glamour of royalty. Shalmaneser II, the son and successor of Asshurnazirpal, also resided in Nineveh for about twelve years, and then removed to Calah to a great palace which he had been erecting. The chief glory of Nineveh is due to Sen-

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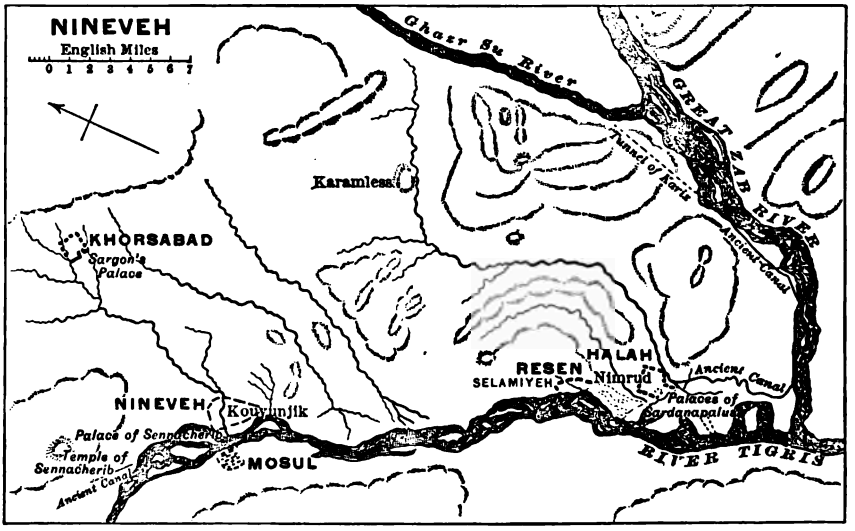
nacherib (705–681 B. C.), who seems to have loved the city with the same frenzy as Nebuchadnezzar later lavished on Babylon. Asshurbanapal (668–625 B. C.) also did much to extend and adorn the capital city, and at the close of his reign it was probably the most magnificent city in the world. But its gain in magnificence and in the fruits of civilization had brought also moral decay and physical feebleness, and its weakness soon became known to the whole world. It had grown rich on the plunder of other cities all over western Asia, and wherever the name and power of Assyria were known there the city of Nineveh was hated. The bitter invective of the thrilling book of Nahum undoubtedly voiced the pent-up feelings not of Israel only, but of every people in all the west. The city of Nineveh, tottering already to its fall, was taken by siege and assault on the northeast corner of its massive walls by a people called the Manda. Their attack upon the capital city was made while the troops of Nabopolassar were stripping the southern provinces from the Assyrian empire (see NEBUCHADNEZZAR). The plunder which the Manda secured in the city of Nineveh must have surpassed all our power to estimate. The city had long been the chief commercial city of Assyria. Its merchants had made great sums in the ordinary channels of trade, and their residences were richly adorned and filled with costly jewels and richly-colored woven stuffs of great price. The royal plunder filled both temples and palaces, and was the wonder of the world. Whither it was scattered we may only conjecture. When the thirst for plunder was satisfied the torch was applied, and the temples and palaces fell into one inextinguishable mass of ruins. The unburnt bricks, of which the great walls were partly composed, soon returned to the shapeless clay of which they were composed, and the winds brought seeds to propagate grass and trees. A more complete and a more quickly accomplished ruin has rarely been known. The very location of the city was long forgotten, and when Xenophon passed by the heaps of ruins, leading the fragments of his ten thousand home to Greece, he described part of the mounds under the name of Mespila—the spot even then being uninhabited.

2. Topography. The site of ancient Nineveh is now marked by two large mounds—Kouyunjik and Neby Yunus—opposite Mosul. These mounds are surrounded and joined together by the remains of a wall extending along the Tigris for two and one half miles, and then sweeping inland for a distance of about one mile, and forming an irregular trapezium in shape. On north and west outside these walls were great moats, and beyond these again vast defense walls in the form of semicircles and immense round towers. The Assyrians rightly recognized that their chief city was subject to attack chiefly on those sides, for the lowlands about the river on the south and east formed no likely place from which to assail the city. The history sketched above shows that their view was correct, and that the city was attacked in the very place at which they had made the most elaborate and costly efforts to make the city impregnable. Its defense, however, rested after all in the hands of men, and the men of that period were unequal to it. The city within these walls, known to us as the real Nineveh, seems comparatively small when placed beside the statements made both by classical writers and in the Old Testament concerning the size of Nineveh. Thus Chesias, as reported by Diodorus (iii, 2), says the circuit of the city of Nineveh was four hundred and eighty stadia, while the book of Jonah describes it as a city of three days' journey. It is obvious that in both these cases an extended meaning is given to the word Nineveh. A clew to this extension is given in the allusion to the building by Nimrod in Gen., ch. 10, where the cities of Calah, Resen, and Rehoboth-Ir are grouped with Nineveh and called the "great city." In addition to Calah, some eighteen miles S. of Nineveh, we



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must also include the mound of Khorsabad, full five hours N. E. of Nineveh proper, which marks the site of Dur-Sharrukin or Sargon's-burg—the city built by Sargon II, 722–705 B. C. (see SARGON), and used by him as a royal residence. All these cities formed in reality one whole, and must have been organized into one great scheme of defense. As we have already seen above, kings were constantly moving from one part to another of the big world city. These mounds have all been more or less systematically explored by successive expeditions. The first successful diggings were made by Emil-Botta in 1843, and his best results were achieved at Khorsabad. The earliest of the successful excavations at Kouyunjik were made by Austin Henry Layard, beginning in 1845, and carried further there and at Nimroud, (Calah) by Russam and George Smith. At Kouyunjik were found palaces of Sennacherib and Asshurbanapal, and at the mound of Neby Yunus (the mound of the prophet Jonah) were found a second palace of Sennacherib and one of Esarhaddon. At Khorsabad were found the remains of an immense palace of Sargon. It was T-shaped, and the main façade was approximately a quarter of a mile long, and contained more than two hundred rooms, many of which were elaborately adorned. From the mounds at Nineveh came the first direct records of the Assyrian people, and from them came also the great libraries of Asshurbanapal, to which we owe most of our knowledge of the Assyrian people. See ASSYRIA.—R. W. R.

NIN'EVITE (Gr. Νινευίτης, *nin-yoo-ee'-tace*, Luke 11:30), a "man of Nineveh" (Matt. 12:41).

NI'SAN, the first month of the sacred year, called Abib in the Pentateuch, for which it is substituted only in the time of the captivity (Neh. 2:1; Esth. 3:7). See CALENDAR; TIME.

NIS'ROCH (Heb. נִסְרֹךְ, *nis-roke'*, 2 Kings 19:37; Isa. 37:38), an Assyrian God. See GODS, FALSE.

NITER. See MINERAL KINGDOM.

NO or **NO-A'MON** (Heb. נֹא, *no*, *the home of Amon*, *portion of Amon*), the name of the ancient Thebes, the chief seat of the worship of the god Ammon, denounced by Jeremiah (46:25). It was the metropolis of Upper Egypt, built on both sides of the Nile, and was a hundred and forty stadia in circuit, and celebrated for its hundred gates. Its ruins are the most notable on the Nile It became celebrated in the eleventh dynasty, and suffered in the thirteenth because of the invasion of the Hyksos. In the 17th century B. C. Amosis liberated the country and it reached its height of magnificence. The splendor of the city departed with the removal of the residence of the Pharaohs to the Delta. In its ruins it is great. Its temple of Karnak is a marvel. Its architecture is a problem of mechanical skill. Its great hall contains one hundred and thirty-four columns, the loftiest seventy-five feet in height and twelve feet in diameter; the hall itself is one hundred and seventy-five feet wide by three hundred and twenty-nine feet long. Every stone a book and every column a library in itself. The R. V. corrects some terms of reference to this place. In Jer. 46:25 "the multitude of No" is rendered "Amon of No;" in Nah. 3:8 the "populous No" is changed to "No-Amon."

NOADI'AH (Heb. נוֹעַדְיָה, *no-ad-yaw'*, *Jehovah convenes*).

1. One of the Levites who, with Meremoth, Eleazar, and others, weighed the silver, gold, and vessels of the temple brought back from Babylon (Ezra 8:33), B. C. about 457.

2. A professed prophetess, who seems to have joined Tobiah and Sanballat in opposition to Nehemiah (Neh. 6:14), B. C. about 445.

NO'AH (Heb. נֹחַ or נוֹחַ, *no'-akh*, *rest*, *quiet*).

1. The son of Lamech, and tenth in descent from Adam (Gen. 5:28, 29). Beyond the record of his birth the Scriptures tell us nothing of Noah till he was five hundred years old, when it mentions his three sons, Shem, Ham, and Japheth (5:32; 6:10), B. C. perhaps 3100. (1) **As preacher.** The wickedness of the human race had for a long time provoked the wrath of God. The cause of their unrighteousness was the intermarriage of the "sons of God" (Sethites) and the "daughters of men" (Cainites). Jehovah resolved to destroy the human race, but allowed a respite of one hundred and twenty years, during which Noah sought to bring them to repentance (Gen. 6:1–9; 1 Pet. 3:20; 2 Pet. 2:5). Thus he was "a preacher of righteousness," exercising faith in the testimony of God, and condemning the world by the contrasted excellence of his conduct. (2) **In the ark.** At length the cup of man's iniquity was full, and the time of their destruction near at hand. Noah, because of his righteousness, was exempted from extermination, and was saved by means of the ark, constructed according to divine direction (Gen. 6:14–22). He entered the ark when he was six hundred years old, and the flood commenced on the seventeenth day of the second month (7:6, 11), kept rising for forty days (vers. 12, 15), and only began to abate after one hundred and fifty days (8:3). On the seventeenth day of the seventh month the ark rested on Ararat, and after forty days Noah sent forth a raven, and at intervals of seven days (or a week) a dove. Finally, on the first day of the first month of his six hundred and first year, Noah removed the covering of the ark; and on the twenty-seventh day of the following month he returned again to dry land (8:4–19). (3) **Noah's sacrifice.** The first thing that Noah did after leaving the ark was to build an altar and to offer sacrifice. He took his offerings from every clean beast and every clean fowl, such animals as were destined for man's food. God accepted the sacrifice, and promised no more to waste the earth with a plague of waters, but to continue without interruption the regular alternations of day and night, and of the seasons of the year (8:20–22). Jehovah blessed Noah and his sons, and pronounced his superiority over the inferior creation. All living creatures are given to man for food, with the prohibition against eating the blood. Provision is made for the security of human life against animals as well as men. To give Noah and his sons a firm assurance of the prosperous continuance of the human race, God established a covenant with them, and gave them as a sign the "bow in the

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cloud" (9:1–17). **(4) Intoxication.** After this Noah entered upon agricultural pursuits, and began to cultivate the vine. Whether in ignorance of its properties or not we do not know, but Noah drank of wine until intoxicated, and shamefully exposed himself in his tent. Ham saw the nakedness of his father, and told his brothers without, who reverently covered their father with a garment, walking backward that they might not see his nakedness. For this they received their father's blessing, whereas Ham reaped for his son Canaan the patriarch's curse (9:20–27). **(5) Conclusion.** After this we hear no more of the patriarch but the sum of his years: "And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years: and he died" (9:28, 29). **(6) Character.** The character of Noah is given in a few words descriptive of him in Gen. 6:9: "Noah was a just man and perfect in his generations, and Noah walked with God;" i. e., he was *righteous* in his moral relations to God; *blameless* in his character and conduct. His righteousness and integrity were manifested in his walking with God.

2. (Heb. נֹעָה, *no-aw', motion*), one of the five daughters of Zelophehad, of the tribe of Manasseh (Num. 26:33), B. C. 1170. As their father had died leaving no son, the daughters applied for an inheritance in the promised land in their father's right. Moses, under divine direction, granted their request (27:1, sq.), and this promise was redeemed by Joshua (Josh. 17:3).

NOB (Heb. נֹב, *nobe, high place*), a sacerdotal city of Benjamin, situated on an eminence near Jerusalem. It would seem from Isa. 10:28–32, that it was on one of the roads leading from the north and within sight of the city. Here David applied to Ahimelech for bread, after he fled from Saul (1 Sam. 21:1, sq.), from which it appears that the ark was then located there before being moved to Jerusalem (2 Sam. 6:1, sq.). A company, of the Benjamites settled here after the return from the exile (Neh. 11:32). But the event for which Nob was most noted in the Scripture annals was a frightful massacre which occurred there in the reign of Saul (1 Sam. 22:17–19). All trace of the name has disappeared from the country long ago. Jerome states that nothing remained in his time to indicate where it had been. Geographers are not agreed as to the precise spot with which we are to identify the ancient locality. Some of the conjectures on this point may deserve to be mentioned. Kiepert's Map places Nob at *El-Isáwieh*, not far from *Anâtâ*, about a mile N. W. of Jerusalem. Lieutenant Conder argues (*Quar. Statement* of the "Palestine Exploration Fund," January, 1875, p. 34, sq.) that Nob is identical with Mizpeh, and both with the modern *Neby Samwil*.

NO'BAH (Heb. נֹבַח, *no'-bakh*, a *bark*).

1. An Israelite, whose family is not named, but who probably belonged, like Jair, to one of the families of Machirites of the tribe of Manasseh. He took the town of Kenath and its villages (Heb. "daughters"), and gave it his own name, *Nobah* (Num. 32:42), B. C. about 1170.

2. The name given by the above to the town of Kenath, after being taken by him (Num. 32:42).

NOBLE, the rendering of three Hebrew and two Greek words:

1. *Yak-keer'* (Heb. יָקִר, *dear, rare*), a term applied (Ezra 4:10) to Asnapper (q. v.).

2. *Par-tam'* (Heb. פַּרְתֹּם, kindred to Lat. *primus*), a noble, prince among the Persians (Esth. 1:3; 3:1, A. V. "princes"), and the Jews (Exod. 24:11; 1 Kings 21:8, etc.).

3. *So-rake'* (Heb. שֹׂרֵק, *reddish*), a vine of a finer and nobler kind, probably so called from purple grapes (Jer. 2:21).

4. *Yoog-en'-ace* (Gr. εὐγένης, *well-born*), *noble-minded, nobly disposed*, and thus inclined to tolerance, spoken of the Bereans (Acts 17:11); *well-born*, of noble race (1 Cor. 1:26).

5. *Krat'-is-tos* (Gr. κράτιστος, *strongest*, a term used in addressing men of conspicuous rank or office (Acts 24:3; 26:25).

NOBLEMAN is represented by three Greek words:

1. *Yoog-en'-ace* (Gr. εὐγένης, *well-born*, and ἄνθρωπος, *anth'-ro-pos, man*), the title applied in the parable of the talents (Luke 19:12), to the one who tested the fidelity and ability of his servants. He is represented in the parable as a man of noble descent, as a vassal, but with regal power over those who had been his fellow-citizens up to that time.

2. *Bas-il-ee-kos'* (Gr. βασιλικός, *regal*), the *officer* or *minister* of a prince, a *courtier* (John 4:46, 49).

NOBLES. See Princes.

NOD (Heb. נוֹד, *node, exile, flight, unrest*). Its location is dependent upon that of Eden. The inhabitants of Bussorah and of Bushire claim that the land of Nod lay between these two cities on the northeast of the Persian Gulf. It was the retreat of Cain after the murder of Abel (Gen. 4:16).

NO'DAB (Heb. נֹדָב, *no-dawb', nobility*), the name of a Bedouin tribe mentioned (1 Chron. 5:19 only) in the account of the war of the Reubenites, Gadites, and the half tribe of Manasseh against the Hagarites. Nothing more is definitely known respecting them.

NO'E (Gr. Νῶε, *no'-eh*), the Grecized form (Matt. 24:37, 38; Luke 3:36; 17:26, 27) of Noah (q. v.).

NO'GAH (Heb. נֹגַהּ, *no'-gah, a shining*), one of the sons of David who were born to him in Jerusalem by other wives than Bathsheba (1 Chron. 3:7; 14:6), B. C. after 1000.

NO'HAH (Heb. נֹחָה, *no-khaw', rest*), the fourth named of the sons of Benjamin, and the head of a family (1 Chron. 8:2).

NOISED. NOISOME. See Glossary.

NON (Heb. נוֹן, *nohn*), once (1 Chron. 7:27) for *nun* (נוּן, *noon*), the father of Joshua.

NOON. See Time.

NOPH (Heb. נֹף, *nofe*), the Hebrew name of the Egyptian city Memphis, the capital of lower Egypt. It was probably the seat of the Pharaohs in the time of Joseph, and raised by Psammeticus into the metropolis of the whole kingdom. Its ruins are of great importance, including the colossal statue of Rameses. In Hos. 9:6 the

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Hebrew name is Moph, and translated MEMPHIS (q. v.), which is its Greek and Latin form.

NO'PHAH (Heb. נֹפַח, *no'-fakh*, *blast*, *windy place*), one of the Moabite cities occupied by Amorites (Num. 21:30); probably the same as Nobah (Judg. 8:11), according to which passage it was near Jogbeha, not far from the eastern desert, and still existing in the ruined place called *Nowakis*, northwest of *Amman*.

NORTH. 1. (Heb. מְזָרָה, *mez-aw-reh'*, *scatterer*, Job 37:9.) The north wind, so called as dispersing clouds, and bringing clear, cold weather. Among the Hebrews the cardinal points of the heavens were considered with reference to the east. Thus to a man facing the east, the north would be at his left hand (Gen. 14:15; Job 23:9). Land lying to the north was considered as *higher*, and to the south as *lower*; hence to travel northward was to "go up" (Gen. 45:25; Hos. 8:9; Acts 18:22; 19:1), while to travel southward was to "go down" (Gen. 12:10; 26:2; 1 Sam. 30:15, 16; 25:1; 26:2).

2. (Heb. צָפוֹן, *tsaw-fone'*, *hidden*), the northern quarter of the heavens, called the "hidden," because the ancients regarded the north as the seat of gloom and darkness, in contrast to the bright and sunny south. Thus "Fair weather cometh out of the north" (Job 37:22); literally "gold cometh," which our version, with many excellent authorities, understands as meaning the golden splendor of the firmament, i. e., "fair weather." Delitzsch (*Com.*, in loc.) thinks that a contrast is made between the "gold" mined in the north and "the terrible majesty of Jehovah." The reason that Babylonia, Chaldea, Assyria, and Media were said to be north of Palestine (Zeph. 2:13; Jer. 1: 14; 46:6, etc.; Ezek. 26:7) is that the kings of most of these countries, in order to avoid the deserts, invaded Palestine chiefly from the north side by way of Damascus and Syria. By "the princes of the north" (Ezek. 32:30) some understand the Tyrians and their allies (26:16) joined with the Zidonians. "The families of the north" (Jer. 25:9) may mean kings who were dependent on Babylon; while "the king of the north" is the king of Syria, as opposed to the king of the south, viz., Egypt (Dan. 11:6–15, 40). The Hebrew word is applied to the north wind (Prov. 27:16; Cant. 4:16).

NORTH COUNTRY. This name is applied to the countries lying north of Palestine, whence came invaders and foes (Isa. 41:25; Jer. 1:14, 15; Ezek. 26:7). See NORTH.

NOSE, NOSTRILS (Heb. אַף, *af*; dual אַפַּיִם, *ap-pah-yeem'*, properly *breathing place*, Num. 11: 20). The same Hebrew word sometimes means *anger* (Prov. 22:24), as shown in the breathing.

Figurative. "I put my hook into thy nose" (2 Kings 19:28; Job 41:2; Isa. 37:29) is a figurative expression taken from the custom of restraining wild animals, and means to control, humiliate. "Lo, they put the branch to their nose" (Ezek. 8: 17) appears to be a proverbial expression variously interpreted. Some understand it as the barsom, which the Pharisees held in their hand while praying, or rather in front of the mouth as a magical mode of driving demons away. Two other explanations may be given—that it is a proverbial expression, "to apply the twig to anger," in the sense of adding fuel to the fire. The second, that of Hitzig, "They apply the sickle to their nose," i. e., by seeking to injure me they injure themselves (Keil, *Com.*, in loc.).

The words "they take away thy nose and ears" (Ezek. 23:25) are not to be interpreted, as the earlier expositors suppose, from the custom prevalent among the Egyptians and other nations of cutting off the nose of an adulteress, but depict the mutilation of prisoners.

NOSE, FLAT. See DISEASES.

NOSE JEWEL. See JEWELRY.

NOTABLE. See GLOSSARY.

NOTE. (1) (Heb. חָקַק, *khaw-kak'*, to *engrave*), to write (Isa. 30:8); (2) "who are of note" (Gr. ἐπίσημος, *ep-is'-ay-mos*, *having a mark*) is spoken of Andronicus and Junia, as being highly regarded by the apostles; (3) (Gr. σημειόω, *say-mi-ó'-o*, to *distinguish*), to mark a man by avoiding his company (2 Thess. 3:4).

NOVICE (Gr. νεόφυτος, *neh-of'-oo-tos*, *newly planted*), one lately converted, not yet matured in Christian experience (1 Tim. 3:6). Later the term came to be applied to catechumens preparing for baptism.

NUMBER, the rendering of several Hebrew and Greek words. See GODS, FALSE.

1. Mode of Expressing Numbers. "Like most oriental nations, it is probable that the Hebrews in their written calculations made use of the letters of the alphabet. That they did so in post-Babylonian times we have conclusive evidence in the Maccabæan coins; and it is highly probable that this was the case also in earlier times. But, though, on the one hand, it is certain that in all existing manuscripts of the Hebrew text of the Old Testament the numerical expressions are written at length, yet, on the other, the variations in the several versions between themselves and from the Hebrew text, added to the evident inconsistencies in numerical statement between certain passages of that text itself, seem to prove that some shorter mode of writing was originally in vogue, liable to be misunderstood, and in fact misunderstood by copyists and translators. These variations appear to have proceeded from the alphabetic method of writing numbers."

2. Arithmetic. Although we know but little of the arithmetic of the Hebrews, they must have made considerable progress in the science. Thus we find *addition* (Num. 1:26), *subtraction* (Lev. 27: 18), *overplus* (Lev. 25:27; Num. 3:46, 48), *multiplication* (Lev. 27:16), *division* (25:50), while *fractions* appear frequently (Gen. 47:24; Lev. 5:16; 6:5; Num. 15:4; Ezek. 4:11; 45:13). The proportions of the measurements of the temple in Ezekiel presuppose a considerable proficiency in mathematics.

3. Representative Numbers. "There can be little doubt, however, that some at least of the numbers mentioned in Scripture are intended to be representative rather than determinative. Certain numbers, as seven, ten, forty, one hundred, were regarded as giving the idea of completeness.

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Without entering into St. Augustine's theory of this usage, we may remark that the notion of representative numbers in certain cases is one extremely common among Eastern nations, who have a prejudice against counting their possessions accurately; that it enters largely into many ancient systems of chronology, and that it is found in the philosophical and metaphysical speculations not only of the Pythagorean and other ancient schools of philosophy, both Greek and Roman, but also in those of the later Jewish writers, of the Gnostics, and also of such Christian writers as St. Augustine himself. We proceed to give some instances of numbers used (*a*) representatively, and thus probably by design indefinitely or (*b*) definitely, but, as we may say preferentially, i. e., because some meaning (which we do not in all cases understand) was attached to them. 1. *Seven*, as denoting either plurality or completeness, e. g., *sevenfold* (Gen. 4:24); *seven times*, i. e., completely (Lev. 26:24; Psa. 12:6); *seven* (i. e., many) *ways* (Deut. 28:25). 2. *Ten* as a preferential number is exemplified in the Ten Commandments and the law of tithe. In Gen. 15:19 *ten* nations are named as coming to Abraham's seed 'to convey the impression of universality, without exception, of unqualified completeness, the symbol of which is the number ten.' 3. *Seventy*, as compounded of 7 ×10—the full number seven and the perfect number ten—appears frequently, e. g., *seventyfold* (Gen. 4:24; Matt. 18:22). Its definite use appears in the offerings of seventy shekels (Num. 7:13, 19, sq.); the seventy elders (11:16); seventy years of captivity (Jer. 25:11). 4. *Five* appears in the table of punishments, of legal requirements (Exod. 22:1; Lev. 5:16; 22:14; 27:15; Num. 5: 7; 18:16), and in the five empires of Daniel (Dan., ch. 2). 5. *Four* is used in reference to the four winds (Dan. 7:2) and the so-called four corners of the earth; the four creatures, each with four wings and four faces, of Ezekiel (1:5, sq.); four rivers of Paradise (Gen. 2:10); four beasts (Dan., ch. 7, and Rev. 4:6); the four equal-sided temple chamber (Ezek. 40:47). 6. *Three* was regarded, both by the Jews and other nations, as a specially complete and mystic number. 7. *Twelve* (3×4) appears in twelve tribes, twelve stones in the high priest's breastplate, twelve apostles, twelve foundation stones, and twelve gates (Rev. 21:19–21). 8. *Forty* appears in many enumerations—forty days of Moses (Exod. 24:18); forty years in the wilderness (Num. 14:34); forty days and nights of Elijah (1 Kings 19:8). 9. *One hundred*—one hundred cubits' length of the tabernacle court (Exod. 27:18); one hundred men, i. e., a large number (Lev. 26:8); Gideon's three hundred men (Judg. 7:6); leader of one hundred men (1 Chron. 12:14); one hundred stripes (Prov. 17: 10, etc.). 10. Lastly, the mystic number six hundred and sixty-six (Rev. 13:18)" (Smith, *Bib. Dict.*).

NUMBERS, BOOK OF. See BIBLE, BOOKS OF.

NUN (Heb. נוּן, *noon*, a *fish*, as prolific), an Ephraimite, and father of Joshua (Exod. 33:11; Num. 11:28; 13:8, 16; 14:6, 30, 38; 26:65; 27: 18; 32:12, 28, etc.), B. C. before 1210. There is no account given of his life.

NURSE, NURSING (Heb. יָנַק, *yaw-nak'*, to *give milk*; once אָמַן, *aw-man'*, to *support, foster*, Ruth 4:16). It is clear, both from Scripture and from Greek and Roman writers, that in ancient times the position of the nurse, wherever one was maintained, was one of much honor and importance (see Gen. 24:59; 35:8; 2 Sam. 4:4; 2 Kings 11:2; 3 Macc. 1:20). The same term is applied to a foster father or mother, e. g., Num. 11:12; Ruth 4:16; Isa. 49:23. In great families male servants, probably eunuchs in later times, were intrusted with the charge of the boys (2 Kings 10:1, 5).

NURTURE (Gr. παιδεία, *pahee-di'-ah*, Eph. 6: 4). "The whole training and education of children which relates to the cultivation of mind and morals, and employ for this purpose now commands and admonitions, now reproof and punishment. It includes also the care and training of the body" (Grimm, *Gr.-Eng. Lex.*, s. v.).

NUTS. See VEGETABLE KINGDOM.

NYM'PHAS (Gr. Νυμφᾶς, *noom-fas'*, *nymph-given*), a prominent Christian in Laodicea, whose house was used as a place of worship (Col. 4:15).

O

OAK. Worship of. Oak groves in early times were used as places of religious concourse; altars were set up in them (Josh. 24:26); Jacob buried idolatrous images under an oak (Gen. 35:4), probably because the oak was a consecrated tree, no one would presume to disturb them there. Idolatry was practiced under oaks (Isa. 1:29; 57:5; Ezek. 6:13); and idols were made of oaks (Isa. 44:14). See VEGETABLE KINGDOM.

Figurative. The oak is a symbol of Israel (Isa. 6:13); of strong and powerful men (Amos 2:9); *fading oaks*, of the wicked under judgment (Isa. 1:30).

OAR. See SHIP.

OATH. 1. Bible Terms. Two terms are employed in the Old Testament to express what we understand by *an oath*, to *take an oath*, to *swear*. 1. *Aw-law'* (Heb. אָלָה, *imprecation*), according to Gesenius, from *El*, the name of God, and so *to call upon God*. Hence the word quite naturally passed over to the sense of *imprecation, cursing*, in which sense it frequently occurs (Lev. 5:1; Num. 5:23; Isa. 24:6; Zech. 5:3, etc.). It also means *a sworn covenant* (Gen. 26:28; 2 Sam. 21:7); *an oath*, as an appeal to God in attestation of the truth of a statement (Neh. 10:29; Exod. 22:11). 2. *Sheb-oo-aw'* (שְׁבוּעָה, from the Hebrew שֶׁבַע, *seven*), the sacred number. To "sever one's self," or to do by sevens, was to act after the manner of God—to give what was done a peculiarly sacred character—hence to make oath or swear. Solemn

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agreements, or oaths, were often accompanied by a sevenfold action of some sort, e. g., the giving of seven ewe lambs by Abraham to Abimelech (Gen. 21:30).

2. Nature of Oath. Every oath contains two elements, viz., an affirmation or promise, and an appeal to God as omniscient, and the punisher of falsehoods. 1. The principle on which an oath is held to be binding is incidentally laid down in Heb. 6:16, viz., as an ultimate appeal to divine authority to ratify an assertion. There the Almighty is represented as promising or denouncing with an oath, i. e., doing so in the most positive and solemn manner. 2. On the same principle that oath has always been held most binding which appealed to the highest authority both as regards individuals and communities. (*a*) Thus believers in Jehovah appealed to him, both judicially and extrajudicially. (*b*) Appeals of this kind to authorities recognized respectively by adjuring parties were regarded as bonds of international security, and their infraction as being not only grounds of international complaint, but also offenses against divine justice. 3. As a consequence of this principle, (*a*) appeals to God's name on the one hand, and to heathen deities on the other, are treated in Scripture as tests of allegiance (Exod. 23:13; 34:6; Deut. 29:12, etc.). (*b*) So also the sovereign's name is sometimes used as a form of obligation (Gen. 42:15; 2 Sam. 11:11; 14:19). 4. Other forms of oath, serious or frivolous, are mentioned, some of which are condemned by our Lord (Matt. 5:33; 23:16–22; comp. James 5:12), yet he did not refuse the solemn adjuration of the high priest (Matt. 26:63, 64).

3. Occasions. The Hebrews used oaths under the following circumstances: 1. Agreement or stipulation for performances of certain acts (Gen. 14:22; 24:2, 8, 9, etc.). 2. Allegiance to a sovereign, or obedience from an inferior to a superior (Eccles. 8:2; 2 Chron. 36:13; 1 Kings 18:10). 3. Promissory oath of a ruler (Josh. 6:26; 1 Sam. 14:24, 28, etc.). Priests took no oath of office (Heb. 7:21). 4. Vow made in the form of an oath (Lev. 5:4). 5. Judicial oaths. Public or judicial oaths were required on the following occasions: (*a*) A man receiving a pledge from a neighbor was required, in case of injury happening to the pledge, to clear himself by oath of the blame of damage (Exod. 22:10, 11; 1 Kings 8:31; 2 Chron. 6:22). (*b*) A person suspected of having found, or otherwise come into possession of lost property, was to vindicate himself by an oath (Lev. 6:3). It appears that witnesses were examined on oath; a false witness, or one guilty of suppression of the truth, was to be severely punished (Lev. 5:1; Prov. 29:24; Deut. 19:16–19). (*c*) A wife suspected of incontinence was required to clear herself by oath (Num. 5:19–22). But this ordeal does not come under the civil administration of justice.

4. Forms of Oaths. As to the forms of oaths, the Jews appealed to God with or without an imprecation in such phrases as "God do so and more also if," etc. (1 Sam. 14:44); "As the Lord liveth" (1 Sam. 14:39; 19:6; 2 Sam. 15:21; 1 Kings 18:10); "As the Lord liveth, and as thy soul liveth" (1 Sam. 20:3); "The Lord be between thee and me forever" (20:23); "The God of Abraham judge betwixt us" (Gen. 31:53). The Jews also swore "by heaven," "by the earth," "by the sun," "by Jerusalem," "by the temple" (Matt. 5:34; 23:16); "by the angels" (Josephus, *War*, ii, 16, 4); by the lives of distinguished persons (Gen. 42:15; 1 Sam. 1:26; 17:55; 2 Sam. 11:11; 14:19). The *external manner* of an oath was as follows: 1. Originally the oath of a covenant was taken by solemnly sacrificing *seven* animals, or it was attested by *seven* witnesses or pledges, consisting either of so many animals presented to the contracting party, or of memorials erected to testify to the act (Gen. 21:28–31). 2. Lifting up the hand. Witnesses laid their hands on the head of the accused (Gen. 14:22; Lev. 24:14; Deut. 33:40; Isa. 3:7). 3. Putting the hand under the thigh of the person to whom the promise was made. It has been explained (*a*) as having reference to the covenant of circumcision; (*b*) as containing a principle similar to that of phallic symbolism, i. e., the genital organ as the symbol of the Creator; (*c*) as referring to the promised Messiah. 4. Oaths were sometimes taken before the altar, or, as some understand the passage, if the persons were not in Jerusalem, in a position looking toward the temple (1 Kings 8:31; 2 Chron. 6:22). 5. Dividing a victim and passing between or distributing the pieces (Gen. 15:10, 17; Jer. 34:18). In every case the oath taken before a judgment seat seems to have consisted of an adjuration by the judge, and responded to by the persons sworn with an *amen* (Heb. אָמֵן, *aw-mane'*, *truly*, 1 Kings 22:16; Gr. σὺ εἶπας, *soo i'-pas*, "thou hast said," Matt. 26:63, 64).

5. Sanctity. As the sanctity of oaths was carefully inculcated by the law, so the crime of perjury was strongly condemned; and to a false witness the same punishment was assigned which was due for the crime to which he testified (Exod. 20:7; Lev. 19:12; Deut. 19:16–19; Psa. 15:4; Jer. 5:2; 7:9; Ezek. 16:59; Hos. 10:4; Zech. 8:17).

6. Christian. The Christian practice in the matter of oaths was founded in great measure on the Jewish. Thus the oath on the gospels was an imitation of the Jewish practice of placing the hands on the book of the law. The meaning of our Lord's interdiction of swearing (Matt. 5:33, sq.) was that "Christianity should know no oath at all. To the consciousness of the Christian, God should always be so vividly present that, to him and others in the Christian community, his yea and nay are, in point of reliability, equivalent to an oath. His yea and nay are oath enough" (Meyer, *Com.*, in loc.). The prohibition of swearing does not refer to official oaths, but to private conduct, for none of the oaths referred to by our Lord are judicial oaths. The orientals were great swearers, and the secondary oaths forbidden by our Lord are just the ordinary profanities of their conversation. In these they avoided the use of God's name, and supposed that the breaking of these oaths did not constitute perjury (Smith, *Bib. Dict.*, s. v.; *Imp. Dict.*, s. v.; Keil, *Arch.*).

OBADI'AH (Heb. עֹבַדְיָה, *o-bad-yaw'*, *servant of Jehovah*; lengthened form, עֹבַדְיָהוּ, *o-bad-yaw'-hoo*)

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1. An officer of high rank in the court of Ahab, who is described as "over the house," i. e., apparently, lord high chamberlain, or mayor of the palace (1 Kings 18:3), B. C. about 875. Notwithstanding his position he "feared the Lord greatly," and, during the persecution of the prophets by Jezebel, he concealed one hundred of them in a cave, supplying them with food. In the third year of the terrible famine that visited Samaria Ahab and Obadiah divided the land between them to search for pasture. While on his journey he unexpectedly met Elijah, who commanded him to tell the king of the prophet's appearance. Obadiah hesitated, fearing death at Ahab's hands, but when Elijah insisted he had no choice but to obey (18:5–16).

2. A man referred to in 1 Chron. 3:21, in an obscure manner. Keil (*Com.*, in loc.) and Smith (*Dict.*, s. v.) think the passage clearly corrupt. Dr. Strong (McC. and S., *Cycl.*, s. v.) considers that Obadiah was a son of Arnan, as the LXX, and Vulgate have it, reading "his son" instead of "sons of;" and identifies him with Judah (Luke 3:26) and Abiud (Matt. 1:13) of Christ's genealogy.

3. According to the received text, one of the five sons of Izrahiah, a descendant of Issachar, and a chief man of his tribe (1 Chron. 7:3).

4. One of the six sons of Azel, a descendant of Saul (1 Chron. 8:38; 9:44).

5. A Levite, son of Shemaiah, who dwelt in one of the villages of the Netophathites, near Jerusalem (1 Chron. 9:16). He is named as one of the temple porters (Neh. 12:25), B. C. about 445.

6. The second named of the eleven Gadite warriors of renown who joined David at Ziklag (1 Chron. 12:9), B. C. before 1000.

7. The father of Ishmaiah, who was chief of the tribe of Zebulun in David's reign (1 Chron. 27:19).

8. One of the princes whom Jehoshaphat employed to teach in the cities of Judah (2 Chron. 17:7), B. C. about 870.

9. A Levite of the family of Merari, who was one of the overseers of temple repairs ordered by King Josiah (2 Chron. 34:12), B. C. 622.

10. The son of Jehiel, of the sons of Joab, who came up with a company of two hundred and eighteen male kinsmen in the second caravan with Ezra (Ezra 8:9), B. C. about 457.

11. One of the priests who signed the covenant with Nehemiah (Neh. 10:5), B. C. 445.

12. The Prophet. As to the person and circumstances of Obadiah nothing certain is known; and the traditional accounts of him in the rabbins and fathers, some of whom identify him with Ahab's pious commander, others with the third captain sent by Ahaziah against Elisha (2 Kings 1:13), are quite worthless and evidently false. The prophecy of Obadiah commences with the proclamation of the destruction with which the Lord has determined to visit the Edomites (vers. 1–9), and then depicts, as the cause of the divine judgment which will thus suddenly burst upon the haughty people, the evil which it did to Jacob when Judah and Jerusalem had been taken by heathen nations (vers. 10–14); for this the Edomites and all nations will receive retribution even to their utter destruction (vers. 15, 16); then follows a declaration of the victories of Jacob (vers. 17–21). He wrote probably B. C. between 586 and 581. See BIBLE, BOOKS OF.

O'BAL (Heb. עוֹבָל, *o-bawl'*, perhaps *bare*), a son of Joktan, and founder of an Arabian tribe (Gen. 10:28), B. C. after 2217. The locality (called Ebal in 1 Chron. 1:22) where they settled is unknown.

O'BED (Heb. עוֹבֵד, *o-bade'*, *serving*).

1. The son of Boaz and Ruth, and father of Jesse, the father of David (Ruth 4:17; 1 Chron. 2:12), B. C. about 1070. The name of Obed occurs only in Ruth 4:17, and in the four genealogies (Ruth 4:21, 22; 1 Chron. 2:12; Matt. 1:5; Luke 3:32).

2. A descendant of Jarha, the Egyptian slave of Sheshan, in the line of Jerahmeel. He was grandson of Zabad, one of David's mighty men (1 Chron. 2:37, 38), B. C. after 1015.

3. One of David's mighty men (1 Chron. 11:47), B. C. about 1000.

4. One of the gatekeepers of the temple, son of Shemaiah, the firstborn of Obed-edom (1 Chron. 26:7), B. C. before 960.

5. Father of Azariah, one of the captains of hundreds who joined with Jehoiada in the revolution by which Athaliah fell (2 Chron. 23:1), B. C. 842.

O'BED-E'DOM (Heb. עֹבֵד־אֱדֹם, *o-bade'-edome'*, *servant of Edom*).

1. A Levite of the family of Korhites, and belonging to the class of doorkeepers (1 Chron. 15:18, 24). He is called a *Gittite*, or *Gathite*, from his birthplace, the Levitical city of Gath-rimmon, in the tribe of Dan. After the death of Uzzah the ark, which was being conducted from the house of Abinadab in Gibeah to the city of David, was carried aside into the house of Obed-edom, where it continued three months, during which time Obed-edom was greatly prospered (13:14). It was brought thence by David (1 Chron. 15:25; 2 Sam. 6:12), B. C. 986. It was Obed-edom, the Gittite, who was appointed to sound "with harps on the Sheminith" (1 Chron. 15:21; 16:5, 38). He is probably the same mentioned in 1 Chron 26:4–8).

2. The son of Jeduthun, and one of the temple doorkeepers (1 Chron. 16:38), B. C. before 960.

3. A person who had charge of the vessels of the sanctuary in the time of Amaziah, king of Judah (2 Chron. 25:24), B. C. about 783.

OBEDIENCE, as a branch of Christian ethics, is to be viewed not only with respect to the relations existing between God and man and between man and society, but also with respect to the example of Christ and man's relation to him.

1. Perfect obedience to the commandments of God must be the object of our constant endeavors. The imperfect results of even our most strenuous efforts, however, reveal the necessity of God's grace in Christ. Nothing less than entire self-surrender to God and reverent trust can make this grace available (see 1 John 1:6–10; 2:1–6; Rom. 3:20; 5:1; 6:1, 2, et al) See LAW; ATONEMENT; FAITH.

2. Christian obedience also includes that of

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children to their parents (see Luke 2:51; Eph. 6: 1, 2); of the servants to their masters (see Tit. 2: 9, 10; Col. 3:23; Eph. 6:6); proper respect to civil authority (see Matt. 22:21; Rom. 13:1–7); also proper recognition of the authority of the Church, or the obligations of Christian fellowship (Matt. 18:17; 2 Cor. 6:14–18). But see, further, JUDGMENT, RIGHT OF PRIVATE.

LITERATURE.—Pope, *Comp. of Christ. Theol.*, vol. iii, 225, sq.; Martensen, *Christ. Eth.*—E. McC.

OBEDIENCE OF CHRIST. This embraces not only the holy life of our Lord, his complete conformity to the divine law to which he was subject as a man, but also his voluntary acceptance of his sacrificial sufferings and death as the Saviour of mankind (see John 8:46; 17:4–6; Matt. 3:15; Rom. 5:18; Gal. 4:4; Phil. 2:7, 8). The distinction between the active and passive obedience of Christ, however, has been too sharply drawn by many theologians and made the basis of artificial theorizing. Thus, while to the death of Christ is ascribed the blessing of pardon, to what is called his active obedience is referred the imputation of Christ's perfect righteousness to believers, in the stead of their imperfect righteousness (see IMPUTATION). But, as Van Oosterzee observes, "the very doing of the Lord was to a certain extent a suffering; his suffering, on the other hand, in some respects his highest form of action." The holy life of Christ is essentially connected with human salvation because: (1) While his atonement centers in his death, his whole life was sacrificial, and the offering of himself even in death could not have been acceptable without the spotless life which preceded (see 1 Pet. 1:18, 19). (2) Christ thus became in himself the perfect manifestation of truth and righteousness, and thus in his self-denial and love the perfect ideal of righteousness for mankind (see John 14:6–9; 13:14, 15; 1 Pet. 2:21; 1 Cor. 11:1; Phil. 2:4–12). (3) He is also thus fitted to be the "Second Adam," the source of spiritual life and strength to his people (see John 10:10; 15:4; Acts 3:15; 1 Cor. 15:45). (4) Thus also Christ achieved his exaltation to the throne of his mediatorial kingdom (see Phil. 2:9–11; Heb. 2:16–18).

LITERATURE.—Van Oosterzee, *Dogm.*, vol. ii, 550, sq.; Pope, *Comp. of Christ. Theol.*, ii, 265–267; Martensen, *Christ. Eth.*, vol. 1, p. 260, sq.—E. McC.

OBEISANCE. See GLOSSARY.

O'BIL (Heb. אוֹבִיל, *o-beel'*, *mournful*), an Ishmaelite who was appointed keeper of the herds of camels in the reign of David (1 Chron. 27:30).

OBLATION (elsewhere rendered "offering").

1. *Kor-bawn'* (Heb. קָרְבָּן, *brought near*), usually of the meat offerings (Lev. 2:4, sq.; 7:14, 29).

2. *Ter-oo-maw'* (Heb. תְּרוּמָה, *heave*), a portion *lifted* or taken by a person from his property, as an offering to God; consequently, everything that was offered by the Israelites, either voluntarily or in consequence of a command from the Lord, for the erection and maintenance of the sanctuary and its officials (Isa. 40:20; Ezek. 44:30; 45:1, etc.).

3. *Min-khaw'* (Heb. מִנְחָה, a *donation*), especially of a bloodless offering (Isa. 19:21; 66:3; Dan. 9:21, 27).

4. *Mas-say-kaw'* (Heb. מַסֵּכָה, *pouring*), in worship a *libation*, but is to be taken in Dan. 2:46 in the general sense of sacrifice. See FIRST FRUITS; SACRIFICIAL OFFERINGS.

O'BOTH (Heb. אֹבֹת, *o-both'*), the forty-sixth station of the Israelites in their journey from Egypt to Canaan, near Moab (Num. 21:10, 11; 33: 43, 44), probably south of the Dead Sea, near Wady el-Ghuweit.

OBSCURE (Heb. אִישׁוֹן, *ee-shone'*, the *little man* of the eye, i. e., the *pupil* or *ball*). In Prov. 20:20 occurs the expression, "his lamp shall be put out in *obscure* darkness," literally, "in the apple of the eye (*pupil*) of darkness." The apple of the eye of darkness is that which forms the center or centralization of darkness.

OBSCURITY. 1. *O'-fel* (Heb. אֹפֶל, *dusk*). In Isa. 29:18 in the expression, "the blind shall see out of obscurity," the word "obscurity" means the gloom of blindness.

2. *Kho-shek'* (Heb. חֹשֶׁךְ, *darkness*, *destruction*, *ignorance*). In Isa. 58:10; 59:9, obscurity is synonymous with darkness.

OBSERVATION (Gr. παρατήρησις, *par-at-ay'-ray-sis*, that which may be seen; *with outward show*). In the expression "The kingdom of God cometh not with observation" (Luke 17:20), the meaning is, "The coming of Messiah's kingdom is not so conditioned that this coming could be *observed* as a visible development; or that it could be said, in consequence of such observation, that here or there is the kingdom" (Meyer, *Com.*, in loc.). See GLOSSARY.

OBSERVER OF TIMES. See MAGIC.

OCCUPY. See GLOSSARY.

OCCURRENT. See GLOSSARY.

OCHIM, a species of animal (Isa. 13:21, marg.; text, "doleful creatures"). See ANIMAL KINGDOM.

OC'RAN (Heb. עָכְרָן, *ok-rawn'*, *muddler*), the father of Pagiel, "the prince" of Asher, who assisted Moses in the numbering of the people (Num. 1:13; 2:27; 7:72, 77; 10:26), B. C. 1209.

ODD. See GLOSSARY.

O'DED (Heb. עוֹדֵד, *o-dade'*, *reiteration*).

1. The father of Azariah the prophet who met Asa on his return from defeating the Ethiopians (2 Chron. 15:1), B. C. before 905. The address is, in v. 8, ascribed to Oded, probably through a mistake of the copyists.

2. A prophet of the Lord in Samaria in the time of Pekah's invasion of Judah (B. C. about 735). He met the victorious army returning with their booty and prisoners (two hundred thousand), and pointed out to them their cruelty and guilt, exhorting them to turn away the anger of God by sending back their prisoners (2 Chron. 28:9). His speech made a deep impression, and, according to the advice of some chiefs of Ephraim, the captives were fed, clothed, anointed, and returned to Jericho.

ODOR. 1. *Nee-kho'-akh* (Heb. נִיחוֹחַ), *restful*, Lev. 26:31; Dan. 2:46, referring to incense (q. v.).

2. In the general sense of *fragrance*, as from

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spices (q. v.); see 2 Chron. 16:14; Esth. 2:12; Jer. 34:5; John 12:3. In Phil. 4:18 is the expression, "an odor of a sweet smell," which seems to mean "a sweet smelling odor." "The odors of the groves of Lebanon were anciently very famous (Hos. 14:7; Cant. 4:11); flowers, even exotics, were cultivated in pleasure gardens for this purpose (Cant. 1:12; 4:6, 14). Odorous extracts were used sometimes in the form of incense, sometimes as ointments (1:3; 4:10); sometimes in water, with which clothing, bed furniture, etc., was sprinkled (Prov. 7:17)" (McC. and S., *Cyc.*, s. v.).

OFFENSE. Three Hebrew words are rendered in the A. V. "offenses:"

1. *Mik-shole'* (Heb. מִכְשׁוֹל), an *obstacle*, or *enticement* (1 Sam. 25:31; Isa. 8:14).

2. *Khate* (Heb. חֵטְא), *crime*, or its *penalty* (Eccles. 10:4).

3. *Aw-sham'* (Heb. אָשַׁם), to acknowledge guilt (Hos. 5:15).

The Greek words rendered "offense" are: παράπτωμα, *par-ap'-to-mah*, to *fall beside* or *near*, a *lapse*, or deviation from the truth; a *sin*, or *misdeed* (Rom. 5:15–20; 4:25; 16:17); σκάνδαλον, *skan'-dal-on*, the *movable stick of a trap*, any impediment (Matt. 18:7; Rom. 9:23; Luke 17:1). "The offense of the cross" (Gal. 5:11) was the offense which the Jews took at Christianity, because faith in a crucified Saviour—faith without legal observances—was *alone* offered as the means of salvation. In Matt. 16:23 "offense" appears to mean that which displeases one; πταίω, *ptah'-yo*, to *stumble in*, i. e., to sin against (James 2:10; 3:2).

OFFERING. See SACRIFICE; SACRIFICIAL OFFERINGS.

OFFICE, the rendering of several Hebrew and Greek words, with some variety of meaning: *Position* (Gen. 41:13; 1 Chron. 23:28, marg. *station*); *visitation*, *custody* (Num. 4:16; 2 Chron. 24:11; Psa. 109:8); to *be a priest* (Luke 1:8); the *priestly fraternity* (Luke 1:9; Heb. 7:5); *function*, as of a member of the body, or of the Church (Rom. 12:4); *visitation*, *inspection* (1 Tim. 3:1).

OFFICER. It is obvious that most, if not all, of the Hebrew words rendered "officer" are either of an indefinite character, or are synonymous terms for functionaries known under other and more specific names, as "scribe," "eunuch," etc.

1. *Saw-reece'* (Heb. סָרִיס, to *castrate*, Gen. 37:36; 39:1; 40:2), usually rendered eunuch (q. v.).

2. *Sho-tare'* (Heb. שֹׁטֵר, properly a *writer*), from the use of writing in judicial administration, a *magistrate* or *prefect;* the officers set over the Israelites in Egypt (Exod. 5:6–19), those appointed with the elders to administer public affairs among the Israelites (Num. 11:16; Deut. 20:5, 8, 9; 29:10; Josh. 1:10, etc.), magistrates in the cities and towns of Palestine (Deut. 16:18; 1 Chron. 23:4; 26:29, etc.), and apparently a military chief (2 Chron. 26:11, A. V. "ruler," R. V. "officer").

3. *Nits-tsawb'* (Heb. נִצָּב, *fixed*, 1 Kings 4:5, 7; 5:16; 9:23, etc.), general receivers of taxes, or chief tax collectors, who levied the king's duties or taxes, which consisted in the East, for the most part, of natural productions or the produce of the land, and were delivered at the royal kitchen.

4. *Paw-keed'* (Heb. פָּקִיד, Gen. 41:34; Judg. 9:28; Esth. 2:3, etc.), a *superintendent*, either civil, military, or ecclesiastical.

The two words so rendered in the New Testament each bear in ordinary Greek a special sense. In the case of ὑπηρέτης (*hoop-ay-ret'-ace*, Matt. 5:25; John 7:32, sq.; 18:3, sq.; Acts 5:22, 26), this is of no very definite kind, but the word is used to denote an inferior officer of a court of justice, a messenger or bailiff, like the Roman viator or lictor. Πράκτορες (*prak'-tor-es*, Luke 12:58), at Athens, were officers whose duty it was to register and collect fines imposed by courts of justice; and "deliver to the officer" means, give in the name of the debtor to the officer of the court.

OFFICES OF CHRIST, the threefold office of Christ as Prophet, Priest, and King.

1. Biblical View. This division of the saving work of Christ is derived from the Scriptures inferentially. The Old Testament term Messiah is generally, though not universally, held to have this threefold significance (see MESSIAH). Also the work ascribed by prophecy to Christ had this threefold character (see particularly Deut. 18:15; Isa. 49:7; ch. 53). Moreover, the divinely appointed economy of Judaism, with the three great offices of prophet, priest, and theocratic king, was typical of Christ. In the New Testament we find that Christ spoke of himself most distinctly as King. He referred to himself but indirectly as Prophet (e. g., Matt. 13:57), and never called himself Priest. His reserve may be explained by his words in John 16:12, 13. We find, however, from the gospels that his work in a large measure was actually that of a prophet; and as the time drew near for his great sacrifice he spoke of it in a way that clearly indicated his priestly character (see Matt. 26:26–28; John 10:11, 17, 18). This fullness of Christ's work, as might be expected, is more clearly set forth in the Acts of the Apostles and in the Epistles (see Acts 2:22, 33, 38; 4:12; 5:31; 7:37, 52; Heb. 1:2, 3; 2:9–11; 7:22–28, et al.).

Christ is Prophet because more than all others he has declared to men the truth and will of God. He is himself the revelation of God (see John 14:9; 17:25, 26; Heb. 1:1, 2, et al.). He is Priest not only because of his holy character and mediatorial position, but also, and emphatically, because of his sacrificial work (see, besides Scriptures already cited, 1 John 2:1, 2; Rev. 5:9). See ATONEMENT.

He is King not only by virtue of his divine nature, but also because as the God-man he is the divinely appointed head of the mediatorial kingdom, also the head of the Church. See KINGDOM OF CHRIST.

It is important in the highest degree that each and every one of these forms of the work of Christ should be duly recognized. Otherwise we fail to obtain the right conception of Christ, and of his relations to mankind.

2. Historical. The division of Christ's medi-

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atorial work into three offices, based upon Scripture, was formally stated in the early Church, as indicated in the writings of Eusebius, Cyril of Jerusalem, and Augustine.

In the Middle Ages it was elaborated by Thomas Aquinas. It was introduced into the theology of the Lutheran and Calvinistic Churches. Through the influence of T. A. Ernesti, in 1773, and of others, this form of statement fell to a large extent into disuse. It was revived by Schleiermacher and others, who in this respect followed in his footsteps, and is now currently employed in the theology of the evangelical Churches of Europe and America. See Van Oosterzee, *Christ. Dogm.*, vol. ii, p. 583, sq.; Pope, *Comp. of Christ. Theol.*, ii, 196, sq.; Dorner, *Syst. of Christ. Doct.*, ii, 203, sq.—E. McC.

OFFSCOURING (Heb. סְחִי, *seh-khee'*, *refuse*, as *swept* off, Lam. 3:45; Gr. περίψημα, *per-ip'-say-mah*, 1 Cor. 4:13, *brushed* off), a figurative term for something vile, worthless, as the apostles were looked upon by some in their day.

OFTEN. See GLOSSARY.

OG (Heb. עוֹג, *ogue*, *long-necked*), an Amorite, king of Bashan (Num. 21:33; 32:33; Deut. 4:47; 31:4), who ruled over sixty cities (Josh. 13:30), the chief of which were Ashtaroth and Edrei (v. 12) at the time of the occupation of Canaan, B. C. 1170. He was defeated by the Israelites at Edrei, and, with his children and people, were exterminated (Num. 21:33; Deut. 1:4; 3:1–13; 29:7; Josh. 2:10). His many walled cities were taken (Deut. 3:4–10) and his kingdom assigned to the trans-Jordanic tribes, especially the half tribe of Manasseh (Deut. 3:13; Josh. 9:10; 13:12, 30). He was a man of giant stature, and Moses speaks of his iron bedstead, nine cubits long by four broad, which was preserved as a memorial in Rabbath (Deut. 3:11). He was one of the last representatives of the giant race of Rephaim.

O'HAD (Heb. אוֹחַד, *o'-had*, *unity*), the third named of the sons of Simeon (Gen. 46:10), and head of a family in Israel (Exod. 6:15).

O'HEL (Heb. אֹהֶל, *o'-hel*, *tent*), one of the children of Zerubbabel (1 Chron. 3:20).

OIL. Name. The following original words are rendered "oil" in the A. V.: 1. Most generally oil is the rendering of the Heb. שֶׁמֶן, *sheh'-men*, *grease*, sometimes in A. V. "ointment." 2. Heb. יִצְהָר, *yits-hawr'*, *shining*, *clear olive oil* (Num. 18:12; Deut. 7:13; 11:14; 12:17; 2 Kings 18:32, etc.). 3. Chald. מְשַׁח, *mesh-akh'*, an *unguent* (only in Ezra 6:9; 7:22). 4. Gr. ἔλαιον, *el'-ah-yon*, neuter of word meaning "olive."

Of the numerous substances, animal and vegetable, which were known to the ancients as yielding oil, the olive berry is the one of which most frequent mention is made in the Scriptures. The best oil is made from fruit gathered about November or December, when it has begun to change color, but before it has become black. The berry in the more advanced state yields more oil, but of an inferior quality.

1. Harvesting. In order not to injure either the crop or the tree great care is necessary in gathering, either by hand or shaking the fruit off carefully with a light stick. It is then carefully cleaned and carried to press, which is considered best; or, if necessary, laid on tables with hollow trays made sloping, so as to allow the first juice to flow into other receptacles beneath, care being taken not to heap the fruit too much, and so prevent the free escape of the juice, which is injurious to the oil though itself useful in other ways.

2. Manufacture. In order to make oil the fruit was either bruised in a mortar, crushed in a press loaded with wood or stones, ground in a mill, or trodden with the feet. The "beaten" oil of Exod. 27:20; 29:40; Lev. 24:2, Num. 28:5, was probably made by bruising in a mortar. The berries are bruised in a rude mill, consisting of a round stone, resembling a millstone, but very much larger, usually six to eight feet in diameter. This stone is laid flatwise on the ground. Its upper surface is depressed about three inches, except at its edge. The center of this stone is bored through and an upright pole is fastened in it, projecting about three feet above it. Another stone disk, five or six feet in diameter and a foot or eighteen inches thick, is set on edge in the depression on the top of the other. Through the center of this stone passes a long pole, one end of which has a ring attached to it, which fits over the end of the upright in the other disk, while the other end is attached to a whiffletree, by which a horse or mule draws it round and round the mill. The berries are placed in the cavity on the face of the horizontal stone, and the upright stone draws around the edge of the cavity, crushing the berries as it goes. A part of the oil thus expressed is drawn off by a hole in the elevated rim of the stone. The refuse is then transferred to baskets, which are piled on top of one another in the space between two grooved upright posts. A lever, weighted at its distal end with heavy stones, compresses these baskets, and expresses the crude oil. This is run into large stone reservoirs, in which it becomes clarified, and is kept for use or sale. From these the oil was drawn out for use in horns or other small vessels, which were stored in cellars or storehouses, of which special mention is made in the inventories of royal property and revenue (1 Sam. 10:1; 16:1, 13; 1 Kings 1:39; 17:16; 2 Kings 4:2, 6; 9:1, 3; 1 Chron. 27:28; 2 Chron. 11:11; 32:28; Prov. 21:20). A supply of oil was always kept in the temple (Josephus, *Wars*, v, 13, 6), and an oil treasure was among the stores of the Jewish kings (2 Kings 20:13; comp. 2 Chron. 32:28). Oil of Tekoa was reckoned the best. Trade in oil was carried on with the Tyrians, by whom it was probably often reexported to Egypt, whose olives do not, for the most part, produce good oil (2 Chron. 2:10). Direct trade in oil was also carried on between Egypt and Palestine (Ezra 3:7; Isa. 30:6; 57:9; Ezek. 27:17; Hos. 12:1).

3. Uses. (1) **As food.** Oil is now, as formerly, in general use as food throughout western Asia, taking the place of butter and animal fat in various preparations (comp. Ezek. 16:13). Indeed, it would appear that the Hebrews considered oil one of the prime necessities of life (Sirach 39:31; comp. Jer. 31:12; 41:8; Luke 16:6, sq.). It is frequently

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mentioned with honey (Ezek. 16:13, 19; 27:17), and its abundance was a mark of prosperity (comp. Joel 2:19). **(2) Cosmetic.** As is the case generally in hot climates, oil was used by the Jews for anointing the body, e. g., after the bath, and giving to the skin and hair a smooth and comely appearance, e. g., before an entertainment. At Egyptian entertainments it was usual for a servant to anoint the head of each guest as he took his seat (Deut. 28:40; 2 Sam. 12:20; 14:2; Ruth 3:3). **(3) Funereal.** The bodies of the dead were anointed with oil by the Greeks and Romans, probably as a partial antiseptic, and a similar custom appears to have prevailed among the Jews. **(4) Medicinal.** As oil is in use in many cases in modern medicine, so it is not surprising that it should have been much used among the Jews and other nations of antiquity for medicinal purposes. Celsus repeatedly speaks of the use of oil, especially old oil, applied externally with friction in fevers, and in many other cases. Josephus mentions that among the remedies employed in the case of Herod, he was put into a sort of oil-bath. The prophet Isaiah (1:6) alludes to the use of oil as ointment in medical treatment; and it thus furnished a fitting symbol, perhaps also an efficient remedy, when used by our Lord's disciples in the miraculous cures which they were enabled to perform (Mark 6:13). With a similar intention, no doubt, its use was enjoined by St. James (5:14). **(5) Light.** Oil was in general use for lamps, being still used in Egypt with cotton wicks twisted round straw, the receptacle being a glass vessel, into which water is first poured (Matt. 25:1–8; Luke 12:35). **(6) Ritual.** Oil was poured on or mixed with the flour used in offering (see SACRIFICIAL OFFERINGS), excepting the sin offering (Lev. 5:11) and the offering of jealousy (Num. 5:15). The use of oil in sacrifices was indicative of joy or gladness; the absence of oil denoted sorrow or humiliation (Isa. 61:3; Joel 2:19; Rev. 6:6). Kings, priests, and prophets were anointed with oil or ointment. Tithes of oil were also prescribed (Deut. 12:17; 2 Chron. 31:5; Neh. 10:37, 39; 13:12; Ezek. 45:14).

Figurative. "Oil was a fitting symbol of the Spirit, or spiritual principle of life, by virtue of its power to sustain and fortify the vital energy; and the anointing oil, which was prepared according to divine instructions, was therefore a symbol of the Spirit of God, as the principle of spiritual life which proceeds from God and fills the natural being of the creature with the powers of divine life. The anointing with oil, therefore, was a symbol of endowment with the Spirit of God for the duties of the office to which a person was consecrated" (Lev. 8:13; 1 Sam. 10:1, 6; 16:13, 14; Isa. 61:1). Oil was symbol of abundance (Deut. 8:8; Ezek. 16:13); lack of oil was a figure for want, poverty (Deut. 28:40; Joel 1:10); "to suck honey out of the rock, and oil out of the flinty rock" (Deut. 32:13) is a figure derived from the fact that Canaan abounds in wild bees, which make their hives in clefts of the rock and in olive trees which grow in a rocky soil, and suggests the most valuable productions out of the most unproductive places, since God so blessed the land that even the rocks and stones were productive; "the oil of joy" is a figure for the consolations of the Gospel (Isa. 61:3; Heb. 1:9); "excellent oil" (Psa. 141:5) is a figure for kind reproof. "His words were softer than oil" (55:21) are used to express the hypocritical pretense of a false friend (comp. Prov. 5:3). See OLIVE, in VEGETABLE KINGDOM.

OIL, HOLY ANOINTING. The mode of preparing this oil is prescribed (Exod. 30:22–25). It was a compound consisting of one hin (about one gallon) of olive oil, five hundred shekels of pure myrrh, two hundred and fifty shekels of calamus, two hundred and fifty shekels of fragrant cinnamon, and five hundred shekels of cassia (the aromatic bark of a shrub that grows in Arabia). The proportions in which these ingredients were mixed compels us to assume that the cinnamon, calamus, and cassia were not mixed with the oil in their dry form, but as prepared spices, say in the shape of cinnamon-calamus and cassia ointment; or it may have been, as the rabbinical writers assure us, that the dry substances were steeped or boiled in water to extract the strength or virtue out of them, when to the liquid thus obtained the oil was added, when both were put upon the fire to boil till the whole of the watery element should evaporate. The preparing of the anointing oil was superintended by Bezaleel (Exod. 37:29).

OIL TREE (Isa. 41:19). See VEGETABLE KINGDOM.

OINTMENT. 1. Name. Ointment is the rendering of the following words in the original: 1. Heb. שֶׁמֶן, *sheh'-men* (2 Kings 20:13; Psa. 133:2; Prov. 27:16; Eccles. 7:1; 9:8; 10:1; Isa. 1:6, etc.), probably *oil* (and so elsewhere rendered, except "olive," in 1 Kings 6:23, sq.; "pine," in Neh. 8:15; "fatness," in Psa. 109:24; "fat things," in Isa. 25:6; "fruitful," in Isa. 5:1). 2. Hebrew form רֹקַח, *ro'-kakh*, an *aromatic* (Exod. 30:25), an odorous compound ("confection," Exod. 30:35; 2 Chron. 16:14; "pot of ointment," Job 41:31, etc.). 3. Gr. μύρον, *moo'-ron*, *myrrh* (invariably rendered "ointment").

2. Nature and Preparation. The ointments and oils used by the Israelites were generally composed of various ingredients. Olive oil was combined with sundry aromatics, chiefly foreign (1 Kings 10:10; Ezek. 27:22), particularly spices, myrrh, and nard. Being costly, these ointments were a much-prized luxury (Amos 6:6). The ingredients, and often the prepared oils and resins ready for use, were imported from Phœnicia in small alabaster boxes, in which the delicious aroma was best preserved. The preparation of these required peculiar skill, and formed a particular trade (see APOTHECARY); sometimes carried on by women (see CONFECTIONERS, 1 Sam. 8:13). The better kinds of ointments were so strong, and the different substances so perfectly amalgamated, that they have been known to retain their scent for centuries. One of the alabaster vases at Alnwick Castle contains some of the ancient Egyptian ointment, which has retained its odor for between two thousand and three thousand years.

3. Uses. The practice of producing agreeable

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odors by burning incense, anointing the person with aromatic oils and ointments, and of sprinkling the dress with fragrant waters, originated in, and is mostly confined to, warm climates. In such climates the perspiration is profuse, and much care is needful to prevent offensive results. It is in this necessity that we find a reason for the use of perfumes, particularly at feasts, weddings, and on visits of persons of rank. The following are the uses of ointments in Scripture: (1) **Cosmetic.** The Greek and Roman practice of anointing the head and clothes on festive occasions prevailed also among the Egyptians, and appears to have had place among the Jews (Ruth 3:3; Eccles. 7:1; 9:8; Prov. 27:9, 16, etc.). Oil of myrrh, for like purposes, is mentioned (Esth. 2:12). Egyptian paintings represent servants anointing guests on their arrival at their entertainer's house, and alabaster vases exist which retain the traces of the ointment which they were used to contain. (2) **Funereal.** Ointments as well as oil were used to anoint dead bodies and the clothes in which they were wrapped (Matt. 26:12; Mark 14:3, 8; Luke 23:56; John 12:3, 7; 19:40). (3) **Medicinal.** Ointment formed an important feature in ancient medical treatment (Isa. 1:6). The mention of balm of Gilead and of eye salve (*collyrium*) points to the same method (Isa. 1:6; John 9:6; Jer. 8:22; Rev. 3:18, etc.). (4) **Ritual.** Besides the oil used in many ceremonial observances, a special ointment was appointed to be used in consecration (Exod. 29:7; 30:23, 33; 37:29; 40:9, 15). Strict prohibition was issued against using this unguent for any secular purpose, or on the person of a foreigner, and against imitating it in any way whatsoever (30:32, 33). The weight of the oil in the mixture would be twelve pounds eight ounces English. A question arises: In what form were the other ingredients, and what degree of solidity did the whole attain? According to Maimonides, Moses, having reduced the solid ingredients to powder, steeped them in water till all the aromatic qualities were drawn forth. He then poured in the oil, and boiled the whole till the water was evaporated. The residuum thus obtained was preserved in a vessel for use. Another theory supposes all the ingredients to have been in the form of oil or ointment, and the measurement by weight of all, except the oil, seems to imply that they were in some solid form, but whether in an unctuous state or in that of powder cannot be ascertained. A process of making ointment consisting, in part at least, in boiling, is alluded to (Job 41:31) (Keil, *Archæology*; Smith, *Bib. Dict.*). See ANOINTING; GLOSSARY; VEGETABLE KINGDOM.

OLD. See AGE; ELDERS.

OLD GATE, a name (Neh. 3:6; 12:9) of a JERUSALEM (q. v.) gate; Kitto says probably the gate on the northeast corner.

OLD TESTAMENT. See TESTAMENT.

OLIVE. See OIL, VEGETABLE KINGDOM.

OLIVE YARD (Heb. זַיִת, *zah'-yith*, Exod. 23:11; Josh. 24:13; 1 Sam. 8:14; 2 Kings 5:26; Neh. 5:11; 9:25), an orchard or grove of olive trees.

Mount of Olives.

OLIVES, MOUNT OF. The ridge of hills east of Jerusalem, and separated from it by the Jehoshaphat valley.

1. Name. Its descriptive appellation is "the Mount of Olives" (Heb הַר הַזֵּיתִים, *har haz-zay-theem'*, only in Zech. 14:4; Gr. τὸ ὄρος τῶν ἐλαιῶν), the mount on which the olives grew (Matt. 21:1; 24:3; 26:30; Mark 11:1; Luke 19:37; John 8:1). It is referred to (2 Sam. 15:30) as "the ascent of *mount* Olivet;" "the hill that is before Jerusalem" (1 Kings 11:7); "the mount of corruption" (2 Kings 23:13), or "offense," from the heathen altars erected there by Solomon (comp. 1 Kings 11:7); "the mount" (Neh. 8:15). The hill has now two names, *Jebel et-Tûr*, i. e., "the Mount," and *Jebel et-Zeitûn*, "Mount of Olives."

2. Physical Features. The Mount of Olives is a limestone ridge, rather more than a mile in length, running in general direction north and south, covering the whole eastern side of the city of Jerusalem. At the north the ridge bends round to the west, inclosing the city on that side also. At the north about a mile intervenes between the city walls, while on the east the mount is only separated by the valley of Kidron. It is to the latter part that attention is called. At a distance its outline is almost horizontal, gradually sloping away at its southern end; but when seen from below the eastern wall of Jerusalem it divides itself into three, or perhaps four, independent summits or eminences. Beginning at the north they are: Galilee, or *Viri Galilæi*, from the address of the angel to the disciples (Acts 1:11); Mount of Ascension, now distinguished by the minaret and

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domes of the Church of the Ascension, in every way the most important; Mount of the Prophets, subordinate to the former; and Mount of Offense. Three paths lead from the valley to the summit. The first passes under the north wall of the inclosure of Gethsemane, and follows the line of the depression between the center and the northern hill. The second parts from the first about fifty yards beyond Gethsemane, and, striking off to the right up the very breast of the hill, surmounts the projection on which is the traditional spot of the lamentation over Jerusalem, and thence proceeds directly upward to the village. The third leaves the other two at the northeast corner of Gethsemane, and, making a considerable detour to the south, visits the so-called "Tombs of the Prophets," and, following a very slight depression which occurs at that part of the mount, arrives in its turn at the village. Every consideration is in favor of the first path being that which David took when fleeing from Absalom, as well as that usually taken by our Lord and his disciples in their morning and evening walks between Jerusalem and Bethany, and that also by which the apostles returned to Jerusalem after the ascension. Tradition assigns many sacred sites to Mount of Ascension, Gethsemane, place of ascension, and of lamentation. The third of the traditionary spots mentioned—that of the lamentation over Jerusalem (Luke 19:41–44)—has been shown by Dr. Stanley (*Sinai and Palestine*, pp. 190–193) to have been illy chosen, and that the road of our Lord's "triumphal entry" was not by the short and steep path over the summit, but the longer and easier route round the southern shoulder of the southern of the three divisions of the mount.

3. Scripture Notices. Olivet is mentioned in connection with the flight of David from Absalom (2 Sam. 15:30); with the building there of high places by Solomon (2 Kings 23:13); with the vision of the Lord's departure from Jerusalem (Ezek. 10:4, 19; 11:23), in which last passage the prophet said, "And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city." The command to "Go forth unto the mount and fetch olive branches," etc. (Neh. 8:15), indicates that the mount, and probably the valley at its base, abounded in various kinds of trees. In the time of Jesus the trees were still very numerous (Mark 11:8). The only other Old Testament mention of Olivet is in Zechariah's prophecy of the destruction of Jerusalem and the preservation of God's people in it (Zech. 14:4). The New Testament narrative makes Olivet the scene of four remarkable events in the history of Jesus: The triumphal entry—its scene the road which winds around the southern shoulder of the hill from Bethany to Jerusalem (Matt. 21:1, sq.; Mark 11:1, sq.; Luke 19:29, sq.); prediction of Jerusalem's overthrow (Mark 13:1); Gethsemane—after the institution of the Lord's Supper, "when they had sung a hymn" Jesus led his disciples "over the brook Cedron," "out into the Mount of Olives," to a garden called Gethsemane (John 18:1; Matt. 26:30, 36); the Ascension (q. v.).

OLIVET. See OLIVES, MOUNT OF.

OLYM'PAS (Gr. Ὀλυμπᾶς, *ol-oom-pas'*, *descended from heaven*), a Christian at Rome, to whom Paul sent a salutation in his epistle to the church in that city (Rom. 16:15); perhaps of the household of Philologus.

O'MAR (Heb. אוֹמָר, *o-mawr'*, *talkative*), son of Eliphaz, the firstborn of Esau, and "duke" or phylarch of Edom (Gen. 36:11, 15; 1 Chron. 1:36). The name is supposed to survive in that of the tribe of *Amir* Arabs east of the Jordan.

OMEGA (Gr. ὦ, fully Ὦμέγα, i. e., the *long o*, in distinction from the *short o*), the last letter of the Greek alphabet, as Alpha is the first.

Figurative. Omega is used metaphorically to denote the *end* of anything. "I am Alpha and Omega, the beginning and the ending . . . the first and the last" (Rev. 1:8, 11; comp. 21:6; 22:13, and Isa. 41:4; 44:6).

OMER, a Hebrew dry measure. See METROLOGY, II (3).

OMNIPOTENCE, exclusively an attribute of God, and essential to the perfection of his being. It is declared in such Scriptures as Gen. 17:1; Exod. 15:11, 12; Deut. 3:24; Psa. 62:11; 65:6; 147:5; Jer. 32:17; Matt. 6:13; 19:26; Eph. 3:20; Rev. 19:6. By ascribing to God absolute power, it is not meant that God is free from all the restraints of reason and morality, as some have taught, but that he is able to do everything that is in harmony with his wise and holy and perfect nature (see Matt. 23:19; Heb. 6:18). The infinite power of God is set before us in the Scriptures in connection with his work of creation (Gen. 1:1; Rom. 1:20), his work of upholding the world (Heb. 1:3), the redemption of mankind (Luke 1:35, 37; Eph. 1:19), the working of miracles (Luke 9:43), the conversion of sinners (1 Cor. 2:5; 2 Cor. 4:7), and the complete accomplishment of the great purpose of his kingdom (Matt. 13:31, 32; 1 Pet. 1:5; Matt. 6:13; 1 Cor., ch. 15; Rev. 19:6). For fuller exposition see works of Systematic Theology, elsewhere referred to, particularly Hodge, Dorner, Van Oosterzee.—E. McC.

OMNIPRESENCE, an attribute of God alone, by which is meant that God is free from the laws or limitations of space (see Psa. 139:7–10; Jer. 23:23, 24; Heb. 1:3; Acts 17:27, 28, et al.). It is essential to the right conception of God in this respect that we avoid all materialistic notions of his presence which confuse God with everything and thus lead to PANTHEISM (q. v.). God is a Spirit, and his infinite presence is to be regarded in the dynamical sense rather than in the sense of a substance infinitely extended. He is distinct from all his works while his power and intelligence and goodness embrace and penetrate them all. The ubiquity of God is also to be regarded as compatible with various manifestations of his presence according to the spheres of life in which he exists and operates. Thus in the most exalted sense he is "Our Father in heaven" (see Matt. 6:9, et al.). See Pearson *On the Creed;* Works of Systematic Theology, as Van Oosterzee, Martensen, Dorner.—E. McC.

OMNISCIENCE, the divine attribute of perfect knowledge. This is declared in Psa. 33:13–

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15; 139:11, 12; 147:5; Prov. 15:3; Isa. 40:14; 46:10; Acts 15:18; 1 John 3:20; Heb. 4:13, and in many other places. The perfect knowledge of God is exclusively his attribute. It relates to himself and to all beyond himself. It includes all things that are actual and all things that are possible. Its possession is incomprehensible to us, and yet it is necessary to our faith in the perfection of God's sovereignty. The revelation of this divine property like that of others is well calculated to fill us with profound reverence. It should alarm sinners and beget confidence in the hearts of God's children and deepen their consolation (see Job 23:10; Psa. 34:15, 16; 90:8; Jer. 17:10; Hos. 7:2; 1 Pet. 3:12–14). Space does not permit the discussion of the metaphysical question as to the distinction of the divine knowledge (as of the past, the present, and the future,) nor that of foreknowledge as fettering human freedom and the Calvinistic supposition that the foreknowledge of God depends upon his predetermination of all things. It must suffice to note that the Scriptures unequivocally declare the divine prescience, and at the same time make their appeal to man, as a free and consequently responsible being. For thorough discussion of this point we refer to Whedon *On the Will*. See also for whole subject Van Oosterzee's *Dogmatics*, vol. i, p. 260 sq., and other works of Systematic Theology.—E. McC.

OM'RI (Heb. עָמְרִי, *om-ree'*, *heaping*).

1. The seventh king of Israel, originally commander of the armies of Elah, king of Israel, and engaged in the siege of Gibbethon when informed of the king's death and the usurpation of Zimri. Proclaimed king by his army, Omri left Gibbethon and besieged Zimri in Tirzah, who in despair burned himself in his palace (1 Kings 16:16), B. C. 886. Another competitor appeared in the person of Tibni, the son of Ginath. After a civil war of four years Omri was left undisputed master of the throne (vers. 21, 22), B. C. 882. Having resided six years in Tirzah, he removed to the mountain Shomron (Samaria), which he bought from Shemer for two talents of silver. He seems to have been a vigorous and unscrupulous ruler, anxious to strengthen his dynasty by intercourse and alliances with foreign states. He made a treaty with Benhadad I, of Damascus, surrendering to him some foreign cities (1 Kings 20:34), among them, probably, Ramoth-gilead (22:3), and admitted into Samaria a resident Syrian embassy, which is described by the expression "he made streets in Samaria" for Benhadad. He united his son in marriage to the daughter of a principal Phœnician prince, which led to the introduction into Israel of Baal worship. Of Omri it is said: "Omri wrought evil in the eyes of the Lord, and did worse than all that were before him. For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the Lord God of Israel to anger with their vanities" (20:25, 26). This worldly and irreligious policy is denounced by Micah (6:16) under the name of the "statutes of Omri" He died B. C. 875, and was succeeded by his son Ahab. His daughter Athaliah was the mother of Ahaziah, king of Judah (2 Kings 8:26).

2. One of the sons of Becher, the son of Benjamin (1 Chron. 7:8).

3. A descendant of Pharez, the son of Judah (1 Chron. 9:4).

4. Son of Michael, and chief of the tribe of Issachar in the reign of David (1 Chron. 27:18).

ON (Heb. אוֹן, *one*, *strength*).

1. The son of Peleth, and one of the chiefs of the tribe of Reuben who took part with Korah, Dathan, and Abiram in their revolt against Moses (Num. 16:1). His name does not again appear in the narrative of the conspiracy, nor is he alluded to when reference is made to the final catastrophe. There is a rabbinical tradition to the effect that he was prevailed upon by his wife to withdraw from his accomplices.

2. A city of Egypt, the residence of Potipherah, whose daughter Asenath became the wife of Joseph (Gen. 41:45, 50; 46:20). Jeremiah (43:13) calls it "Beth-shemesh, that is in the land of Egypt," to distinguish it from a city of the same name in Palestine (comp. Isa. 19:18). It was the same as *Heliopolis*, the city of the sun god *Ra*, and situated ten miles N. E. of Cairo. It was the chief city of Egyptian science. Herodotus speaks of it as one of the four greatest cities, noted for religious festivals in honor of the sun. Its magnificent ruins have become the richest adornments of other cities, like Rome and Constantinople. Even London possesses one of its obelisks, which stands upon the Thames embankment, brought hither in 1879.

O'NAM (Heb. אוֹנָם, *o-nawm'*, *strong*).

1. One of the children of Shobal, the son of Seir the Horite (Gen. 36:23; 1 Chron. 1:40).

2. The son of Jerahmeel, of the tribe of Judah, by his wife Atarah (1 Chron. 2:26). He was the father of Shammai and Jada (v. 28), B. C. about 1190.

O'NAN (Heb. אוֹנָן, *o-nawn'*, *strong*), the second son of Judah by the daughter of Shuah the Canaanite (Gen. 38:4; 46:12; Num. 26:19; 1 Chron. 2:3), B. C. about 2000. When his brother Er, Judah's firstborn, was put to death by Jehovah on account of his wickedness, Onan refused, in defiance of the ancient custom, to become father by his widow, Thamai. For this he was punished by death (Gen. 38:8, sq.).

ONE AND OTHER. See GLOSSARY.

ONES'IMUS (Gr. Ὀνήσιμος, *on-ay'-sim-os*, *profitable*), the servant (or slave) in whose behalf Paul wrote the Epistle to Philemon. He was a native, or certainly an inhabitant, of Colosse, since Paul, in writing to the Church there, speaks of him (Col. 4:9) as "one of you." Fleeing from his master Philemon to Rome, he was there led to embrace the Gospel through the instrumentality of the apostle (Philem., 10). After his conversion the most happy and friendly relations sprang up between the teacher and the disciple; and so useful had he made himself to Paul that he desired to have Onesimus remain with him. This, however, he forebore in view of the relations of Onesimus and his master's right to his services. Onesimus, accompanied by Tychicus, left Rome with not only

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this epistle, but with that to the Colossians (Col. 4:9, *subscription*), A. D. 60.

ONESIPH'ORUS (Gr. Ὀνησίφορος, *on-ay-sif'-or-os, profit-bearing*), a Christian of Ephesus who not only ministered to the apostle there (2 Tim. 1:18), but who, being in Rome during Paul's second imprisonment, "was not ashamed of his chain," sought out Paul, and "often refreshed" him (1:16, 17), A. D. 60. In his epistle the apostle uttered his appreciation of the services rendered by Onesiphorus, and sent salutations to "the household of his friend" (4:19).

ONION. See VEGETABLE KINGDOM.

ONLY BEGOTTEN (Gr. μονογενής, *mon-og-en-ace', single of its kind*), used of Christ (John 1:14, 18, etc.) to denote that in the sense in which he is the Son of God he has no brethren. See SONSHIP OF CHRIST.

O'NO (Heb. אוֹנוֹ, *o-no', strong*), a city of Benjamin built (or restored), apparently, by Shamed (1 Chron. 8:12), some of the inhabitants of which returned after the captivity (Ezra 2:33; Neh. 7:37). The valley in which it was located was known as "the plain of Ono" (Neh. 6:2), probably the same as "the valley of craftsmen" (11:35), and in any case a part of the extension of the VALE OF SHARON (q. v.).

ONYCHA. See ANIMAL KINGDOM.

ONYX. See MINERAL KINGDOM.

OPEN. See GLOSSARY.

O'PHEL (Heb. עֹפֶל, *o'-fel, mound*, or *tower*).

1. A fortified place or quarter of Jerusalem on the east side near the wall (2 Chron. 27:3; 33:14), and occupied by the Nethinim after the rebuilding of the city (Neh. 3:26; 11:21). Josephus says (*Wars*, ii, 17, 9; 5:6, 1) that it adjoined the valley of the Kidron and the temple mount; and "the wall of Ophel was doubtless part of the wall of the city in the time of Herod" (Harper, *Bib. and Mod. Dis.*, p. 390). "Sir Charles Warren, after sinking a great number of shafts, has arrived at the following facts: A great wall still exists, though buried in rubbish, joining the Haram wall at the southeast angle. It was evidently built for purposes of fortification, for it is fourteen feet thick. Some remains of a great wall were also found, leading apparently to the eastern jamb of the Triple Gate, which Sir Charles Warren thinks may have been a recess running from the Ophal wall" (pp. 390, 391).

2. The place in Central Palestine in which was the house where Gehazi deposited the presents which he took from Naaman (2 Kings 5:24, A. V. "tower," R. V. "hill"). It was probably near the city of Samaria.

O'PHIR (Heb. אוֹפִר, *o-feer'*).

1. One of the sons of Joktan, the son of Eber, a great-grandson of Shem (Gen. 10:26–29; 1 Chron. 1:23).

2. The famous gold-producing region visited by the ships of Solomon and the Phœnicians. Those of Solomon were fitted out in Ezion-geber (1 Kings 9:26–28; 22:48; 2 Chron. 8:17, 18; 9:10), on the Gulf of Akabah—the eastern arm of the Red Sea. Ophir, "according to Glaser, is situated nowhere else than in the east of Arabia, and comprises the present Bahrein and its back land, the country of Yemâma. In order to reach it Hiram's, or Solomon's, ships had to sail from Elat around the whole of Arabia, stopping, in all probability, at a number of ports important for the trade with India. This explains the long duration of the whole voyage, which back and forth lasted three years. Glaser proves his theory, among other reasons, by referring to the numerous gold mines in Yemâma, which, in fact, are known to have still existed in the 9th century before Christ, and reminding us of the riches of gold in the same region (the ancient Milukha) at the time of Gudea, about B. C. 2800. Besides, he recalls the fact that the opposite coast of Elam (the later Persian shore) was in ancient times called Apir—a name identical with the Hebrew Ophir" (Professor Fritz Hommel, in *Recent Researches in Bible Lands*, p. 153).

OPH'NI (Heb. עָפְנִי, *of-nee', moldy*), a town in the northeast of Benjamin (Josh. 18:24), perhaps the Gophna of Josephus, and the Beth-gufnin of the Talmud, which still survives in the modern *Jifna*, or *Jufna*, two and one half miles N. W. of Beth-el (Smith, *Bib. Dict.*, s. v.).

OPH'RAH (Heb. עָפְרָה, *of-raw', a fawn*).

1. A city of Benjamin (Josh. 18:23; comp. 1 Sam. 13:17), probably the same as Ephrain (2 Chron. 13:19), Ephraim (John 11:54), and Apherema (1 Macc. 11:34).

2. A town of Manasseh, west of the Jordan and six miles S. W. of Shechem (Judg. 6:11, more fully Ophrah of the Abi-Ezrites, 8:27, 32). It was the native place of Gideon (Judg. 6:11), the scene of his exploits against Baal (v. 24), his residence after his ascension to power (9:5), and the place of his burial (8:32). Because of the ephod having been deposited there it was a place of pilgrimage.

3. A Judaite, a son of Meonothai (1 Chron. 4:14), although it is more than likely that the word "begat" here means to found, and that Ophrah is the name of a village.

OR. See GLOSSARY.

ORACLE (Heb. דְּבִיר, *deb-eer'*, from דָּבַר, *daw-bar'*, to *speak*; Gr. λόγιον, *log'-ee-on, utterance* of God), the divine communications given to the Hebrews. The manner of such utterances was various, God speaking sometimes face to face, as with Abraham and Moses; sometimes by dreams and visions, as with Joseph and Pharaoh; sometimes by signs and tokens, as with Gideon and Barak; sometimes by word of prophecy, and sometimes by a regularly organized system of communication, as with Urim and Thummim (q. v.). These last were distinctly Hebrew, and were always accessible, as in the case of David inquiring whether it would be safe for him to take refuge with the men of Keilah (1 Sam. 23:9; comp. 30:7, 8). The earliest oracle on record, probably, is that given to Rebekah (Gen. 25:22), while the most complete is that of the child Samuel (1 Sam. 3:1, sq.).

Heathen oracles are mentioned in Scripture, a celebrated case being that of Baalzebub, or Baalzebul, at Ekron, where inquiry was made respect-

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ing the recovery of King Ahaziah (2 Kings 1:2). Other oracular means in Palestine were the teraphim, as that of Micah (Judg. 17:1, 5); the ephod of Gideon (8:27, etc.); the false gods of Samaria, with their false prophets, and consequently their oracles. Israel is reproached by Hosea with consulting wooden idols (4:12), and by Habakkuk (2:19).

ORATION. See ORATOR.

ORATOR. 1. *Law-khash'* (Heb. לָחַשׁ, a *whisper*, Isa. 3:3). In the margin it is given as "skillful of speech," and in the R. V. "the skillful enchanter." It evidently refers to pretended skill in enchantment, and is the whispering or muttering of magical formulas.

2. *Hray'-tore* (Gr. ῥήτωρ, *speaker*), the title applied to Tertullus, who acted as the advocate of the Jewish persecutors of Paul before Felix (Acts 24:1). He was a forensic speaker, a class very common in Rome.

The *oration* (Gr. δημηγορία) delivered by Herod (Acts 12:21) was a rhetorical effort addressed to the populace for the sake of popularity.

ORCHARD (Heb. פַּרְדֵּס, *par-dace'*, *park*), a garden planted with trees (Eccles. 2:5; Cant. 4:13; rendered "forest" in Neh. 2:8).

ORDAIN, ORDAINED. These words are frequently used in the present sense of ordination (q. v.), of to *locate*, *establish* (Isa. 26:12), to *appoint* (2 Kings 23:5). A peculiar use of the word is in the rendering of the Heb. פָּעַל, *paw-al'*, in the passage "he ordaineth his arrows against the persecutors" (Psa. 7:13), which Gesenius translates "he maketh his arrows burning," literally *into* or *for* burning, from a meaning of the Hebrew to *forge*. See GLOSSARY.

ORDER, a word with many varieties of meaning, as it is the rendering of several Hebrew and Greek words. It is most frequently the rendering of the Heb. עָרַךְ, *aw-rak'*, to set in a *row*, and is used in such phrases as the following: "He set the bread in order" (Exod. 40:23), "lay the wood in order upon the fire" (Lev. 1:7, etc.). The Greek term thus rendered is most often τάξις, *tax'-is*, regular *arrangement*. Official dignity or office, e. g., the *order* of Melchisedec (Heb. 5:6, 10; 6:20, etc.), of Aaron (7:11).

ORDINANCES, CHRISTIAN, or OF THE GOSPEL. These are institutions of divine authority relating to the worship of God: Baptism (Matt. 28:19); the Lord's Supper (1 Cor. 11:24, etc.); public ministry, or preaching and reading the word (Rom. 10:15; Eph. 4:11,13; Mark 16:15); hearing the word (Mark 4:24; Rom. 10:17); public prayer (Psa. 5:1, 7; Matt. 6:6; 1 Cor. 14:15, 19); singing of psalms (Eph. 5:19; Col. 3:16); fasting (Joel 2:12; Matt. 9:15; James 1:9); thanksgiving (Psa. 50:14; 1 Thess. 5:18).

ORDINATION. In the limited and technical sense ordination is the ceremony by which a person is set apart to an order or office; but in a broader, and in fact its only important sense, ordination signifies the appointment or designation of a person to a ministerial office, with or without attendant ceremonies.

1. Bible Usage. (1) **Old Testament ordination** was practiced early in Bible times. The Hebrew priests, Levites, prophets, and kings were solemnly ordained for their several offices (see under their several articles). Moses thus, i. e., by laying on of hands, appointed JOSHUA (q. v.) as his successor (Num. 27:18; Deut. 34:9). (2) **Example of Christ.** In the introduction of the Christian dispensation no exterior act of ordination was practiced by Christ. The calling, appointing, and commissioning of the twelve apostles was his personal act, unattended, so far as the record shows, with any symbolical act or ceremony. In the account (Mark 3:14) where "he ordained twelve, that they should be with him, and that he might send them forth to preach," the Greek word is ἐποίησε, *he made*, i. e., he *appointed* them for the purposes named. The word rendered "ordained" (John 15:16; Gr. ἔθηκα) means "I have set, or placed." In no ordination of his disciples to their ministerial or apostolic office is it recorded that he *laid his hands upon them*. But just before his ascension, our Lord, in blessing his disciples, and breathing upon them the Holy Ghost, "lifted up his hands" (Luke 24:50; John 20:22). In so doing he illustrated the nature of the spiritual influence which was to come upon them in its full manifestation at Pentecost. In this connection he uttered the words, so often and so grossly perverted, "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." A literal and materializing construction of this passage, with those relating to the keys, and the power of binding and loosing (Matt. 16:19; 18:18), became early in the history of the Church a great fountain of error in reference to the office and power of the clergy (see PETER). (3) **In the apostolic Church.** In the appointment of Matthias to the vacant apostleship, the principal interest appears to have centered in ascertaining whom the Lord had chosen (Acts 1:21–26); and in this case there is no evidence of the imposition of hands. *Deacons.*—The first ordination in the Christian Church was that of the seven deacons, in which case the apostles set them apart by prayer and the laying on of hands (Acts 5:5, 6). *Barnabas and Paul.*—Paul, although he had been called and set apart by Christ, submitted to the laying on of hands (Acts 13:1–3). "The simplest interpretation is that the Church as a whole held a special service for this solemn purpose. *Codex Bezæ* makes all clear by inserting the nominative 'all.' . . . Further, there is no sign in 13:2, 3 that this 'consecration' by the Church was more efficacious than the original divine call; the ceremony merely blessed Barnabas and Saul for a special work, which was definitely completed in the next three years" (Ramsey, *St. Paul the Traveler*, pp. 66, 67). *Elders.*—It is recorded (14:23) that Paul and Barnabas "ordained them elders in every church." In this narrative the Greek word χειροτονέω, *khi-rot-on-eh'-o*, is used for the first time. Unfortunately its meaning is by no means certain; "for, though originally it meant *to elect by popular vote*, yet it came to be used in the sense *to appoint* or *designate*. It must, I think, be allowed that the votes and voice of each congregation were considered; and the

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term is obviously used in that way by Paul" (2 Cor. 6:19; Ramsey, pp. 121, 122). As to the ceremonies used in these ordinations, only prayer, fasting, and commending the persons ordained to the Lord are mentioned.

In reviewing the scriptural instances of ordination we note the following: 1. Christ ordained in the sense of appointing his disciples to ministerial service by his own authority and without employing any ceremony. 2. In the election of Matthias to fill the place of Judas, it was deemed sufficient to learn by prayer and the lot whom the Lord had chosen, and without any exterior ceremony to number him with the eleven. 3. The laying on of hands as a ceremony of ministerial ordination was first practiced by the apostles in the case of the seven deacons. 4. It was also practiced in the case of Paul and Barnabas, and the elders of the New Testament Church. 5. We have no account of anyone having been ordained to the office of bishop in distinction from that of elder; still less is there any intimation that bishops were or were to become the only officers competent to ordain ministerial candidates; whereas elders were frequently, if not always, associated even with apostles in the act of ordination (McC. and S., *Cyc.*, s. v.).

2. Meaning of Ordination, etc. Ordination in the early Church seems to have been regarded as a formal induction into the ministerial office, and as having more significance than a mere conferment of the authority of the Church. "The clergy were at first elected by the people; and Clement of Rome speaks of them as having been appointed by other distinguished men, with the approbation of the whole Church. But the fact that the special ordination of the presbyters or the bishop was considered necessary, seems to imply that a special efficacy was associated with the rite. Augustine, however, distinctly exclaims, 'What else is the imposition of hands than a prayer over a man?' With the growing importance of the episcopal office, and the sanctity associated with it and the clergy in general, the rite of ordination assumed the character of a sacramental act, in which a special grace was conferred, and which could only be performed by the bishop." The ordination of clergymen was as early as the 4th or 5th century admitted into the number of the sacraments. It is so held now by the Roman Catholic and Greek Churches. In the Church of England and the Episcopal Church of the United States ordination has not the significance of a sacrament; and the view of the English Reformers was not that the laying on of hands, as such, conferred any grace. Bishops only can ordain, and any other than episcopal ordination is invalid. The Lutheran and Reformed Churches have always acknowledged and practiced ordination; but their confessions and theologians have justly laid stress upon the necessity of the divine call or vocation to the ministry. The Moravians confine the right to ordain to their bishops, but recognize the validity of the ordination by other Protestants. The Disciples of Christ, Quakers, and Plymouth Brethren do not recognize any human rite of ordination. The Discipline of the Methodist Episcopal Church provides for the ordination of deacons by the bishop (¶ 163), while an "elder is constituted by the election of the Annual Conference, and by the laying on of hands of a bishop and some of the elders who are present" (Dis., ¶ 166). The following note in the Discipline (¶ 449) sets forth the Methodist view as to bishops: "This service is not to be understood as an ordination to a higher order in the Christian ministry, beyond and above that of elders or presbyters, but as a solemn and fitting consecration for the special and most sacred duties of superintendency in the Church."

O'REB (Heb. עֹרֵב, *o-rabe'*, *raven*), one of the chieftains of the Midianite host which invaded Israel, and was defeated and driven back by Gideon. He was killed, not by Gideon himself or the people under his immediate conduct, but by the men of Ephraim, who rose at his entreaty and intercepted the flying horde at the fords of the Jordan (Judg. 7:24, 25), B. C. about 1100. The terms in which Isaiah refers to it (10:26) are such as to imply that it was a truly awful slaughter. He places it in the same rank with the two most tremendous disasters recorded in the whole of the history of Israel—the destruction of the Egyptians in the Red Sea and of the army of Sennacherib (comp. Psa. 83:11).

O'REB, ROCK OF (Heb. צוּר, *aw-robe'*, the *raven's crag*) the place at which Gideon slew Oreb (Judg. 7:25; Isa. 10:26), thought by some to be east of Jordan. Keil and Delitzsch say (*Com.*, in loc.) that it was "west of Jordan, where the Ephraimites had taken possession of the waters of the Jordan in front of the Midianites."

O'REN (Heb. אֹרֶן, *o'-ren*, *ash tree*), the third named of the sons of Jerahmeel, of the tribe of Judah (1 Chron. 2:25), B. C. about 1190.

ORGAN. See Music.

ORI'ON (Heb. כְּסִיל, *kes-eel'*, *dull* or *strong*), the constellation Orion or "the Giant," which was by the ancients also thought to be an insolent, foolish fellow (Job 9:9; Amos 5:8). The expression, "Canst thou loose the bands of Orion?" (Job 38:31) is understood by some to refer to the Persian belief that Nimrod, the great hunter, was deified and placed among the stars. Delitzsch (*Com.*) says that "Kesil is the larger star called in Arabic *Suhêl*, i. e., Canopus, especially as this is placed as a sluggish helper in mythical relation to the constellation of the Bear. Understood of Orion the 'bands' are the chains with which he is chained to the sky; understood of Suhêl, the restraints which prevent his breaking away too soon and reaching the goal."

ORNAMENT (Hebrew generally עֲדִי, *ad-ee*, *trapping*), the number, variety, and weight of the ornaments ordinarily worn upon the person, form one of the characteristic features of oriental costume, both in ancient and modern times. The monuments of ancient Egypt exhibit the hands of ladies loaded with rings, earrings of very great size, anklets, armlets, bracelets of the most varied character, richly ornamented necklaces, and chains of various kinds. There is sufficient evidence in the Bible that the inhabitants of Palestine were

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equally devoted to finery. The Midianites appear to have been as prodigal as the Egyptians in the use of ornaments (Num. 31:50, 52; Judg. 8:26).

1. Male. From the most ancient times two ornaments pertained to men, a staff in the hand (Gen. 38:18), and a seal worn by a ribbon on the breast, or in a ring on the right hand (Gen. 41:42; Jer. 22:24; Esth. 3:10; 8:2). *Earrings*, which were worn by the Midianites (Judg. 8:24, sq.) and other orientals, seem not to have been worn by men among the Israelites (Exod. 32:2). Neither do gold necklaces appear as a male ornament among the Israelites, as they do among the Persians and Medes; nor does the custom of the Egyptians and Medo-Persians, whose kings adorned their highest ministers with gold chains as insignia of office or tokens of their favor (Gen. 41:42; Dan. 5:7).

2. Female. Much more varied were the ornaments and jewelry of Israelitish women. In the Old Testament Isaiah (3:18–23) supplies us with a detailed description of the articles with which the luxurious women of his day were decorated, and the picture is filled up by incidental notices in other places. The notices which occur in the early books of the Bible imply the weight and abundance of the ornaments worn at that period. *Earrings* were worn by Jacob's wives, apparently as charms, for they are mentioned in connection with idols: "They gave unto Jacob all the strange gods which were in their hand, and their earrings which were in their ears" (Gen. 35:4). *Nose rings* were worn in the right or left nostril, perhaps also in the division of the nose (Gen. 24:47; Isa. 3:21; Ezek. 16:12). *Necklaces*—These were made of metal, of jewels or pearls, strung on a ribbon (Cant. 1:10), hanging down to the breast or girdle. To these were attached golden *crescents* (Isa. 3:18; Judg. 8:21), perhaps also *amulets* (Isa. 3:20), *sunlets* (3:18), and *smelling bottles*. *Armlets* (Gen. 24:22; Num. 31:50, sq.), Isa. 3:19, worn also by men of rank (2 Sam. 1:10), also in each passage rendered *bracelets*, *anklets* (Isa. 3:18), fastened with *chains* (3:20), which coquettes used to make a tinkling as they tripped along (3:16). These trinkets were made of gold in the case of women of rank; and, in addition, hand mirrors of metal (Exod. 38:8; Isa. 3:23), probably carried in the hand as ornaments. The poetical portions of the Old Testament contain numerous references to the ornaments worn by the Israelites in the time of their highest prosperity. The appearance of the bride is thus described in the Canticles (1:10, 11; 4:4, 9; 5:12; 7:1). In reference to the terms used in the Proverbs we need only explain that the "ornament" of the A. V. in 1:9; 4:9, is more specifically a *wreath* or *garland;* the "chains" of 1:9, the *drops* of which the necklace was formed; the "jewel of gold in a swine's snout" of 11:22, a *nose ring;* the "jewel" of 20:15, a *trinket*, and the "ornament" of 25:12, an *ear pendant*. See DRESS; JEWELRY.

OR'NAN (Heb. אָרְנָן, *or-nawn'*, *strong*), the form given (1 Chron. 21:15, 18, 20–25, 28; 2 Chron. 3:1) to ARAUNAH (q. v.).

OR'PAH (Heb. עָרְפָּה, *or-paw'*, a *mane*), a Moabitess, and wife of Chilion, the son of Naomi. At first she was disposed to accompany her mother-in-law to Canaan, but afterward decided to remain among her own people. She gave Naomi the kiss of farewell, and returned "unto her people and unto her gods" (Ruth 1:4, 14).

ORPHAN (Heb. יָתוֹם, *yaw-thome'*, *lonely*, Lam. 5:3), one deprived of one or both parents. But the Hebrew word, as well as the Greek (ὀρφάνος, *or-fan'-os*, John 14:18), is used figuratively for one bereft of a teacher, guide, guardian. In this sense the Greek word (ἀπορφανίζω, *ap-or-fan-id'-zo*, 1 Thess. 2:17) is used, thus, *bereft of your* intercourse and society.

OSEE', a less correct mode (Rom. 9:25) of Anglicizing the name of the prophet HOSEA (q. v.).

OSHE'A (Heb. הוֹשֵׁעַ, *ho-shay'-ah*, *deliverer*), another form (Num. 13:8, 16, sometimes *Hoshea*) of the name of JOSHUA (q. v.).

OSPRAY. See ANIMAL KINGDOM.

OSSIFRAGE. See ANIMAL KINGDOM.

OSTRICH. See ANIMAL KINGDOM.

Figurative. In Lam. 4:3 the ostrich is used as a symbol of the unnatural cruelty of the Jews in their calamity; while in companionship the ostrich (Job 30:29, marg.) is a figure of extreme desolation; taken from the isolated life of that bird in the desert.

OTH'NI (Heb. עָתְנִי, *oth-nee'*, *forcible*), one of the sons of Shemaiah, and a porter of the tabernacle (1 Chron. 26:7).

OTH'NIEL (Heb. עָתְנִיאֵל, *oth-nee-ale'*, *force of God*).

1. "The son of Kenaz, Caleb's younger brother" (Judg. 3:9). The probability is that Kenaz was the head of the tribe (Judah), and that Othniel, as the son of Jephunneh, was one of the descendants of Kenaz. **(1) Captures Debir.** The first mention of Othniel is on the occasion of the taking of Kirjath-sepher, or Debir, as it was afterward called. Caleb, to whom the city was assigned, offered as a reward to its captor Achsah, his daughter. Othniel won the prize (Josh. 15:16, 17; Judg. 1:12, 13), B. C. about 1165. **(2) Delivers Israel.** "Israel forgot the Lord their God, and served Baalim and the groves" (Ashtaroth). As a punishment for their idolatry the Lord delivered them into the hands of CHUSHAN-RISHATHAIM (q. v.), king of Mesopotamia, whom they were obliged to serve for eight years. In this oppression the Israelites cried unto the Lord, and he raised them up a deliverer in the person of Othniel the Kenizzite. "The Spirit of the Lord came upon him, and he judged Israel, and went out to war." He prevailed against Chushan-rishathaim, "and the land had rest forty years: and Othniel the son of Kenaz died" (Judg. 3:7–11), B. C. about 1160.

2. An Othniel is mentioned (1 Chron. 27:15) as ancestor of Heldai, the head of a family of Netophathites, and probably the same person as above.

OUCH (Heb. מִשְׁבְּצוֹת, *mish-bets-awe'*, *twisting*), the gold work, which not only served to faster the stones upon the woven fabric of the ephod, but formed at the same time clasps or brooches, by which the two parts of the ephod were fastened

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together (Exod. 28:11, sq.; 39:6, sq.). See High Priest, Dress of.

OUTCASTS (Heb. דָּוָה, *daw-khaw'*). Israel is compared to an outcast, i. e., as a wife put away by her husband (Jer. 30:17; comp. Isa. 62:4). Elsewhere the term is applied to those in banishment.

OUTGOINGS. See Glossary.

OUTLANDISH (Heb. נָכְרִי, *nok-ree'*, Neh. 13:26), foreign, as the women of other nations which caused Solomon to sin. See Glossary.

OUTMOST. See Glossary.

OUTRAGEOUS (Heb. שָׁטַף, *shaw-taf'*, to *gush out*, Prov. 27:4), whence the metaphor, anger is an *outpouring*.

OVEN (Heb. תַּנּוּר, *tan-noor'*, *fire pot*; Gr. κλίβανος, *klib'-an-os*, *earthen pot*). Of ovens, or places for baking, there are in the East four kinds:

1. The mere sand, heated by a fire, which was afterward removed. The raw dough was placed upon it, and in a little while turned; and then, to complete the process, covered with warm ashes and coals. Unless turned they were not thoroughly baked (Hos. 7:8).

2. An excavation in the earth, lined with pottery. This is heated, the dough spread on the sides, and so baked.

3. A large stone jar, about three feet high, open at the top, and widening toward the bottom, with a hole for the extraction of the ashes. Each

An Arab Oven.

household possessed such an article (Exod. 8:3); and it was only in times of extreme dearth that the same oven sufficed for several families (Lev. 26:26). It was heated with dry twigs and grass (Matt. 6:30), and the loaves were placed both inside and outside of it.

4. A plate of iron, placed upon three stones; the fire was kindled beneath it, and the raw cakes placed upon the upper surface. No doubt bakers had a special oven in ancient times (Hos. 7:4, 6), such as are now public in oriental cities.

Figurative. "Ten women shall bake your bread in one oven" (Lev. 26:26) is a figurative expression for scarcity; for in ordinary times each woman would have enough baking for an oven of her own. "Thou shalt make them as a fiery oven" (Psa. 21:9) is a figure taken from the intense heat of an oven being prepared for baking; hence speedy destruction (comp. Hos. 7:4, 6, 7). "Our skin was black like an oven" (Lam. 5:10). As an oven is scorched and blackened with fire, so hunger dries up the pores till the skin becomes as if scorched by the sun.

OVERCHARGED. See Glossary.

OVERLIVE (Josh. 24:31) is another form for *outlive*. See Glossary.

OVERPASS (Heb. עָבַר, *aw-bar'*, to *cross* over, Jer. 5:28), to excel, to go beyond, here in badness.

OVERPLUS, OVERRUN. See Glossary.

OVERSEER (Hebrew usually פָּקִיד, *paw-keed'*, a *visitor*; Gr. ἐπίσκοπος, *ep-is'-kop-os*, a *bishop*, Acts 20:28); an officer having the superintendence of the household, as Joseph (Gen. 39:4, 5); a superintendent of workmen (2 Chron. 2:18); of the Levites (31:13; 34:12); leader of singers (Neh. 12:42). See Bishop; Glossary.

OVERSHADOW (Gr. ἐπισκιάζω, *ep-ee-skee-ad'-zo*, to *envelope in a shadow*). From a vaporous cloud that casts a shadow the word is transferred to a shining cloud surrounding and enveloping persons with brightness (Matt. 17:5; Luke 9:34).

Figurative. It is used of the Holy Spirit extending creative energy upon the womb of the Virgin Mary and impregnating it; a use of the word which seems to have been drawn from the familiar Old Testament idea of a cloud as symbolizing the immediate presence and power of God (Grimm, *Gr.-Eng. Lex.*, s. v.).

OWL. See Animal Kingdom.

OX. See Animal Kingdom.

Figurative. "As the ox licketh up the grass" (Num. 22:4) is a figure of easy victory. For an "ox to low over his fodder" (Job 6:5) is to complain without cause. "Ox led to slaughter," of a rash youth (Prov. 7:22), or of saints under persecution (Jer. 11:19). To "send forth the feet of the ox and the ass" (Isa. 32:20; literally, let the feet of the ox and the ass rove in freedom), is a figure of copious abundance, inasmuch as the cattle would not have to be watched lest they should stray into the grain fields. "A stalled ox" (Prov. 15:17) represents sumptuous living. Oxen not muzzled in treading corn (1 Cor. 9:9, 10) is figurative of the minister's right to support.

OX GOAD. See Goad.

O'ZEM (Heb. אֹצֶם, *o'-tsem*, probably *strength*).

1. The sixth son of Jesse, and next eldest above David (1 Chron. 2:15), B. C. about 1060.

2. One of the sons of Jerahmeel (1 Chron. 2:25), B. C. about 1190.

OZI'AS (Gr. Ὀζίας, *od-zee'-as*), another form of the name of Uzziah, king of Judah (Matt. 1:8, 9.)

OZ'NI (Heb. אָזְנִי, *oz-nee'*, *eared*, i. e., *attentive*), the fourth son of Gad, and the founder of the family of Oznites (Num. 26:16), B. C. about 2000.

OZ'NITES (Heb. אָזְנִי, *oz-nee'*, *having* quick *ears*), the descendants of Ozni (q. v.), or Ezbon (Gen. 46:16), one of the families of the tribe of Gad (Num. 26:16).

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PA'ARAI (Heb. פַּעֲרַי, *pah-ar-ah'ee*, *yawning*), "the Arbite," one of David's valiant men (2 Sam. 23:35), called in 1 Chron. 11:37 NAARAI (q. v.).

PACATIA'NA (Gr. *πακατιανή*, *pak-at-ee-an-ay'*, 1 Tim., *subscription*). "In the 4th century before Christ Phrygia was divided into Phrygia Salutaris and Phrygia Pacatiana (later Capatiana); Laodicea was the metropolis of the latter" (Grimm, *Heb.-Gr. Lex.*, s. v.).

PACE (Heb. צַעַד, *tsah'-ad*, a *step*, as elsewhere rendered). This was not a formal measure, but taken in the general sense (2 Sam. 6:13). See METROLOGY, I, 5.

PA'DAN (Heb. פָּדָן, *pad-dawn'*, *field*, Gen. 48:7). See PADAN-ARAM.

PA'DAN-A'RAM (Heb. פַּדָּן אֲרָם, *pad-dawn' ar-awm'*, the *table land of Aram*), the name given to the country of Rebekah (Gen. 25:20), and the abode of Laban (28:2–7); called "the field of Aram" by Hosea (12:12, A. V. "country of Syria"). It was a district of MESOPOTAMIA (q. v.), the large plain surrounded by mountains, in which the town of Haran was situated. Padan-aram was intimately associated with the history of the Hebrews. Abraham's family had settled there, and thither he sent his steward to secure a wife for Isaac (Gen. 24:10, sq.; 25:20); and later Jacob went there and married (28:2; 31:18, sq.).

PADDLE (Heb. יָתֵד, *yaw-thade'*, *peg*, a *tent-pin*, Judg. 4:21). Outside the camp of Israel, in their journeying, was a space for the necessities of nature, and among their implements was this spade for digging a hole before they sat down, and afterward for filling it up. It was a tool for *sticking in*, i. e., for digging (Deut. 23:13).

PA'DON (Heb. פָּדוֹן, *paw-done'*, *deliverance*), the name of one of the Nethinim, whose descendants returned from Babylon (Ezra 2:44; Neh. 7:47), B. C. about 536.

PA'GIEL (Heb. פַּגְעִיאֵל, *pag-ee-ale'*, *event of God*), the son of Ocran, and chief of the tribe of Asher at the time of the exodus (Num. 1:13; 2:27; 7:72, 77; 10:26), B. C. 1210.

PA'HATH-MO'AB (Heb. פַּחַת מוֹאָב, *pakh'-ath mo-awb'*, *pit of Moab*), the head of a leading family of Judah, whose descendants, to the number of two thousand eight hundred and twelve, returned to Babylon after the captivity (Ezra 2:6; Neh. 7:11, two thousand eight hundred and eighteen), and another company, of two hundred males, under Ezra (Ezra 8:4). Hashub the Pahath-moabite is named among the builders of the walls of Jerusalem (Neh. 3:11). In Ezra 10:30, eight of the "sons" of Pahath-moab are named as putting away their strange wives. That this family was of high rank in the tribe of Judah we learn from their appearing *fourth* in order in the two lists (Ezra 2:6; Neh. 7:11); and from their chief having signed *second*, among the lay princes (Neh. 10:14).

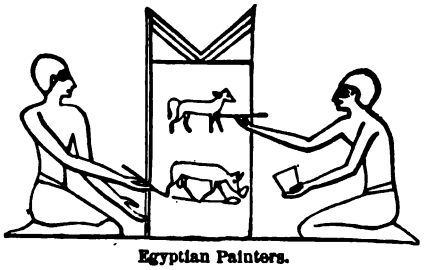
PA'I (1 Chron. 1:50). See PAU.

PAINED. See GLOSSARY.

PAINFULNESS (Gr. *μόχθος*, *mokh'-thos*, 2 Cor. 11:27), hard and difficult labor, hardship, distress. In Job 16:2 the Heb. עָמָל, *aw-mawl'*, is coupled with comforters; and the meaning is "ye are comforters bringing distress, pain."

PAINTING. The Assyrians appear to have cultivated the art of painting, for we read of "men portrayed upon the wall, the images (figures) of the Chaldeans portrayed with vermilion," etc. (Ezek. 23:14, 15).

Egyptians. The Egyptians "excelled in drawing alone, being totally ignorant of the correct mode of coloring a figure, and their painting was not an imitation of nature, but merely the harmonious combination of certain



Egyptian Painters.

hues, which they well understood." "Some care was employed upon the decoration of the chambers. The rough casting of mud often preserves its original gray color; sometimes, however, it was whitewashed with chalk, colored with red or yellow, or decorated with pictures of jars, provisions, and the interiors as well as the exteriors of houses" (Maspero, *Dawn of Civ.*, p. 319). "Drawing was always a principal point in ancient art. . . . To put in the color we may suppose that brushes of some kind were used; but the minute scale on which the painters are represented in the sculptures prevents our deciding the question. Of painting, apart from sculpture, and of the excellence to which it attained in Egypt, we can form no accurate opinion, nothing having come down to us from a Pharaonic period, or of that epoch when the arts were at their zenith in Egypt; but that already in the time of Osirtasen they painted on panel, is shown by one of the subjects at Beni Hassan, where two artists are engaged in a picture representing a calf and an antelope overtaken by a dog. The painter holds his brush in one hand and his palette or saucer of color in the other; but, though the boards stand upright, there is no indication of a contrivance to steady or support the hand. . . . The faces of the kings in the tombs and temples of Egypt are unquestionably portraits, but they are always in profile, and the only ones in full face are on wood and of late time. . . . Fresco painting was entirely unknown in Egypt, and the figures on walls were always drawn and

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painted after the stucco was quite dry. But they sometimes coated the colors with a transparent varnish. The oldest paintings were *monochrome*, or painted in one uniform color" (Wilkinson, *Anc. Egypt.*, p. 274, sq.). We have no means of knowing what progress the ancient Hebrews made in the art of painting, as it is generally supposed that all pictures and images were forbidden by the Mosaic law (Lev. 26:1; Num. 33:52).

PAINTING THE EYES. See EYES, PAINTING OF.

PALACE. 1. General Meanings. The rendering in the Old Testament most usually of *ar-mone'* (Heb. אַרְמוֹן, to *be elevated*), a *citadel; bee-raw'* (Heb. בִּירָה, a *fortified palace, fortress*, 1 Chron. 29:1, 19; so in Nehemiah, Ezra, Esther, and Daniel); *tee-raw'* (Heb. טִירָה, a "palace of silver," Cant. 8:9; Ezek. 25:4), a figure supposed to be taken from the splendid turrets built on the walls of Jerusalem; *hay-kawl'* (הֵיכָל, 1 Kings 21:1; 2 Kings 20:18; Psa. 45:8, 15; 144:12; Prov. 30:28; Isa. 13:22, etc.; Chald., *hay-kal'*, הֵיכַל, Ezra 4:14; Dan. 4:4, 29; 6:1), a *regal edifice*, especially the temple at Jerusalem, as elsewhere rendered; also *bah'-yith* (Heb. בַּיִת, a *large house*, 2 Chron. 9:11), and its derivative *bee thawn'* (Heb. בִּירָן, Esth. 1:5; 7:7, 8). In the New Testament the term palace (Gr. *αὐλή, ow-lay', yard*), is applied to the residence of a man of rank (Matt. 26:3; Mark 14:66; Luke 11:21; John 18:15). Specific reference is made to the palace of Herod, afterward occupied by the Roman governors; it was the prætorium, or hall, where Pilate lived when Christ was brought before him (Mark 15:16); the other passages above cited (except Luke 11:21) refer to the residence of the high priest.

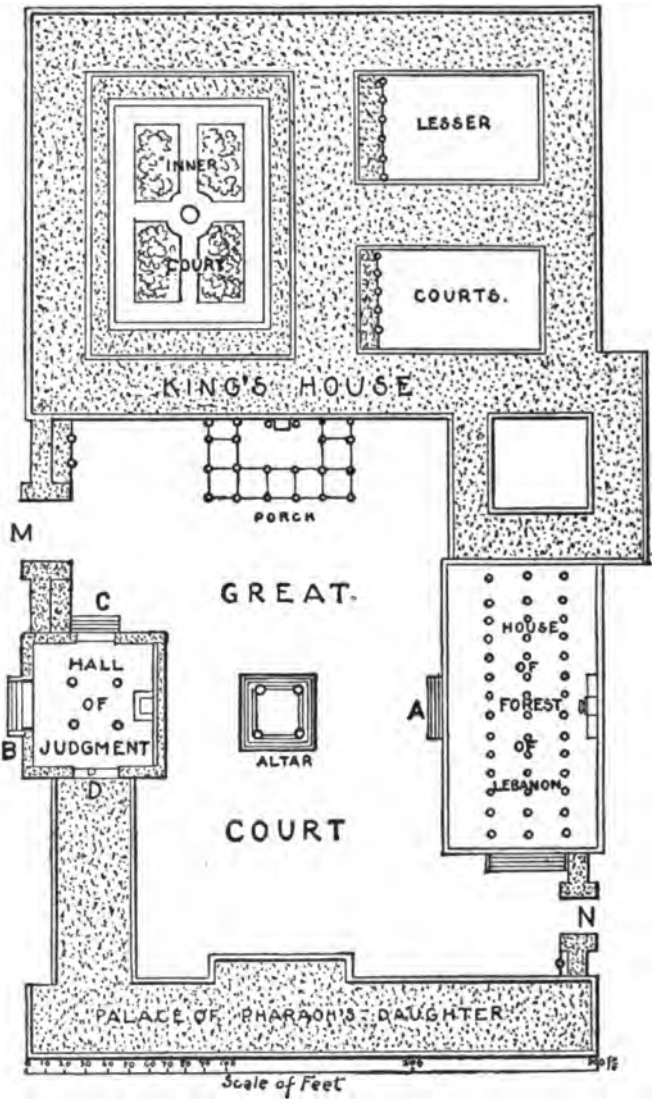

Fig. 1. Diagram Plan of Solomon's Palace.

A—Entrance. B—Street entrance. C—Entrance from courtyard. D—Entrance from palace. M—Portal to city. N—Portal to temple and king's garden.

2. Solomon's Palace. It is very difficult to restore this with the aid of the short descriptions given in 1 Kings 7 and Josephus (*Ant.*, viii, 5). The site of the palace was almost certainly in the city itself, on the brow opposite to the temple. It consisted of the following: (1) "The house of the forest of Lebanon" (1 Kings 7:2), was the great hall of state and audience and armory, the dimensions of which were one hundred cubits (one hundred and fifty feet) long by fifty cubits (seventy-five feet) wide. According to the description in 1 Kings 7:2, sq., it had "four rows of cedar pillars with cedar beams upon the pillars," three rows standing free, with the fourth probably built into the wall. The description then goes on to say

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that "it was covered with cedar above upon the beams that lay on the forty-five pillars, fifteen in a row." Fergusson thinks that the hall was closed (plan, fig. 2) by a wall at one end, which would give fifteen paces for the fifteen pillars, and so provide a central space in the longer dimensions of the hall in which the throne might have been placed. (2) "A porch of pillars," the dimensions of which were fifty by thirty cubits (v. 6), an indispensable adjunct to an Eastern palace. It was the ordinary place of business of the palace, the reception room —where the king received ordinary visitors, and sat, except on great state occasions, to transact

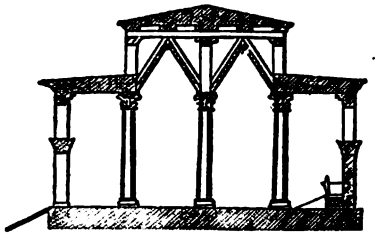

Fig. 2. House of Forest of Lebanon (elevation).

the business of the kingdom. (3) "The porch of judgment" (1 Kings 7:7), which Josephus says (*Ant.*, viii, 5, 2) was "so ordered that its entire breadth was placed in the middle." It was fifty cubits (seventy-five feet) square. (4) The king's "house where he dwelt" (1 Kings 7:8) and a (5) "house for Pharaoh's daughter" (v. 8), she being too proud and important a personage to be grouped with the ladies of the harem. All these buildings seem to have been different portions of the one palace; for when the buildings of Solomon are mentioned afterward (9:10) they are spoken of as "the house of the Lord (i. e., the temple), and the king's house." The time occupied in building this palace was thirteen years (7:1).

Plans. We present briefly the leading features of three reconstructions, those of: (1) FERGUSSON

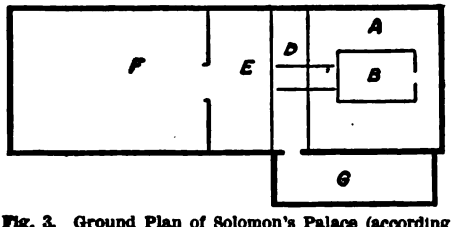

Fig. 3. Ground Plan of Solomon's Palace (according to Thenius).

A—Court. *B*—House of Forest of Lebanon. *D*—Portico of pillars. *E*—Judgment hall. *F*—King's house. *G*—Office of palace and prison (conjectural).

(*Handbook of Arch.*, p. 202). This is easily understood by the diagrams—Fig. 1 showing the ground plan of Solomon's palace, and Fig. 2 the elevation or section of the House of the Forest of Lebanon. (2) THENIUS. The House of the Forest of Lebanon, according to Thenius, consisted of a hall one hundred cubits long, fifty in breadth, and thirty in height, surrounded by a solid wall of masonry. Four rows of pillars went around the hall, forming four aisles. Above was an upper story, consisting of side chambers or galleries. This would make of the structure a large hall, open to the sky, the floor of which was surrounded by four rows of pillars, affording a promenade, above which were three tiers of galleries open to the interior, dividing each into fifteen compartments like the boxes of a theater, but with doors communicating with each other. By consulting the plan below (Fig. 3) a good idea of Thenius's arrangement can be gained. (3) PAINE. Professor Paine (*Solomon's Temple, Capitol*, etc., p. 17, sq.) places the palace on the north side of the temple, immediately adjoining its area, where the Tower of Antonia afterward stood, adducing 2 Kings, ch. 11, in proof of his position. The entire structure he includes in one, "the house of the king" (1 Kings 7:1, sq.), and holds that the palace is the same as "the house of the forest of Lebanon." The pillars he distributes on the outside of the building in rows of different heights, supporting the stories in terrace style.

Figurative. Palace is used illustrative of the Church (Cant. 8:9), of children of the righteous (Psa. 144:12).

PA'LAL (Heb. פָּלָל, *paw-lawl'*, *judge*), the son of Uzai, and one of those who assisted in rebuilding the walls of Jerusalem (Neh. 3:25), B. C. 445.

PALESTI'NA (Exod. 15:14; Isa. 14:29, 31), elsewhere PALESTINE (q. v.).

PAL'ESTINE. The term Palestine once (Joel 3:4), and Palestina three times (Exod. 15:14; Isa. 14:29, 39) in A. V, is the translation of the Heb. פְּלֶשֶׁת, which is rendered in three other passages (Psa. 60:8; 87:4; 108:9) *Philistia*, and in one (83:7) *Philistines*. In all of these the R. V. correctly renders *Philistia*, which was the land of the Philistines, the Plain of Sharon. It will thus be seen that Palestine, in the ancient and modern geographical sense, is not a scriptural expression. The territory of the Israelites is variously defined as "the land of Canaan" (Gen. 17:8; Exod. 6:4), "the land of the Canaanites" (Exod. 13:11), "of the Amorite, and the Hittite, and the Perizzite, and the Canaanite, and the Hivite, and the Jebusite" (23:23), "the land which I give unto you" (Lev. 23:10), "the land which he promised" (Deut. 19:8), etc. The spies examined the land "from the wilderness of Zin unto Rehob, to the entering in of Hamath" (Num. 13:21). Joshua took all the land from Goshen to "Baal-gad in the valley of Lebanon, under Hermon." "All Mount Hermon" and Bashan and Gilead were conquered by Moses (Josh. 13:11). The inheritance of Israel was intended to extend to the Euphrates (Exod. 23:31; Deut. 1:7; Josh. 1:4), and did so under Saul (1 Chron. 5:9, 10) and Solomon (1 Kings 4:21). It was intended to include Phœnicia and Lebanon and Hermon, including all Anti-Lebanon, but they were never conquered (Deut. 1:7; Josh. 1:4; 19:28; Judg. 1:31; 3:3), and have never been included under the term Palestine.

1. Geography. Historical Palestine is the land of Israel, the land which was finally conquered by David and ruled by Solomon. It is divided by the depression of the Jordan valley, the Dead

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Sea, and the 'Arabah into two parts—the western, Palestine proper, and the eastern, transjordanic Palestine.

(1) **Western Palestine.** Palestine proper resembles in shape and size the State of New Hampshire. It is bounded on the north by the Mediterranean Sea and Mount Lebanon; on the east by the Jordan, Dead Sea, and 'Arabah; on the south by the desert of et-Tîh; and on the west by the Mediterranean. Along the Mediterranean coast is a plain, about fifteen to twenty miles wide at its southernmost end, and gradually narrowing to the northward, until it ends at the westernmost point of Carmel. North of Carmel the Plain of Esdraelon sweeps down to the sea, occupying the space between Acre and Haifa. From Acre the plain narrows again, until it ends at the Ladder of Tyre. North of this precipitous pass the Phœnician Plain, varying in width from a mile or two to a few rods, follows the coast as far as Sidon, the extreme limit of historical Palestine to the north. At its narrowest portions the maritime plain is a mere beach, or sand dunes, which in some places attain a height of one hundred and fifty feet. In the broader portions, between the beach and the mountains, is a rolling champaign, from a few feet to four hundred in elevation, covered with a deep, fertile loam.

East of the maritime plain, and parallel to it, is a series of mountain chains. Ascending from the plateau of the Tîh the rounded summits about Hebron attain a height of about thirty-two hundred feet. The highest point in Jerusalem is about twenty-seven hundred feet above the Mediterranean; the Mount of Olives, twenty-seven hundred and twenty-four; Ebal and Gerizim, twenty-seven hundred to three thousand; ed-Dûhi and Tabor, nineteen hundred; Safed, twenty-seven hundred and seventy-five; Jebel Jermûk, four thousand. It will be seen from this series that there is no continuous ridge. The watershed zigzags from east to west and from west to east again, and at the Plain of Esdraelon descends to within one hundred and ten feet of the sea level. Everywhere, however, it lies considerably to the east of the central line of the range. From this watershed the western face of the range slopes gradually toward the sea; while the eastern falls by escarpments and steep inclines to the chasm of the Jordan and the Dead Sea. Notwithstanding the gradual decline of the western slope, the ravines and ridges are so rugged that direct travel from north to south, across these gorges, is wellnigh impracticable, even for asses and mules. But on the shorter eastern slope, which at the latitude of the Dead Sea falls to a depth of thirteen hundred feet greater than that of the western, the water, falling at a rate of one hundred and ninety to two hundred and eighty feet to the mile, has worn out canons impassable by any creatures except birds. Hence all the north and south travel of the country has always passed, and must always pass, by one of three routes—along the coast plain, the central watershed, or the Dead Sea coast and the Jordan valley.

From the northern hills of Samaria the chain of Carmel trends northwest, and dips into the Mediterranean at the latitude of Haifa. North of this range is the great Plain of Esdraelon. This plain slopes gently from its highest point near Jezreel, one hundred and ten feet above the Mediterranean, westward about twenty-three miles to the sea, and more steeply eastward about fifteen miles to the Jordan. From the center of the plain one branch goes northeastward between ed-Dûhi and Tabor, a central branch to Beisân, and a third branch southeastward between Jennîn and Gilboa. Jebel ed-Dûhi and Tabor are isolated peaks rising out of this beautiful green plain like islands from the sea.

North of the Plain of Esdraelon rise the hills of Galilee, the highest of Palestine. They end in the

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Plain of Merj 'Ayûn, which is the northern limit of western Palestine.

The Jordan valley commences in that of the Hasbâni, on the western flank of Hermon. The fountain of 'Ain Furâr is seventeen hundred feet above the Mediterranean. At Tel Sheikh Yusûf this stream is joined by the Baniâs, which is composed of the streams draining the eastern spur of Hermon, the principal fountains being those of Tel el-Kâdi and Baniâs. Below Tel Sheikh Yusûf the valley is spread out into a morass, penetrable only by boats, and ending in the Hûleh, a lake seven feet above the Mediterranean. For the distance of nine miles between the Lake of el-Hûleh and that of Tiberias the valley descends six hundred and eighty-nine feet, the mean level of that lake being six hundred and eighty-two feet below the sea. Thence for sixty-six miles to the Dead Sea it descends nearly six hundred and ten feet more, to a total depth of twelve hundred and ninety-two feet below the ocean. The width of the Jordan is from forty-five to one hundred and eighty feet, and its depth from three to twelve. It flows between two sets of banks—the lower, which marks the border of the stream at ordinary times, and the upper, sometimes twenty feet higher, which it attains during freshets. The valley, at its broadest part, at the parallel of Jericho, is about twelve miles wide. A series of terraces at various elevations from one hundred and thirty feet to six hundred, is found at various places along the Jordan valley and Dead Sea basin, indicating the ancient levels of the lake, which once extended from the northern 'Arabah to the Sea of Tiberias. Other raised beaches near Safed, and along the flanks of the 'Arabah, indicate that this lake once extended from the southern 'Arabah to the Hûleh. The Dead Sea is inclosed by mountains rising about four thousand feet from its surface, and in most places leaving not even a beach between their steep, often precipitous, sides and the sea. South of the Dead Sea the valley gradually rises into the 'Arabah, until at Ghurundul, about forty miles from 'Akabah, it attains an elevation of seven hundred feet. Beyond this point the drainage is into the Red Sea at 'Akabah. The length of the 'Arabah is about one hundred miles, and its breadth from two to sixteen. Its walls are grander, and far more desolate than those of the Ghôr (the Jordan valley).

Location of the Tribes.

I Judah.
II Simeon.
III Benjamin.
IV Dan.
V Ephraim.
VI Manasseh (E).
VII Issachar.
VIII Zebulon.
IX Asher.
X Naphtali.
XI Manasseh (W).
XII Gad.
XIII Reuben.

(2) Eastern Palestine may be said to commence in the tableland of Edom, overlooking the Arabian Desert to the east and et-Tîh to the west. Unlike the tableland of et-Tîh, the land of Edom contains much fertile soil, and has been densely populated. It is still cultivated in places, and is capable of yielding abundance "of corn and wine" and "the fatness of the earth" (Gen. 27:39). The extensive ruins of Petra, Bosrah, Elath, Ezion-geber, Maon, and numerous other cities prove the capabilities of this now almost deserted land. A mountain range, culminating in the peak of Mount Hor (Nebi Harûn), midway between the Dead Sea and 'Akabah, forty-eight hundred feet above the Mediterranean and over six thousand above the Dead Sea, trends north and south through the length of Edom.

Continuous with this range, but of less elevation, is the tableland of Moab and Gilead. Along the western crest of this plateau rise numerous rounded summits, among which may be noted Jebel el-Maslûbiyeh, Neba, Hûsha', Jil'âd, and er-Rubud. This country has been one of the most densely populated of the land of Israel, and contains such ruins as Ma'în, Hesbân, Medeba, 'Amman, and Jerash. With all the drawbacks of Turkish misrule it still supports a considerable population.

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The tableland of Gilead descends at the latitude of the southern end of the Sea of Tiberias to the lower tableland of Haurân and the Leja (Bashan). This volcanic plain, about forty miles broad and sixty long, is bounded on the east by the Jebel ed-Durûz ("hill of Bashan"), the highest peak of which is not less than fifty-four hundred feet above the Mediterranean. This range slopes east to the Arabian Desert. The tableland is continuous northward with that of Damascus. It was once the home of a teeming population, and a civilization represented by the gigantic ruins of es-Suleim, Konawat, Dra'ah, Shuhba, etc. The range of Gilead is continued northward over the tableland of Jaulâh, which forms part of the Haurân plateau, in a series of detached extinct volcanoes. North of this plain towers the snow-clad peak of Hermon, continued by the Anti-Lebanon chain to the "entering in of Hamath," opposite Mount Hor, which is probably Rijâl el-'Asherah, the northernmost peak of the mass of Jebel Makmel, at the northern end of Lebanon.

(3) Rivers. Most of the so-called rivers of Palestine are mere winter torrents, or flow only during the winter and early spring. Only the Leontes and the Jordan carry large volumes of water during the summer. Some of the rivers of western Palestine, as the 'Aujeh, the Zerka, the Mukatta' (Kishon), and others in eastern Palestine, as the Jarmûk (Hieromax), the Zerkâ (Jabbok), the Zerkâ-Ma'in (Callirrhöe), the Mu'jib (Arnon), carry a greatly diminished stream all the summer. Most of the rest are quite dry through the later spring months, the whole summer, and the early months of autumn, except when an occasional untimely rain fills their channels. The streams of the Tîh and 'Arabah are usually dry in winter also, except during the heavy storms. Then their dry beds are suddenly filled with raging torrents, the transporting power of which is witnessed by the vast masses of bowlders, gravel, and driftwood which incumber their beds.

The principal watercourses of western Palestine are:

The 'Arîsh ("the River of Egypt"), which drains the Tîh, and is the boundary between Egypt and Palestine. It is only a winter torrent. The Sheri', which debouches south of Gaza; Wady el-Hesi, between Gaza and Ashkelon; Nahr Hubin, south of Jaffa, and el-'Aujâ north of it; Nahr Iskanderûnah and Nahr Mefjir, south of Cæsarea, and ez-Zerkâ north of it; the Kishon (Mukatta'), a considerable river in winter and spring, and the Kasimîyeh, the name for the Leontes near its mouth. Finally the Auwwaly, which flows into the sea a little north of Sidon. There are no perennial streams on the eastern slope of western Palestine.

The Jordan, the origin and course of which has been before described, is far the most considerable river of the land. It receives from eastern Palestine Wady Saffan, the Jarmûk (Hieromax), which drains Bashan, Wady el-'Arab, Wady 'Ajlûn ez-Zerkâ (Jabbok), Wady Nimrin, and Wady er-Rameh. Into the eastern border of the Dead Sea flow the Zerka-Ma'in (Callirrhöe), the Mu'jib (Arnon), Wady Kerak (the brook Zered), and Wady el-Hesi.

In addition to these more considerable water courses there descend from the highlands of both eastern and western Palestine innumerable wadies, through which, during the storms, flow torrents of great magnitude and sublimity, but which in no sense realize our ideas of rivers.

(4) Fountains. The stratified structure of most of Palestine favors the formation of subterranean streams, which often flow to great distances, and break out at numerous points in copious fountains, on which the habitability of the country for the most part depends. Most of these are of cool, limpid, sweet water; some are of large size, and give rise to considerable streams. Such are the fountains of Fiji, Zebedani, and others in Anti-Lebanon; 'Ain Furâr, Baniâs, and Leddân, at the base of Hermon, Beisân and 'Ain es-Sultân in the Jordan valley, and the sources of the Leontes and the Orontes in Cœlesyria. Others, as the innumerable village and city fountains, are sufficient for the supply of all the wants of the inhabitants, and often furnish a large surplus, which is led away in aqueducts, or stored in reservoirs, for irrigation. Others are saline, and these are for the most part warm or hot, as the fountains of M'kès (Gadara) 80 to 119 degrees Fahrenheit; Tiberias, 143 degrees Fahrenheit; Hamamîm Suleimân (Callirrhöe), 140 degrees Fahrenheit, and a considerable number of other thermal springs about the Dead Sea.

(5) Wells, cisterns, reservoirs. No inconsiderable part of the water used for household purposes and irrigation is obtained from wells, which are not infrequently one hundred to one hundred and fifty feet deep. The water is usually raised by a simple machinery, worked by mules, asses, horses, or horned cattle. Large quantities of rain water are stored in cisterns hewn in the rock, or built, usually underground. In ancient times, when the population was more dense, much more use was made of water so collected, and the allusions to cisterns in Scripture are numerous and forcible. Reservoirs of the largest size are found in some parts of Palestine as the Birak Suleimân (Solomon's Pools), the reservoirs about Ai, those in the ruins of Medeba, and the enormous excavations under Jerusalem and the Naumachia at Bosrah, etc.

2. Geology. The oldest rocks are those of Arabia Petræa, which are spread out in all their vivid coloring, as on a geological map, in the Sinaitic peninsula. They are composed of granite, syenite, porphyry, felstone, diorite, basalt, tuff, and conglomerate. They extend northward in the mountains of Edom to Jebel esh-Shumrah, east of the Dead Sea, and crop out in two isolated masses in the Tîh. They are rocks of vast antiquity, referred by Fraas, Dawson, and Hull to the Archæan or Laurentian formation. The masses of these various rocks are rent and penetrated by dykes of other sorts, as granite by diorite and porphyry, and gneiss by granite, porphyry, and diorite, and metamorphic schists by all of the above. All of these formations are capped in places by Nubian sandstones and cretaceous limestone. In the neighborhood of Jebel Harûn are large masses composed of ashes and tuff, forming a cement for boulders and pebbles of more ancient

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rocks, imbedded in their layers. These again are rent and injected with igneous matters, due to later eruptions of lava. Hull believes that the eruptive rocks may be of the lower Paleozoic age, possibly corresponding to the Huronian. Above these ancient rocks is the desert sandstone of the Carboniferous era. It is usually colored purple, red, brown, and variegated. Its thickness varies from one hundred and fifty to two hundred and fifty feet. It extends northward in the mountains of Edom as far as the latitude of Kerak. It is in many places capped by limestone strata of the carboniferous age. Above the desert sandstone is the Nubian sandstone, which also sometimes overlies directly the crystalline and metamorphic rocks. It is referable to the Cretaceous era. Its coloration is more vivid than that of the desert sandstone, yellow, white, brown, orange, black, purple. It extends from Sinai northward along the mountains of Edom to the Dead Sea, and thence along the western crest of the plateau of Moab, thence with a slight interruption to Gilead as far as the latitude of Nablûs. It is due, according to Hull, to the submergence of extensive areas under the waters of estuaries and restricted basins. Overlying the Nubian sandstone are the Cenomanien Cretaceous beds, formed under a broad sea area, including the northern part of the Sahara to the Atlas, the land between the Nile and the Red Sea, Arabia Petræa, Palestine, and Syria, and the Euphrates plateau. They are closely associated with the Nummulite Cretaceous beds which flank the Tîh and the plateau of western Palestine toward the west. These beds form the overlying mass of the plateau of et-Tîh and western Palestine, as well as the two chains of Lebanon and Cœlesyria. The lowest strata of these are Eocene, but it is often difficult to mark the transition from the Cretaceous, and equally so from the Cretaceous to the Tertiary. The limestone is frequently traversed by bands of chert, or flint nodules of greater or less size are disseminated through its substance. The limestone is derived from the transformation of the calcareous matter of marine shells, and the chert and flints from the replacement of the carbonate of lime by silica in solution. The thickness of the Nummulite beds is estimated by Hull at one thousand feet, and that of the Cretaceous at two thousand to three thousand. In Lebanon and Anti-Lebanon the latter are in some places not less than ten thousand feet. Along the western border of the Cretaceous region of Judea and Samaria are extensive beds of calcareous sandstone, belonging to the upper Eocene period. There is also a limestone conglomerate belonging to this same period on some of the mountains overlooking the Dead Sea. The Miocene period is unrepresented in Palestine and its borders. The Pliocene is represented by raised beaches. The Miocene seas overflowed a large part of the coast plain, submerged the plain of Esdraelon, and made an island of Ras Beirût, at the same time that they washed the base of the hills at Luxor, and connected the Mediterranean with the Red Sea. Numerous raised beaches, with conglomerates of pebbles, represent this period. A striking section of one of them is to be seen at Lukandat el-Matrân, about three and one half kilometers from Beirût, on the Damascus road. An extensive raised beach, containing a large number of shells of species still found in the adjacent sea, was visited by the writer in 1884, and described in *Nature*, August 21, of that year. The Pliocene is also represented by lacustrine beds in the Jordan-'Arabah valley. One of the most remarkable of these is Jebel Usdum, a terrace seven by one and one half miles in extent, and one hundred and fifty feet high. Another is that of the Lisân. Others are seen on both sides of the Jordan as far north as the Hûleh. Similar beds are found in Sinai. Finally Hull refers to the sand dunes of the coast and the 'Arabah as the disintegration of the Cretaceous sandstone. The writer believes that they are due to the drifting of sand from the African coast, owing to the set of the current under the influence of the prevailing southwest winds, the same winds propelling it after being cast up on the shore. The trend of the sand hills is always from southwest to northeast. Since the digging of the Suez Canal, and the constant dredging at its outlet, the drift of sand has notably diminished.

Tertiary volcanic rocks are met with about the Lake of Tiberias and in Haurân, and the table land of Moab. Hull refers the outbreaks which resulted in their formation to the Pliocene period.

During the Cretaceous and Eocene ages most or all of Palestine lay under the sea, and limestone strata several thousand feet in thickness were deposited. At the dawn of the Miocene these strata were uplifted, and the contour of the land was marked out, and has remained substantially the same to the present day.

The Jordan-'Arabah valley was formed by a great fault, a longitudinal fissure, over two hundred miles in length, by which the western portion has sunken far below the eastern. This fault is the center of very great seismic disturbances, extending for a considerable distance east and west, after which the strata are comparatively level or but slightly disturbed. The same is true of the Nile valley, which is along the line of a similar fault, and at a certain distance on either side of which the strata are comparatively undisturbed. It was during the Miocene period that the river valleys were excavated, and the Dead Sea, formerly a lake about two hundred miles long, was contracted to its present dimensions.

During the Pluvial period the great Jordan lake regained its ancient dimensions, two hundred miles long, and two thousand six hundred feet deep at its deepest part. Gradually, as the rainfall lessened, it shrank again into the present limits of the Dead Sea. During the period of expansion the lake was doubtless salt, but not so much so as to prevent the development of animal life in its waters. The shells in the marl of the 'Arabah valley proved that mollusks lived at that epoch. But, as the sea contracted, all its inhabitants, except those in the neighborhood of the mouths of the fresh-water streams flowing into it, died. While a portion of its salt may have been derived from the sea at a time when its waters were connected with the Mediterranean or Red Sea or both, the greater part is undoubtedly due to gradual

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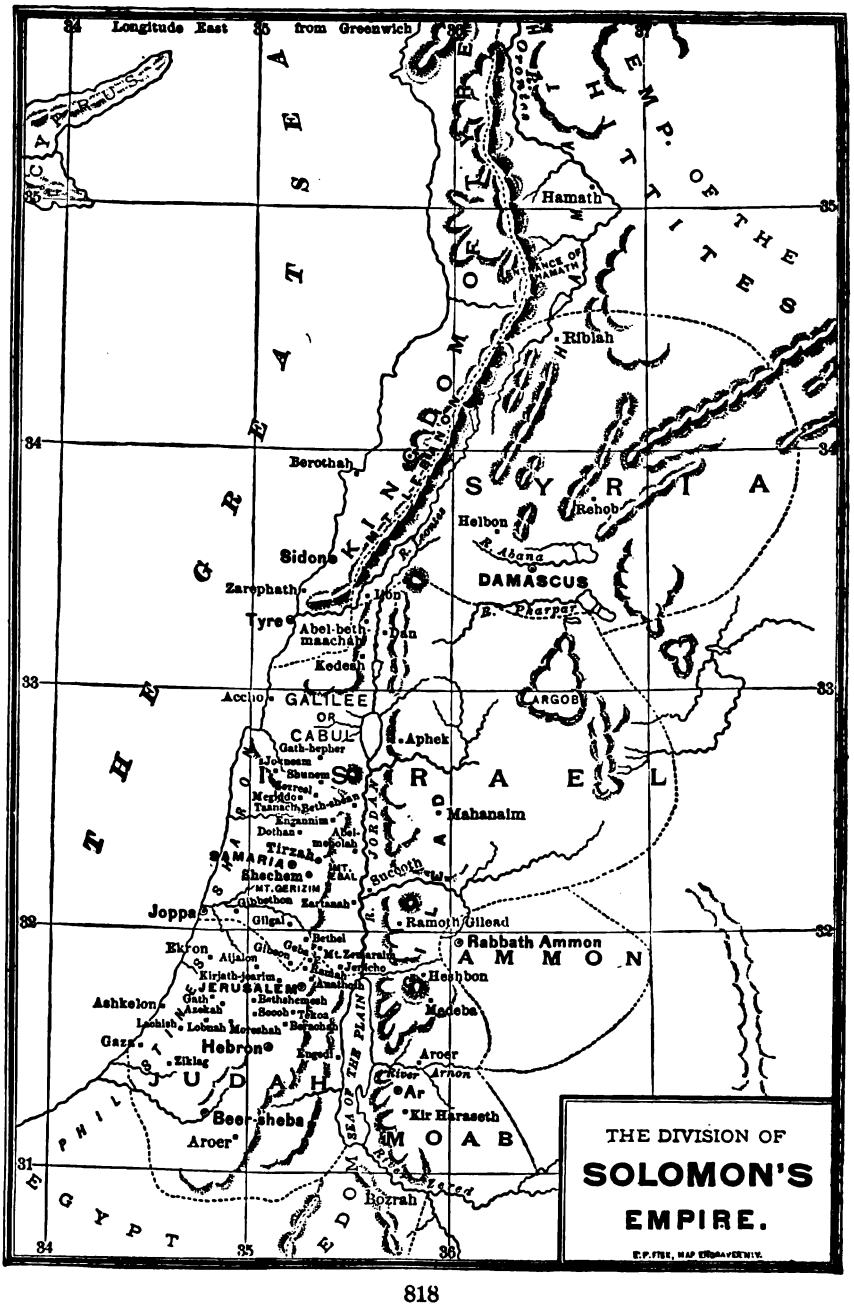

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CONVENT OF MAR SABA, NEAR JERUSALEM.

Showing Contour of Country.

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accumulation by evaporation of the water carried into it by rivers.

3. Soil. The soil of Palestine is renowned for its fertility. As we have seen in the foregoing geological survey, a large portion of the land is composed of limestone rocks and chalk, which constantly supply the mineral constituents most useful to the crops. Considerable areas are underlaid by volcanic rocks, the soil from which furnishes the rich harvests of Haurân and el-Leja. Along the seacoast, and in a few places in the red sandstone mountains, the soil is sandy. While too light for the cereals this soil is well adapted to the stone pine, large groves of which are cultivated for timber and fuel. Where this soil happens to have been mingled with a fair proportion of organic constituents, and is well impregnated with iron oxide, it is suitable for certain crops, particularly leguminous plants.

Much of the soil which originally covered the hills and mountains has been washed away, owing to denudation of forests and lack of human care. Wherever the bare hillsides are worked over, and the stones picked out and built into terrace walls, and the earth banked up behind them, the farmer reaps a rich reward. A large part of the mulberry trees, which furnish food for the silk worms, are cultivated on terraces constructed on steep mountain sides. Olive trees, oaks, pines, figs, vines, and even grain flourish on these terraces. Year by year more surface for cultivation is reclaimed in this way. Even where terraces are impracticable, trees may be cultivated by planting seeds in the crevices of the rocks. Were the protection to industry such as to secure its proper rewards, there would be few waste places even in the most rugged mountains. And should the now bare mountain tops be replanted with trees, a material increase of the rainfall might be expected and the season of rains would be somewhat prolonged.

4. Climate. There is no region in the world of so limited an area which has such varieties of climate as Palestine. That of the seacoast plains is similar to that of the southern coasts of Spain and Italy. That of the hill country resembles that of the hill country of the same regions. It may be characterized as subtropical or warm temperate. The palm and the banana flourish to a height of several hundred feet above the sea. On passing the watershed toward the east the climate suddenly changes to a tropical heat, and in the Jordan valley reaches the torrid temperature of the Sudân and of southern Mesopotamia and India. On climbing to the eastern plateau the climate again changes to the dry, breezy character of the Persian steppes. In the Tîh, and especially in the 'Arabah, the almost perpetual hot siroccos of spring and summer, with the occasional bitter cold winds of winter, recall the climate of the Sahara. Finally, as we mount to the higher regions of Lebanon and Anti-Lebanon, we pass through the various stages of temperate climate to the region of perpetual snow.

(1) **Temperature.** Frost is very rare on the seacoast plain. The temperature seldom falls below 50 degrees Fahrenheit in midwinter. True snow is almost unknown. Hail, however, is common. A few hundred feet above the sea water freezes many times during the winter. The bleak summits of Lebanon and Anti-Lebanon are covered with snow for several months of the year, and isolated snowdrifts of considerable size remain on the highest peaks, and are covered by the fresh fall of the ensuing season. The average midsummer temperature of Beirut in the shade, at 10 A. M., is about 84 degrees Fahrenheit; it seldom rises to 90 degrees, and very rarely higher. The air being loaded with moisture is very sultry and enervating. At a height of two thousand five hundred feet on Lebanon, during the same season and at the same hour, the temperature is about 75 degrees Fahrenheit. The air being drier is also relatively less oppressive. The variation between day and night is usually not more than 10 degrees Fahrenheit during the summer, sometimes less. In the Jordan valley and in the basin of the Dead Sea a morning temperature of 100 to 120 degrees Fahrenheit is common in midsummer. The steamy air makes this temperature very oppressive. The temperature of the interior plains often reaches 100 to 110 degrees Fahrenheit in the shade. The night temperature is also often almost as high as that of the day. That of winter is low, and the winds, with an uninterrupted sweep of many hundreds of miles, are bitterly cold.

(2) **Rainfall.** The warm air blowing from the North African coast over the eastern bight of the Mediterranean becomes saturated with moisture, which, on contact with the cool atmosphere of the mountain ranges, is precipitated in copious rains, more abundant in the higher regions, less so in the lower and along the coast. Much of the moisture is thus extracted from the air before it passes the watershed of western Palestine. After being driven over the torrid Ghôr, where very little rain falls, it again encounters a long range of mountains, and most of the remaining moisture is precipitated. The rainfall of eastern Palestine is therefore much less than that of western; that of Anti-Lebanonmuch less than that of Lebanon; that of Damascus is still less. The average rainfall for the coast of northern Palestine is about thirty-five inches, but the amount lessens toward the south. At Jaffa it is from fifteen to twenty inches. The downpour is greater on the mountains than on the maritime plain. On Lebanon, at a height of about two thousand five hundred feet, it sometimes reaches fifty inches, or even more. At Jerusalem it is about twenty-six. In the Jordan and Dead Sea valley it is very small. That of Damascus is not more than twenty inches.

5. Scenery. The landscape of Palestine has a strange charm for Western travelers. The atmosphere is sometimes so clear that a mountain a hundred miles away can be plainly seen. At others a dreamy mist softens all outlines and hides the ruggedness of the barren hills. The brilliant sunshine develops the coloring of the rocks and soil, of sky and sea. The cities are usually surrounded by vast orchards of figs, pomegranates, peaches, plums, apricots, apples, bananas, oranges, lemons, citrons, and olives, and along the coast the feathery palm waves its graceful tuft of leaves high over all. In the midst of this lovely oasis of verdure and fertility is the city with its terraced roofs, its domes, its minarets, and per-

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haps its battlemented walls and its picturesque towers. Who is not enchanted as he looks from a neighboring hilltop over Nablûs or Sidon or Beirut or Damascus? On the hilltops or under the shade of a solitary holm oak, or amid a grove of these noble trees, a white-domed wely adds to the picturesqueness of many a view. On the most commanding headlands and mountain spurs the great monasteries form an impressive feature, which is rendered more attractive by the cultivated terraces and wooded hills which surround them and furnish an indication of their wealth Then there are the castles which crown the almost inaccessible jagged peaks. Few features of this land are more impressive than such majestic fortresses as Baniâs, esh-Shukîf, Hunîn, and a score of others. Palestine has a greater variety of scenery than any country of the same size on the globe. The Tîh, the 'Arabah, and the basin of the Dead Sea are stony, sandy deserts swept by winds, bleak at times in winter, but burning in summer, scarcely diversified by an oasis, a "great and terrible wilderness," inhabited by a few thousand Arabs of the baser sort. Even this frightful waste has its attractions; the vivid contrasting colors of the bare rocks, black and white, yellow and red, green and gray. The awful chasms in the mountain sides, still as death in summer, but filled in winter with raging yeasty cataracts; the broad, gravelly plains, and the strange, naked mountains of porphyry, sandstone, and limestone, the cliffs and terraces, the wadies, rivers of water in winter, rivers of bowlders and gravel in summer; the Dead Sea, hidden in its basin of weird mountains thirteen hundred feet below the sea, with its leaden waters overhung by a steamy mist, its shores fringed with the bleached skeletons of long dead trees and shrubs, the streams pouring into it adding bitterness from the numerous thermal springs on the mountain sides, the Jordan emptying its millions of tons of sweet water into an abyss which is ever becoming more salt and bitter. Then there is the Jordan, winding like a serpent for two hundred miles between its double fringe of willows, tamarisks, poplars, and oleanders, its canes and reeds, hemmed in on either side by mountain ranges riven by the tremendous power of the torrents which have torn their gorges thousands of feet through the solid rock to reach a river which for most of its course flows far below the ocean surface. Surely the Jordan has no fellow among rival rivers! Hermon, seen from the torrid plain at the head of the Dead Sea, far away between the mountain walls which inclose the Ghôr, its snowy summit towering above the clouds, is alone among mountains. Jerusalem, seen from the southern shoulder of the Mount of Olives, as Christ saw it when the people met him with palm branches and garments strewn in his pathway, and when children shouted hosanna—Jerusalem with its domes and minarets, its turretted and battlemented walls, its Moriah, its Zion, its Bezetha, its Acra, surrounded by olive groves, with the valley of Jehoshaphat in the foreground, Olivet on the right, the valley of the sons of Hinnom on the left, is still the desire of all nations. The valley of Jezreel, with its sea of waving green, Tabor and Little Hermon and Gilboa reposing on its bosom, apart from all the thrilling history of which it has been the witness, is one of the beauty spots of the earth. The Sea of Galilee, approached from the overhanging hills on its western side, with Hermon looking into it from the northeast, the hills of Bashan, beyond the Haurân plain to the east, and the chasm of the Jordan flanked by its inclosing mountains to the south, with Tiberias under the feet, is a dream of beauty and fascination. Everywhere the scenery of Palestine is a series of surprises to the traveler. He is astonished by the picturesqueness of the villages and towns, the grandeur of the ravines, the beauty of the groves and orchards, the number and variety of the flowers, the ravishing sunsets and moonlight and sunrises, the deep blue of the sea and sky, and the marvelous effect of the brilliant sunlight which bathes the whole landscape in crystal radiance.

6. Productions. As might be expected from the varied surface and exposure of the different parts of Palestine and its great diversity of climate, its productions are diverse and numerous.

(1) Grain, etc. Almost all vegetables and fruits of temperate climates are raised here. The white mulberry is planted for the sake of its leaves, which are used first as food for the silk worms, and later in the season for cows and sheep. Of the cereals wheat, barley, rice, maize, sorghum, and sesame are widely cultivated. Rye and oats are not suited to the climate and are not sown. White beans, horse beans, string beans, peas, chick peas, lentils and lupine are raised everywhere. Medick (*medicago sativa*) is sown as a forage plant. Potatoes and colocasia are staples. Cabbages, cauliflowers, artichokes, parsnips, carrots, celery, lettuce of two kinds, radishes, watermelons, cantelopes, pumpkins, squash, cucumbers, mukti (a species of cucumber), carobs, tomatoes, eggplants, tobacco, and sugar cane reach an excellent development.

(2) The Fruits are grapes, of many kinds; figs, pomegranates, oranges, lemons, citrons, mandarins, dates, apples, pears, medlars, Japanese medlars, peaches, plums, damsons, nectarines, apricots, cherries, persimmons, jujubes, mulberries, strawberries, blackberries, edible pine, walnuts, olives, and bananas, which are cultivated here, and superior varieties are found in the markets.

(3) Plants and Trees. Of medicinal plants castor oil, valerian, dill, fennel, anise, rue, mustard, scammony, nutgalls, and poppy are examples. Of textile plants flax, hemp, jute, and various reeds for making mats flourish. Of dyestuffs we have saffron, carthamus, madder, and cochineal. Of trees cedar, juniper, pine, maple, tamarisk, terebinth, spruce, sycamore, beech, eucalyptus, oak, hornbeam, poplar, willow, pride of India, and the fruit trees before named, of which several furnish valuable timber.

(4) Flowers. Of wild flowers the variety and beauty are very great. Conspicuous are the crimson and scarlet ranunculus, the crimson and scarlet and blue anemone, the crimson poppy, stock, rocket, malcolmia, diplotaxis, isatis, chorispora, caper, mignonette, rock rose, sun rose, violets, numerous carnations and campions, whitlow wort, tamarisk, many St. John's worts, marsh mallows, lavatera,

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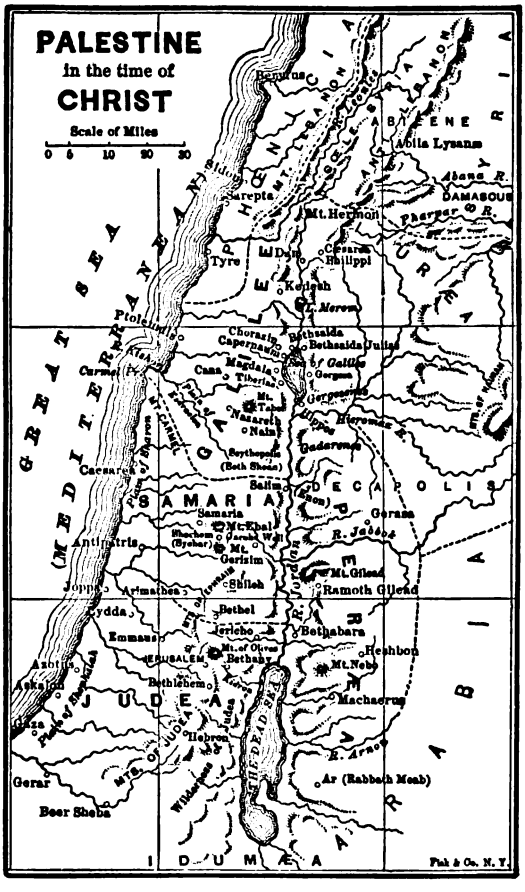
several beautiful flaxes, fagonias, geraniums, pelargonium, sorrel, lupine, calycotome, spartium; many pretty trigonellas and medicks, with curious fruits; a large number of showy clovers, lotuses, psoraleas; a hundred and twenty kinds of milk vetch, many of them with curious fruits and others with *noli me tangere* thorns; several species of onobrychis, with curious fruits, many vetches and vetchlings; some beautiful orobi, two cassias, the Judas tree, several acacias, the rosaceous fruit trees, several blackberries, with showy pink flowers; a number of roses, loosestrife, willow-herb; a multitude of fine umbelliferæ, more beautiful in fruit than in flower; cornel, viburnum, honeysuckle, valerian, several species of cephalaria and scabious, boneset, golden-rod, daisies, some brilliant helichrysums and elecampanes, fleabanes, many yarrows, chamomiles and chamæmelums, four chrysanthemums, a number of pyrethrums, a fine doronicum, numerous groundsels and calendulas, a host of thistles and allied thorny composites, some with heads as large as artichokes; fifty star thistles, chicory, hawkweeds, dandelions, salsifies, harebells, Venus's looking-glass, two species of arbutus, a heath, a rhododendron; several beautiful acantholimons and sea lavenders, a primrose, two cyclamens, a jasmine, two periwinkles, a number of curious asclepiads, centauries; several heliotropes, comfrey; several showy buglosses, alkanets, forget-me-nots, viper's bugloss; many onosmas, morning-glories and bindweeds; showy henbanes, a host of mulleins, snapdragons, digitalis, many speedwells, broomrapes, scores of labiates, with effective inflorescence; amaranths, about thirty-five or forty small orchids, some gorgeous irises and pretty crocuses, gladioli (perhaps "the lilies of the field"), sternbergias, pancratiums, ixiolirions, narcissi; twenty-one genera of liliaceous plants with many showy species; ninety-nine genera and nearly three hundred and fifty species of sedges and grasses, and about twenty-five species of ferns.



7. History. The first glimpse of the history of Palestine is found in Genesis (ch. 10). Canaan, the son of Ham, is the father of Sidon, i. e., the Phœnician stock; Heth, i. e., the Hittites; the Jebusite, a local tribe in and about Jerusalem; the Amorite, men of the hills; the Girgashite, an unknown stock; the Hivite, peasantry or fellahîn; the Arkite, citizens of Arka, in northern Phœnicia; the Sinite, people from some locality near Arka; the Arvadite, inhabitants of the island of Arvad off Tartos; the Zemarite, inhabitants of Sumra, and the Hamathite, the inhabitants of Hamath. "And afterward were the inhabitants of the Canaanite spread abroad, and the border of the Canaanite was from Sidon, as thou goest toward Gerar unto Gaza; as thou goest toward Sodom and Gomorrah and Adma and Zeboim unto Lasha." These boundaries are substantially those of Canaan, and later those of Palestine. Some of the primitive inhabitants of Canaan are called Rephaim=*giants* (Deut. 11:11, 20; 3:11; Num. 13:33). The Amorites appear to belong to this race, as also the Emim, the Zamzummims or Zuzims, Ammon or Ham, and the Anakim, who are described as redoubtable giants. They inhabited the hill countries, both east and west of the Jordan. The term is equivalent to "highlander." While Canaan is represented as the father of all Palestine, the Canaanites ("lowlanders") are one family or group of the seed of Canaan. They inhabited the Philistine plains and the Jordan valley. The Horites were the aborigines of Edom, and appear to have been a race of savage mountaineers. The Amalekites were a Bedouin stock, inhabiting the 'Arabah, the Tih, and Sinai, where their descendants still live a more or less predatory life. The Hittites were mountaineers proceeding from the Taurus, who extended their conquests southward to Hamath and Carchemish, and finally to southern Canaan. Some of them were in Hebron in Abraham's day. Ezekiel says (16:3) that the father of Jerusalem was an Amorite, and the mother a Hittite. During the eighteenth and nineteenth dynasties of Egypt the Egyptians

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vainly attempted to break the Hittite power. Rameses II, the Pharaoh of the oppression, finally made a treaty with them. It was not until the time of Sargon (B. C. 717) that they were finally expelled from Palestine and Mesopotamia and driven back into Asia Minor.

The earliest mention of Palestine in Babylonian records is its conquest by Naram-su, son of Sargon of Akkad, about B. C. 3750. It was called then "the land of the Amorites." His conquests extended also to Cyprus. About B. C. 2700 other Babylonian records show that an extensive commerce existed between Babylonia and Palestine. The inference is almost inevitable that it depended upon the maintenance of the ancient suzerainty of Babylon. About B. C. 2300 a Babylonian king styles himself king of "the land of the Amorites." Babylonian science and writing existed in Palestine at that time, and relics of them have been found there and in Tel el-Amarna. Not until the reign of Thothmes III was Palestine finally conquered by Egypt, B. C. 1481, in a great battle near Megiddo. The Tel el-Amarna tablets give many details of the Egyptian occupation of Palestine.

About B. C. 1400 the Hittites began to conquer large portions of Palestine, and the Amorites and Canaanites to regain their independence from Egypt. Edom had never submitted to the Egyptian yoke. Under Rameses II Palestine and Syria were temporarily reconquered. At the time of the Exodus Palestine was still a part of the Egyptian empire. Partly, no doubt, as the result of the engulfing of the Egyptian army in the Red Sea, but also of the decline of Egyptian power toward the close of the nineteenth dynasty, its Asiatic possessions were lost.

During the sojourn of the patriarchs in Palestine they doubtless found both the Hebrew and Babylonian languages a medium of polite intercourse, and the political affinities of the land a sure protection. When Jacob's sons went into Egypt the rulers were the Hyksos, Asiatic princes, with Babylonian culture, and friendly to Asiatics, so that it was no violence to national prejudice for Joseph to be made grand vizier. When the Israelites were oppressed it was by a king of African descent, who knew not Joseph and hated all that belonged to Babylonia. When the Israelites came to Canaan both Egyptian and Babylonian suzerainty were at an end, and the Hebrews had to contend not with mighty empires, but only with numerous discordant tribes of the natives, a circumstance which greatly facilitated their conquest. Canaan was an agricultural and commercial country, but not a center of conquering power. Its religion was of Babylonian origin.

The recent researches of Babylonian, Assyrian, and Egyptian scholars show that centuries before Abraham a king of Ur overran Elam, and made conquests in Phœnicia and northern Syria. In the time of Abraham a race and dynasty, descended from Eber, through Peleg, the ancestor of the Hebrews, and Joctan, the ancestor of the south Arabian tribes, ruled in southern Mesopotamia, and held as vassals some, at least, of the petty states of southern Palestine, as well as those in Bashan and Mount Seir. When, therefore, Abraham migrated to Palestine he visited lands well known to his ancestors and compatriots, as his own fatherland was well known to them. The country was not then known by this name, nor was this name in use, even for a part of the land of the patriarchs, until the arrival of the Philistines, after most or all of the patriarchs had passed away. So far as it was known by any one name, Canaan would be the term. Abimelech, spoken of (Gen., ch. 21) as king of the Philistines, was not of that race, but is so designated because he lived in a land which was known by that name at the time the record was written.

The history of the Israelites from the exodus to the captivity is given with so much detail in the Bible that it is unnecessary for us to present more than the leading outlines. At a date, variously given as B. C. 1492–1200, they finally left Egypt. After forty years in the wilderness they entered Canaan. In a few years they conquered most of eastern and western Palestine. They failed, however, to subdue part of the Philistine plain, all of Phœnicia, Lebanon, and Anti-Lebanon, and even part of the highlands of Judea, including Jerusalem, the future capital, and all of Edom and Moab. In the time of Saul and David the kingdom was consolidated from the Mediterranean to the Euphrates, and from Phœnicia to the Red Sea. In the days of Rehoboam the kingdom was divided, and Judah and Benjamin, with a part of the Tih, and sometimes Edom, formed the kingdom of Judah, and northern and eastern Palestine that of Israel, with ten tribes. Jeroboam tried to draw away the hearts of Israel from Jerusalem, as a religious center, by establishing a focus of idolatry at Beth-el, a few miles to the north. At first this effort was only partially successful. And even late into the history of the divided commonwealth the pious Israelites turned to the temple and worship of Jerusalem with an irrepressible yearning. So late as the time of Elijah seven thousand people in Israel had not as yet bowed the knee to Baal. At last, however, the whole people seems to have been corrupted, and in B. C. 721 Samaria was taken, and the ten tribes deported to Assyria and all traces of them henceforth lost. For a while longer some of the kings of Judah resisted the idolatry which had ruined Israel, but in B. C. 588, one hundred and thirty-three years after the fall of Samaria, Jerusalem was taken by Nebuchadnezzar, and the best of the people carried away captive to Babylon.

For seventy years Palestine remained a ruined country, the poor people who remained in it being subjected to the worst type of oriental despotism. In B. C. 536 the first installment of the Jews returned to Jerusalem under Zerubbabel, and a hundred years later, under Ezra and Nehemiah, others of the more enterprising of the exiles. The immense majority of the Hebrew people, however,

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remained in Assyria, Arabia, and other parts of the East. Wherever they retained their national identity they were thoroughly cured of idolatry. To this day Judaism, although formal and Pharisaical, is in no part of the world idolatrous.

From the time of the restoration until the conquest of Alexander, B. C. 332, Palestine continued a province of Persia. During the period of the Seleucidæ it was under the Greek yoke. In B. C. 167 Mattathias led a revolt which resulted in the independence of Judea under the Asmonean dynasty, which lasted until B. C. 63, when Pompey took Jerusalem and made Judea a vassal kingdom under Herod. In the time of Christ the Roman resident governed the vassal kings. This condition continued until the rapacity of Gessius Florus brought about a rebellion, which was finally ended by Vespasian and Titus, who destroyed Jerusalem and reduced Judea to a simple Roman province, A. D. 70. Hadrian rebuilt Jerusalem about A. D. 130, calling it Ælia Capitolina. Soon after the rebellion of Bar Cocheba broke out, but was put down with immense slaughter, A. D. 135. It was at this time that the Romans changed the name of Judea, which had become hateful to them, to Syria Palestina. Jerusalem was made a heathen city, and Jews were forbidden to set foot in it on pain of death. Thenceforward Palestine had no history until, in the early part of the 7th century, it fell into Moslem hands. During the 11th and 12th centuries it was the scene of the crusades until, in A. D. 1187, it was conquered by Saladin. In A. D. 1517 it succumbed to the Turks, in whose hands it has since remained.

8. Present Condition. The majority of the inhabitants of Palestine are Moslems. There are, however, large numbers of Christians and Jews. These are protected in the exercise of their religion, but otherwise oppressed. Flourishing Jewish colonies have been established at several places. A railway has been constructed under French auspices from Jaffa to Jerusalem. Another is being built from Haifa to Damascus by an English company. Several carriage roads have also been made. Missions of Roman Catholics, Greeks, and Protestants have been established at all important centers, and much has been accomplished, especially in the matter of education. Large sums of money flow annually into the country from travelers, pilgrims, missions, and other sources. Turkish misrule, however, neutralizes much of the effort expended in elevating the people, and the land presents an air of impoverishment and decay. Only when this incubus shall have been lifted will Palestine take the position to which it is entitled by its natural resources and its ancient fame.—G. E. P.

PAL'LU (Heb. פַּלּוּא, *pal-loo'*, *distinguished*), the second named of the sons of Reuben (Gen. 46:9, *Phallu;* Exod. 6:14; Num. 26:5, 8; 1 Chron. 5:3), and founder of the Palluites (Num. 26:5), B. C. about 2000.

PAL'LUITE (Heb. פַּלּוּאִי, *pal-loo-ee'*), a descendant of Pallu (q. v.), of the tribe of Reuben (Num. 26:5).

PALM (Heb. כַּף, *kaf*, *curved* or *hollow;* Gr. *ῥάπισμα*, *hrap'-is-mah*), a blow with the *palm*. This term is a general one for the hand, both in literal and figurative expressions (Ezek. 21:16; 1 Sam. 4:3), as well as for the *palms* only (Lev. 14:26; Dan. 10:10). The New Testament use is in the accounts of our Lord's arraignment before the high priest (Matt. 26:67; Mark 14:65; John 18:22).

PALM TREE. Figurative. *Bible.*—The straightness and beauty of the palm would naturally suggest giving its name to women; and we have the comparison, "Thy stature is like to a palm tree" (Cant. 7:7). The palm is a figure of the righteous enjoying their deserved prosperity (Psa. 92:12), doubtless with reference to the greenness of its foliage, the symmetry of the tree, its fruit, etc. Palm branches are a symbol of victory (Rev. 7:9). *Christian.*—The primitive Church used the palm to express the triumph of the Christian over death through the resurrection; and on the tombs the palm is generally accompanied by the monogram of Christ, signifying that every victory of the Christian is due to this divine name and sign. The palm is especially the sign of martyrdom, as this was considered in the light of victory. See Vegetable Kingdom.

PALM TREES, CITY OF. See Jericho.

PALMERWORM. See Animal Kingdom.

PALSY. See Diseases.

PAL'TI (Heb. פַּלְטִי, *pal-tee'*, *delivered*), the son of Raphu, of the tribe of Benjamin, and appointed to represent that tribe among the twelve spies (Num. 13:9), B. C. 1209.

PAL'TIEL (Heb. פַּלְטִיאֵל, *pal-tee-ale'*, *deliverance of God*), the son of Azzan, and prince of the tribe of Issachar (Num. 34:26). He was one of the twelve appointed to divide the land of Canaan among the tribes, B. C. 1170.

PAL'TITE (Heb. פַּלְטִי, *pal-tee'*, i. e., sprung from *Beth-palet*, in the south of Judah, Josh. 15:27). The same as Palti (q. v.), and the Gentile name of Helez, the chief of the seventh division of David's army (2 Sam. 23:26), called the Pelonite in 1 Chron. 11:27; 27:10.

PAMPHYL'IA (Gr. Παμφυλία, *pam-fool-ee'-ah*, *of every race*), "one of the coast regions in the south of Asia Minor, having Cilicia on the east and Lycia on the west. In the Persian war, while Cilicia contributed one hundred ships and Lycia fifty, Pamphylia sent only thirty. The name probably then embraced little more than the crescent of comparatively level ground between Taurus and the sea. The Roman organization of the country, however, gave a wider range to the term Pamphylia. In St. Paul's time it was not only a regular province, but the Emperor Claudius had united Lycia with it, and probably also a good part of Pisidia. It was in Pamphylia that St. Paul first entered Asia Minor, after preaching the Gospel in Cyprus. He and Barnabas sailed up the river Cestrus to Perga (Acts 13:13). We may conclude, from Acts 2:10, that there were many Jews in the province; and possibly Perga had a synagogue. The two missionaries finally left Pamphylia by its chief seaport, Attalia. Many years afterward St. Paul sailed near the coast (27:5)" (Smith, *Bib. Dict.*, s. v.).

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PAN, the rendering in the A. V. of the following Hebrew words:

1. *Kee-yore'* (Heb. כִּיּוֹר or כִּיֹּר), a *basin* of metal used for boiling or stewing (1 Sam. 2:14), rendered *laver* (Exod. 30:18). It was also used as a *brazier* (Zech 12:6, A. V. *hearth*).

2. *Makh-ab-ath'* (Heb. מַחֲבַת, a *frying pan*, Lev. 2:5; 6:21; 7:9; 1 Chron. 23:29), probably a shallow pan or plate, such as are used by the Bedouin and Syrians for baking or dressing rapidly their meal cakes.

3. *Mas-rayth'* (Heb. מַשְׂרֵת, *hollowed out*), a frying or saucepan (2 Sam. 13:9, etymology uncertain).

4. *Seer* (Heb. סִיר, Exod. 27:3), probably a deep vessel with a handle, used for removing ashes from the altar.

5. *Paw-roor'* (Heb. פָּרוּר, *spread out*), a vessel used for baking the manna (Num. 11:8, rendered "pot" in Judg. 6:19; 1 Sam. 2:14).

6. *Khaw-bayth'* (Heb. חָבַת, 1 Chron. 9:31), probably the same as No. 2.

7. *Tsay-law-khaw'* (Heb. צֵלָחָה), large dishes or platters (2 Chron. 35:13). See FRYING PAN.

PAN'NAG (Heb. פַּנַּג, *pan-nag'*). In the account of the commerce of Tyre, it is stated (Ezek. 27:17), "Judah and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey," etc. The meaning of *pannag* cannot be definitely ascertained. Some understand confectionery, sweetmeats made from honey. Jerome renders it *balsamum*, and in Hitzig's opinion *Pannaga* (literally a *snake*) is a name used in Sanscrit for a sweet-scented wood, which was employed in medicine as a cooling and strengthening drug.

PAP (Heb. שַׁד, *shad*, *bulging*; Gr. *μαστός*, *mas-tos'*), the breast, especially of a female (Ezek. 23:21; Luke 11:27; 23:29; Rev. 1:13).

PAPER. See WRITING.

PAPER REED (Heb. עָרָה, *aw-raw'*, *naked*), a false translation in the A. V. (Isa. 19:7). It signifies either open spaces, or, as here, grassy tracts by the water side, i. e., meadows. The meaning is that even the Nile meadows shall become so parched that they blow away like ashes.

PA'PHOS (Gr. Πάφος, *paf'-os*, *heated*), a city of Cyprus and its capital. It was famous for the worship of Venus, whose great temple was at "Old Paphos." Here Paul's convert, Sergius Paulus, was secured (Acts 13:7–13, see Conybeare and Howson's *Life of St. Paul*). Paphos is the modern *Baffa*.

PAPYRUS. See PAPER REED, VEGETABLE KINGDOM.

PARABLE, a word derived from the Gr. verb *παραβάλλω*, *par-ab-al'-lo*, to *lay by the side of*, to *compare*; and so a *likeness*, *similitude*.

1. Original Terms and their Meaning. "Parable" is the rendering in the A. V. of the following Hebrew and Greek terms:

(1) *Maw-shawl'* (Heb. מָשָׁל, a *similitude*, Num. 23:7, 18; 24:3, 20, 21, 23). In this instance "parable" is thought by some to mean "a discourse expressed in figurative, poetical, or highly ornamented diction;" as also in the case of Job (27:1). In Psa. 49:4; 78:2 an obscure or enigmatical saying appears to be meant; while in other instances it signifies a fictitious narrative, invented for the purpose of conveying truth in a less offensive or more engaging form than that of direct assertion, as that by which Nathan reproved David (2 Sam. 12:2, 3), that in which Jotham exposed the folly of the Shechemites (Judg. 9:7–15), and that addressed by Jehoash to Amaziah (2 Kings 14:9, 10).

(2) *Par-ab-ol-ay'* (Gr. *παραβολή*, a *placing one thing beside another*), an example by which a doctrine or precept is illustrated (Luke 14:7); a pithy and instructive saying, involving some likeness or comparison, and having preceptive or admonitory force; an aphorism, a maxim (Luke 5:36; 6:39; Matt. 15:15); a proverb, and so rendered in Luke 4:23.

(3) *Par-oy-mee'-ah* (Gr. *παροιμία*), a saying out of the usual course; any dark saying which shadows forth some didactic truth, a symbolic or figurative saying (John 16:29, rendered "proverb"); an allegory, i. e., extended and elaborate metaphor (10:6).

2. Definition and Distinctions. In the New Testament the term "parable" is not confined to those lengthened narratives to which alone we now usually apply it. Thus, "And he said unto them, Ye will surely say unto me this parable, Physician, heal thyself" (Luke 6:39); while the word is frequently used, either by the evangelists or by the disciples of Jesus, with reference to instructions of Christ, which we would call simply figurative, or metaphorical, or proverbial. In Luke 6:39 we read, "And he spake a parable unto them, Can the blind lead the blind? Shall they not both fall into the ditch?" (comp. Matt. 15:14, 15; Mark 7:17; Luke 14:7). In all these sayings of our Lord, however, it is obvious that the germ of a parable is contained. We have only to work upon the hint given us, and we have the perfect story.

Trench (*Notes on the Parables*, p. 9, sq.) says: "In the process of distinguishing it (the parable) from those forms of composition with which it is most nearly allied, and therefore most likely to be confounded, and justifying the distinction, its essential properties will come before us much more clearly than I could hope to bring them in any other way." In defining the difference between the parable and the *fable*, he writes: "The parable is constructed to set forth a truth spiritual and heavenly; this the *fable*, with all its value, is not; it is essentially of the earth, and never lifts itself above the earth. It never has a higher aim than to inculcate maxims of prudential morality, industry, caution, foresight; and these it will sometimes recommend even at the expense of the higher self-forgetting virtues. . . . Yet again there is another point of difference between the parable and the fable. While it can never be said that the fabulist is regardless of truth, since it is neither his intention to deceive, when he attributes language and discourse by reason to trees, and birds, and beasts, nor is anyone deceived by him; yet the severer reverence for truth, which is habitual

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to the higher moral teacher, will not allow him to indulge even in this sporting with the truth, this temporary suspension of its laws, though upon agreement, or, at least, with tacit understanding. . . . The great Teacher, by parables, therefore, allowed himself in no transgressions of the established laws of nature, in nothing marvelous or anomalous; he presents to us no speaking trees or reasoning beasts, and we should be at once conscious of an unfitness in his so doing."

He says that "The parable is different from the *myth*, inasmuch as in the *myth* the truth, and that which is only the vehicle of the truth, are wholly blended together. . . . The mythic narrative presents itself not merely as the vehicle of the truth, but as itself being the truth; while in the parable there is a perfect consciousness in all minds of the distinctness between form and essence, shell and kernel, the precious vessel and yet more precious wine which it contains."

Again he says, "The parable is also clearly distinguishable from the *proverb*, though it is true that in a certain degree the words are used interchangeably in the New Testament, and as equivalent the one to the other. Thus, 'Physician, heal thyself' (Luke 4:23) is termed a parable, being more strictly a proverb. It is not difficult to explain how this interchange of the two words should have come to pass. Partly from the fact of there being but one word in the Hebrew to signify both parable and proverb; which circumstance must have had considerable influence upon writers accustomed to think in that language, and itself arose from the parable and proverb being alike enigmatical and somewhat obscure forms of speech, 'dark sayings,' speaking a part of their meaning, and leaving the rest to be inferred."

The parable differs from the allegory "in form rather than in essence: there being in the allegory an interpenetration of the thing signifying and the thing signified, the qualities and properties of the first being attributed to the last, and the two thus blended together, instead of being kept quite distinct and placed side by side, as is the case in the parable. The allegory needs not, as the parable, an interpretation to be brought to it from without, since it contains its interpretation within itself, and, as the allegory proceeds, the interpretation proceeds hand in hand with it, or at least never falls far behind it." "I am the true vine," etc. (John 15:1–8) is an allegory, while John 10:1–16 contains two allegories.

3. The Parable as a Means of Teaching. Two characteristics of the parable render it eminently useful in teaching. It is illustrative, assisting to make truth intelligible, or, if intelligible before, to present it more vividly to the mind. It is an argument, and may be summoned as a witness, the world of nature being throughout a witness for the world of spirit (Rom. 1:20). The parable "does not indeed contain direct proof of the doctrine which it unfolds, but it associates with it all the force of that proof which is given by the exhibition of the universal prevalence of any principle. Growth, for example, we know to be a law of nature. Let us set out, therefore, with the conviction that the kingdom of grace corresponds with the kingdom of nature—the conviction, it is to be borne in mind, which constitutes the foundation of the parable; and, in a story calling our attention to that growth, we have not only an illustration, but a proof, that the same growth which appears in the natural must also appear in the spiritual world. The analogy convinces us that it must be so, and is therefore so far a proof" (Rev. Wm. Milligan, D.D., in *Imp. Dict.*, s. v.).

Again, "the mind takes a natural delight in this manner of teaching, appealing as it does not to the understanding only, but to the feelings, to the imagination, in short to the whole man, calling as it does the whole man, with all its powers and faculties, into pleasurable activity; and all things thus learned with delight are those longest remembered." The Scriptures are full also of *acted* parable, for every type is a *real* parable. The whole Levitical constitution, with its sacred precincts, its priesthood, its sacrifices, and all its ordinances, is a parable, and is so declared (Heb. 9:9). The wandering of Israel in the desert has ever been regarded as a parable of spiritual life.

Dr. Whedon (*Com.*, on Matt. 13:1, sq.) thus happily sums up the advantages of the parable as a means of teaching: "The sacred parable was a wonderful vehicle of truth to serve three distinct purposes, viz.: to *reveal*, to *conceal*, and to *perpetuate*. It *revealed* the sacred truth by the power of analogy and illustration. It *concealed* the truth from him who had not, by proper sympathy or previous instruction, the true key to its hidden meaning. To such a one it was a riddle or a tale. And so our Lord could give to his disciples in this method the deepest secrets of his kingdom for ages, while the caviler, who would have abused the truth, heard without understanding (v. 11). But the truth thus embodied in narrative was, as it were, materialized and made fit for *perpetuation*. It had a form and body to it by which it could be preserved in tangible shape for future ages."

4. Interpretation of Parables. It has been urged by some writers, by none with greater force or clearness than by Chrysostom, that there is a scope or purpose for each parable, and that our aim must be to discern this, not to find a special significance in each circumstance or incident. It may be questioned, however, whether this canon of interpretation is likely to lead us to the full meaning of this portion of our Lord's teaching. It must be remembered that in the great patterns of interpretation which he himself has given us there is more than this. Not only the sower and the seed and the several soils have their counterparts in the spiritual life, but the birds of the air, the thorns, the scorching heat have each of them a significance. It may be inferred from these two instances that we are, at least, justified in looking for a meaning even in the seeming accessories of a parable. The very form of the teaching makes it probable that there may be, in any case, more than one legitimate explanation. A parable may be at once ethical, and in the highest sense of the term prophetic. There is thus a wide field open to the discernment of the interpreter. There are also restraints upon the mere fertility of his imagination: (1) The analogies must be real, not ar-

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bitrary. (2) The parables are to be considered as parts of a whole, and the interpretation of one is not to override or encroach upon the lessons taught by others. (3) The direct teaching of Christ presents the standard to which all *our* interpretations are to be referred, and by which they are to be measured. (4) And, finally, the parable may not be made the first sources of doctrine. Doctrines otherwise and already grounded may be illustrated, or indeed further confirmed by them, but it is not allowable to constitute doctrine first by their aid.

5. Classification. The following is a classification of the parables in the Scriptures:

Parables Recorded in the Old Testament.

SPOKEN BY	CONCERNING	SPOKEN AT	RECORDED IN
Balaam	The Moabites and Israelites	Mt. Pisgah	Num. 23:24.
Jotham	Trees making a king	Mt. Gerizim	Judg. 9:7-15.
Nathan	The poor man's ewe lamb	Jerusalem	2 Sam. 12:1-4.
Woman of Tekoah	Two brothers striving	Jerusalem	2 Sam. 14:5.
A young prophet	The escaped prisoner	Near Samaria	1 Kings 20:35-40.
Jehoash	The thistle and the cedar	Jerusalem	2 Kings 14:9.
Isaiah	The vineyard yielding wild grapes	Jerusalem	Isa. 5:1-7.
Ezekiel	The eagles and the vine	Babylon	Ezek. 17:3-10.
	The lion's whelps	Babylon	Ezek. 19:2-9.
	The boiling pot	Babylon	Ezek. 24:3-5.
	Israel, a vine planted by water	Babylon	Ezek. 24:10-14.

Parables Recorded in the Gospels.

PARABLES.	IMPORT.	OCCASION.	RECORDED.
1. The Sower	The relation between the preached truth and its hearers	Sermon on the seashore	Matt. 13:5-8; Mark 4:3-8; Luke 8:5-8.
2. The Tares	Present intermixture of good and bad	Sermon on the seashore	Matt. 13:24-30.
3. The Mustard Seed	The remarkable outward growth of the kingdom	Sermon on the seashore	Matt. 13:31, 32; Mark 4:31, 32; Luke 13:19.
4. The Leaven	The inward growth of the kingdom	Sermon on the seashore	Matt. 13:33; Luke 13:21.
5. The Hid Treasure	Divine truth, a hidden treasure	To the disciples alone	Matt. 13:44.
6. The Pearl of Great Price	Divine truth, its beauty and value	To the disciples alone	Matt. 13:45, 46.
7. The Drag Net	The future separation of the good and bad	To the disciples alone	Matt. 13:47-50.
8. The Unmerciful Servant	The Gospel law of forgiveness illustrated	In answer to Peter's question, How oft shall I forgive, etc.?	Matt. 18:23-35.
9. The Laborers in the Vineyard.	An answer to Peter's question, and a warning against the hireling spirit	Teaching the self-righteous	Matt. 20:1-16.
10. The Two Sons	Obedience better than profession	The chief priests demand his authority	Matt. 21:28-32.
11. The Wicked Husbandman	Guilt and rejection of Israel	The chief priests demand his authority	Matt. 21:33-46; Mark 12:1-12; Luke 20:9-19.
12. Marriage of the King's Son	The long-suffering and goodness of God; the rejection of those despising it; and necessity of purity	In answer to remark of a self-righteous guest	Matt. 22:1-14.
13. The Ten Virgins	Inward preparation for the Lord's coming	In prophesying the destruction of Jerusalem	Matt. 25:1-13.
14. The Talents	Duty of working while the day lasts	At the house of Zaccheus	Matt. 25:14-30.
15. The Seed Growing Secretly	The invisible energy of the Word	Sermon on the seashore	Mark 4:26-29.
16. The Two Debtors	Love proportioned to grace received	At Simon the Pharisee's self-righteous reflection	Luke 7:41-43.
17. The Good Samaritan	Love is to know no limits, spare no pains	The lawyer's question, Who is my neighbor?	Luke 10:25-37.
18. The Friend at Midnight	Perseverance in prayer	Disciples ask a lesson in prayer	Luke 11:5-8.
19. The Rich Fool	Vanity of riches without religion	Brothers ask him to divide an inheritance	Luke 12:16-21.
20. The Barren Fig Tree	The longsuffering and severity of God	Informed of the execution of the Galileans	Luke 13:6-9.
21. The Great Supper	Exclusion of those declining invitation	In answer to one dining with him	Luke 14:16-24.

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Parables Recorded in the Gospels.—Continued.

Parables.	Import.	Occasion.	Recorded.
22. The Lost Sheep	Christ's peculiar love for sinners	Answer to Pharisees and scribes murmuring	Matt. 18:12-14; Luke 15:4-7.
23. The Lost Piece of Money	Christ's peculiar love for sinners	Answer to Pharisees and scribes murmuring	Luke 15:8-10.
24. The Prodigal Son	Christ's peculiar love for sinners	Answer to Pharisees and scribes murmuring	Luke 15:11-32.
25. The Unjust Steward	Christian prudence commended	To the disciples	Luke 16:1-9.
26. The Rich Man and Lazarus	Unbelief punished, faith rewarded	Rebuking the covetousness of Pharisees	Luke 16:19-31.
27. The Unprofitable Servants	Service without love not meritorious	Teaching self-righteous ones	Luke 17:7-10.
28. The Unjust Judge	Encouragement to constant prayer	Teaching the disciples	Luke 18:1-8.
29. The Pharisee and the Publican	Humility in prayer	Teaching the self-righteous	Luke 18:10-14.
30. The Pounds	Patient waiting and working for Christ	At the house of Zaccheus	Luke 19:12-27.

In addition to the parables tabulated above, we call attention to the allegories of (1) the vine and its branches (John 15:1–8), (2) the sheep and shepherd (10:1–16). We have also several sayings of our Lord which obviously contain the germ of a parable, as: The house on the rock and on the sand (Matt. 7:24–27; Luke 6:46–49); children in the market place (Matt. 11:16; Luke 7:32); the unclean spirit (Matt. 12:43–45; Luke 11:24–26); the city, and the candle (Matt. 5:14, 15; Mark 4:21; Luke 8:16); the householder (Matt. 13:52); the children of the bridechamber (Matt. 9:15; Mark 2:19, 20; Luke 5:34, 35); the patched garment (Matt. 9:16; Mark 2:21; Luke 5:36); old and new bottles (Matt. 9:17; Mark 2:22; Luke 5:37); the harvest and lack of workmen (Matt. 9:37; Luke 10:2); the adversary (Matt. 5:25; Luke 12:58); the strait gate, etc. (Matt. 7:14; Luke 13:24); building a tower (Luke 14:28–30), and king going to war (Luke 14:31, 32); the fig tree (Matt. 24:32–35; Mark 13:28–31; Luke 21:29–33); the watching servants (Mark 14:34, 35); the faithful and the unfaithful servants (Matt. 24:45–48); the watching householder (Matt. 24:43; Luke 12:39).

PARACLETE (Gr. παράκλητος, *par-ak'-lay-tos*, *summoned, called to one's side*), one who pleads another's cause before a judge, an advocate as in 1 John 2:1, where it is applied to Christ. When Jesus promised to his sorrowing disciples to send them the Holy Spirit as a paraclete ("comforter"), he takes the title to himself: "I will send you *another* paraclete" (John 14:16). If we take the term *paraclete* in the broad sense of helper we can readily apply it both to Jesus and the Spirit. He was eminently a helper to his disciples, teaching, guiding, strengthening, comforting them; and now that he has gone the Spirit is his substitute to carry on his work in them. See Holy Ghost.

PARADISE (Gr. παράδεισος, *par-ad'-i-sos*, *park*). This term has been applied to Eden (q. v.). In the later books of the Old Testament it appears in the sense of a *park* or *pleasure ground* (Heb. פַּרְדֵּס, *par-dace'*, rendered "forest," Neh. 2:8; "orchard," Eccles. 2:5; Cant. 4:13). It first appears in Greek as coming straight from Persia. Greek lexicographers classify it as a Persian word. Modern philologists accept the same conclusion with hardly a dissentient voice. In Xenophon the word occurs frequently, and we get vivid pictures of the scene which it implied. A wide open park, inclosed against injury, yet with its natural beauty unspoiled, with stately forest trees, many of them bearing fruit, watered by clear streams, on whose banks roved large herds of antelopes or sheep—this was the scenery which connected itself in the mind of the Greek traveler with the word παράδεισος, and for which his own language supplied no precise equivalent. Through the writings of Xenophon, and through the general admixture of orientalisms in the later Greek after the conquests of Alexander, the word gained a recognized place, and the LXX writers chose it for a new use which gave it a higher worth and secured for it a more perennial life. They used the same word whenever there was any allusion, however remote, to the fair region which had been the first blissful home of man. It was natural, however, that this higher meaning should become the exclusive one, and be associated with new thoughts. Paradise, with no other word to qualify it, was the bright region which man had lost, which was guarded by the flaming sword. Paradise, or the Garden of Eden, became to the later Jews a common appellation for the state of bliss which awaits the just after death—by which they meant that delights like those of Eden are enjoyed by the departed—they are in a paradisaical state. With reference to this use of the term, but with a deeper insight into the spiritual relation of things, and the connection between the past and future, it is employed in the New Testament to indicate the destiny and experience of the redeemed (Luke 23:43; Rev. 22:2, 14). It is quite difficult to locate Paradise as mentioned by Paul (2 Cor. 12:4). Whedon (*Com.*, in loc.) thinks it nearer to earth than the third heaven (v. 2). Meyer (*Com.*, in loc.) says, "The *paradise* is here not the *lower*, i. e., the place of *Sheol*, in which the spirits of the departed righteous are until the resurrection, but the *upper*, the paradise of God (Rev. 2:7) in heaven, where God's dwelling is."

PA'RAH (Heb. פָּרָה, *paw-raw'*, *the heifer*), one of the towns of Benjamin (Josh. 18:23), about three hours N. E. of Jerusalem, identified as *Farah*.

PARALYTIC. See Diseases.

PARAMOUR (Heb. פִּילֶגֶשׁ, *pee-leh'-ghesh*, Ezek. 23:20), applied to the male lover in this passage, but elsewhere rendered concubine (q. v.).

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PA'RAN (Heb. פָּארָן, *paw-rawn'*, *ornamental*).

1. The Wilderness of Paran. "The term 'Wilderness of Paran' seems to be used, in its stricter sense, as including the central and northern portion of the desert region between the mountains of Sinai and the Negeb, the district now known as the 'Bâdiyat et-Teeh Beny Israel,' or the 'Desert of the Wanderings of the Children of Israel.' In a larger sense the term may have applied to the entire wilderness region of which this Paran proper was the center, including the various surrounding districts bearing local designations, such as the Wilderness of Sinai (Num. 10:12), the Wilderness of Zin, the Wilderness of Beersheba (comp. Gen. 21:14, 21), the Wilderness of Ziph (comp. 1 Sam. 23:14, 24; 25:1, 2), the Wilderness of Maon, etc." (Trumbull, *Kadesh-Barnea*, p. 67, sq.). Keil and Delitzsch (*Com.*, on Gen. 21:21) say: "The desert of Paranis, the present large desert of *et-Tîh*, which stretches along the southern border of Canaan, from the western fringe of the 'Arabah toward the east of the desert of Shur (*Jifar*), on the frontier of Egypt, and extends southward to the promontories of the mountains of Moab (see Num. 10:12). On the northern edge of this desert was Beersheba." This desert plateau, which is one hundred and fifty English miles long from north to south, and almost as broad, consists partly of sand and partly of firm soil, and is intersected through almost its entire length by the *Wady el-Arish*, thus dividing Paran into a western and eastern half. The western half is lower than the eastern, and slopes gradually into the flat desert of Shur, on the shore of the Mediterranean Sea. The eastern half, between the 'Arabah and the *Wady el-Arish*, consists of a lofty mountainous country, intersected by larger and smaller wadies, and with extensive tableland between the loftier ranges. It is intersected by the *Wady el-Jerafeh* (*Com.*, on Num. 10:11, sq.).

Paran is first noticed in connection with the expedition of the eastern kings against Sodom (Gen. 14:6). We then learn that Ishmael dwelt in the wilderness of Paran (21:21); that after Israel left Sinai they camped in Paran (Num. 10:12; 12:16); that the spies were sent from Paran into Canaan (13:3), and returned "unto the wilderness of Paran, to Kadesh" (v. 26). Its mountainous nature and its rugged passes seem to have impressed the Israelites accustomed to the level country of Egypt (Deut. 1:19), and they feared to enter these passes until they were found to be open (v. 22). To Paran David repaired at the death of Samuel (1 Sam. 25:1), probably because he could not find support for himself in the desert of Judah. Hadad the Edomite, when he revolted from Solomon, went to Egypt by the way of Paran (1 Kings 11:18).

2. Mount Paran. "Mount" Paran occurs only in two poetic passages (Deut. 33:2; Hab. 3:3), in one of which Sinai and Seir appear as local accessories; in the other, Teman and (v. 7) Cushan and Midian. The meaning appears to be that Jehovah displayed the same glory in Paran, etc., that he did at Sinai. It is not unlikely that if the *Wady Feiran* be the Paran proper, the name "Mount" Paran may have been either assigned to the special member (the northwestern) of the Sinaitic mountain group which lies adjacent to that wady, or to the whole Sinaitic cluster. That special member is the five-peaked ridge of *Serbâl*.

PAR'BAR (Heb. פַּרְבָּר, *par-bawr'*, *suburb*), a part of the city of Jerusalem connected with the temple (2 Kings 23:11, "suburbs;" 1 Chron. 26:18). As to the meaning of the name, the rabbis generally agree in translating it "the outside place," while modern authorities take it as equivalent to the *parvârim* in 2 Kings 23:11 (A. V. "suburbs"). Accepting this interpretation, there is no difficulty in identifying the Parbar with the suburb mentioned by Josephus in describing Herod's temple, as lying in the deep valley which separated the west wall of the temple from the city opposite it; in other words, the southern end of the Tyropœon. Parbar is possibly an ancient Jebusite name. Keil (*Com.*, 1 Chron. 26:18) thinks it to have been the name of an outbuilding on the west side, the back of the outer court of the temple by the door Shallecheth, which contained cells for storage of goods and furniture.

PARCEL. See GLOSSARY.

PARCHED CORN (Heb. קָלִי, *kaw-lee'*, *roasted*), roasted ears or grains of wheat (Lev. 23:14; Ruth 2:14; 1 Sam. 17:17; 25:18). In 2 Sam. 17:28 the word occurs twice, which in the second place is understood by K. and D. (*Com.*, in loc.) to refer to parched pulse.

PARCHED GROUND (Heb. שָׁרָב, *shaw-rawb'*, to *glare*). The mirage, especially that appearance of water which is produced as if by magic in the dry, sandy desert (literally perhaps the "desert shine," just as we speak of the "alpine glow." The sense in which it is here used is figuratively. "The *shaw-rawb* ('parched ground') shall become a lake" (Isa. 35:7), i. e., the illusive appearance of a lake in the desert shall become a real lake of refreshing waters.

PARCHED PLACES (Heb. חֲרֵרִים, *khaw-rare'*, *arid*, Jer. 17:6). Here parched is used in the usual sense of arid.

PARCHMENT. See WRITING.

PARDON. See FORGIVENESS; JUSTIFICATION.

PARE THE NAILS. See NAIL.

PARENT (Gr. γονεύς, *gon-yooce'*). The fifth commandment (Exod. 20:12; comp. Lev. 19:3; Deut. 5:16) enjoined filial piety to parents as a religious duty; and as the law was promulgated more fully the relation of children to parents was more accurately defined and more firmly established in society. A child who cursed (Exod. 21:17; Lev. 20:9; comp. Deut. 27:16; Prov. 20:20; Matt. 11:4) or struck his parents was punishable with death. Obstinate disobedience on the part of sons was, upon judicial investigation, punished with stoning (Deut. 21:18). But such crimes seem happily to have been almost unknown. According to the rabbinical ordinances a son was considered independent when he could gain his own living; and, although a daughter remained in the power of her father till marriage, she could not, after she was of age, be given away without her own express and full consent. A father might chastise his

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child, but only while young, and even then not to such an extent as to destroy self-respect. But to beat a grown-up son was forbidden on pain of excommunication; and the apostolic injunction, "Fathers, provoke not your children to wrath" (Eph. 6:4), finds an almost literal counterpart in the Talmud (Edersheim, *Jewish Social Life*, p. 99). According to the law a father married his sons (Gen., ch. 24; Exod. 21:9, sq.; Judg. 14:2, sq.) and daughters (Gen. 29:16, sq.; 34:12) at his pleasure; and he might sell the latter as concubines (Exod. 21:7). Much value was attached to the blessing of a parent, while the curse of one was accounted a great misfortune (Gen. 27:4, 12; 49:2, sq.).

PARLOR, the rendering of three Hebrew words:

1. *Kheh'-der* (Heb. חֶדֶר, an *apartment*), the inner rooms of the temple porch and holy place (1 Chron. 28:11); generally rendered "chamber."

2. *Al-ee-yaw'* (Heb. עֲלִיָּה, *lofty*), an upper *room of coolness*, as the words imply (Judg. 3:20–28). This was a room upon the flat roof of a house, which was open to currents of air, and so offered a cool retreat, such as are still met with in the East.

3. *Lish-kaw'* (Heb. לִשְׁכָּה), a corner cell or "chamber," as generally rendered, in a courtyard (1 Sam. 9:22).

PARMASH'TA (Heb. פַּרְמַשְׁתָּא, *par-mash-taw'*), the seventh named of the sons of HAMAN (q. v.), slain by the Jews (Esth. 9:9).

PAR'MENAS (Gr. Παρμενᾶς, *par-men-as'*, perhaps *content*), one of the seven deacons, "men of honest report, full of the Holy Ghost and wisdom" (Acts 6:5). There is a tradition that he suffered martyrdom at Philippi in the reign of Trajan, A. D. 33 (29). Hippolytus says that he was at one time bishop of Soli. He is commemorated in the calendar of the Byzantine Church on July 28.

PAR'NACH (Heb. פַּרְנָךְ, *par-nak'*, perhaps *swift*), father of Elizaphan, prince of the tribe of Zebulun at the close of the exodus (Num. 34:25), B. C. 1170.

PA'ROSH (Heb. פַּרְעֹשׁ, *par-oshe'*, *a flea*), the descendants of Parosh, in number two thousand one hundred and seventy-two, returned from Babylon with Zerubbabel (Ezra 2:3; Neh. 7:8). Another detachment of one hundred and fifty males, with Zechariah at their head, accompanied Ezra (Ezra 8:3, A. V. "Pharaoh"). Seven of the family had married foreign wives (10:25). They assisted in the building of the wall of Jerusalem (Neh. 3:25), and signed the covenant with Nehemiah (10:14), B. C. before 536.

PARSHAN'DATHA (Heb. פַּרְשַׁנְדָּתָא, *par-shan-daw'-thaw'*, perhaps *given to Persia*), the eldest of Haman's ten sons who were slain by the Jews in Shushan (Esth. 9:7).

PAR'THIAN (Gr. Πάρθος, *par'-thos*). Parthians are mentioned as being present in Jerusalem on the day of Pentecost (Acts 2:9). "Parthia proper was the region stretching along the southern flank of the mountains which separate the great Persian desert from the desert of Kharesm. It lay south of Hyrcania, east of Media, and north of Sagartia. The ancient Parthians are called a 'Scythic' race, and probably belonged to the great Turanian family. Nothing is known of them till about the time of Darius Hystaspes, when they are found in the district which so long retained their name, and appear as faithful subjects of the Persian monarchs. Herodotus speaks of them as contained in the sixteenth satrapy of Darius. In the final struggle between the Greeks and Persians they remained faithful to the latter, serving at Arbela; but offering only a weak resistance to Alexander when, on his way to Bactria, he entered their country. In the division of Alexander's dominions they fell to the share of Eumenes, and Parthia for some while was counted among the territories of the Seleucidæ. About B. C. 256, however, they ventured upon a revolt, and under Arsaces they succeeded in establishing their independence.

"Parthia, in the mind of the writer of the Acts, would designate this empire, which extended from India to the Tigris, and from the Chorasmian desert to the shores of the Southern Ocean. Hence the prominent position of the name Parthians in the list of those present at Pentecost. Parthia was a power almost rivaling Rome—the only existing power which had tried its strength against Rome and not been worsted in the encounter. The Parthian dominion lasted for nearly five centuries, commencing in the 3d century before, and terminating in the 3d century after, our era. It has already been stated that the Parthians were a Turanian race. Their success is to be regarded as the subversion of a tolerably advanced civilization by a comparative barbarism—the substitution of Tartar coarseness for Arian polish and refinement" (Smith, *Bib. Dict.*, s. v.).

PARTIALITY, the rendering of two Greek words:

1. *Pros'-klis-is* (Gr. πρόσκλισις, 1 Tim. 5:21) is an inclination or proclivity of mind. The exhortation of the apostle is that nothing should be done under undue inclination toward one or another party.

2. *Ad-ee-ak'-ree-tos* (Gr. ἀδιάκριτος, James 3:17) means *without uncertainty* or *ambiguity*; and so heavenly wisdom is reliable, not being variable or uncertain in its operations.

PARTITION, MIDDLE WALL OF (Gr. μεσότοιχον τοῦ φραγμοῦ), the expression used by Paul to designate the Mosaic law as the dividing line between the Jews and Gentiles (Eph. 2:14). The argument of the verse is as follows: Christ has procured peace. Then follows a statement of how Christ became our peace, "having made both one," not so, that one part assumed the nature of the other, but so that the separation of the two was done away with, and both were raised to a *new* unity. Then we have the statement in further explanation, "hath broken down the middle wall of partition," and thus removed the enmity which existed between the Jews and the Gentiles. As to any special wall or fence being alluded to, commentators are divided, some believing it to refer

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to the stone screen in the temple marking off the court of the Gentiles, while others think it meant the wall in large towns marking off the Jewish districts.

PARTRIDGE. See ANIMAL KINGDOM.

PARU'AH (Heb. פָּרוּעַ, *paw-roo'-akh*, *blossoming*, or *increase*), the father of Jehoshaphat, which latter was Solomon's purveyor in Issachar (1 Kings 4:17), B. C. 960.

PARVA'IM (Heb. פַּרְוָיִם, *par-vah'-yim*, *eastern*), the name of a place rich in gold, from which it was brought to adorn Solomon's temple (2 Chron. 3:6). The name does not occur elsewhere, and has never been satisfactorily explained. Gesenius and other authorities regard it as a general term signifying the East, and corresponding to our "Levant."

PA'SACH (Heb. פָּסַךְ, *paw-sak'*, to *divide*), the first named of the sons of Japhlet, of the tribe of Asher (1 Chron. 7:33), B. C. about 1170.

PAS-DAM'MIM (Heb. פַּס דַּמִּים, *pas dammeem'*, *the border of blood*), a place mentioned (1 Chron. 11:13; Ephes-dammim, 1 Sam. 17:1), as the scene of a fierce conflict with the Philistines. It was between Shochoh and Azekah.

PASE'AH (Heb. פָּסֵחַ, *paw-say'-akh*, *lame*).

1. One of the sons of Eshton, among the descendants of Judah, described as "the men of Rechah" (1 Chron. 4:12).

2. The head of a family of Nethinim who returned with Zerubbabel (Ezra 2:49; Neh. 7:51). His "son" (or descendant), Jehoiada, assisted in restoring one of the gates of the city (Neh. 3:6), B. C. probably before 536. He is called Phaseah (7:51).

PASH'UR (Heb. פַּשְׁחוּר, *pash-khoor'*, *liberation*).

1. The son of Immer the priest. He was chief governor of the temple (Jer. 20:1), and when he heard the prophecies of Jeremiah he smote Jeremiah and put him in the stocks. The next day he released Jeremiah, who informed him that his name was changed to Magor-missabib (i. e., *terror on every side*), and that he and all his house should be carried to Babylon and die there (20:2–6), B. C. about 605. Nothing more is known of him.

2. Another priest, the son of Malchiah, who in the reign of Zedekiah was one of the chief princes of the court (Jer. 38:1). He was sent, with others, by Zedekiah to Jeremiah at the time when Nebuchadnezzar was preparing his attack upon Jerusalem (ch. 21), B. C. about 589. Again, somewhat later, Pashur joins with others in petitioning the king to have Jeremiah put to death because of his denunciations. In the time of Nehemiah this family appears to have become a chief house, and its head the head of a course (1 Chron. 9:12; Ezra 2:38; Neh. 7:41; 10:3; 11:12).

3. The father of Gedaliah, which latter took part with Jucal and the Pashur last named in the accusation and imprisonment of Jeremiah (Jer. 38:1), B. C. 589.

PASS. See GLOSSARY.

PASSAGE (from Heb. עָבַר, *aw-bar'*, to *cross*) has several meanings in the A. V.: To give passage (Num. 20:21); a *crossing* (Josh. 22:11; Jer. 22:20); a *transit*, either by water (Judg. 12:5, 6; Jer. 51:32), a *ford* (often so rendered), or a *pass* through mountains (1 Sam. 13:23; Isa. 10:29). See GLOSSARY.

PASSENGER (Prov. 9:15; Ezek. 39:11, 14, 15) is used in the A. V. in the sense of traveler. See GLOSSARY.

PASSION OF CHRIST (Gr. τὸ παθεῖν, *suffering*), a term employed as in Acts 1:3, with reference to the crucifixion of our Lord. For the chief points of the history of the event, see JESUS CHRIST. The literature on this subject is abundant. We refer particularly to *The Suffering Saviour*, F. W. Krummacher; *Sermons on the Passion*, Rieger; *Archæology of the History of the Passion*, J. H. Friedlieb; *Physical Cause of the Death of Christ*, W. Stroud. See also the relevant chapters in the Lives of Christ (Neander, Lange, Ebrard, Ewald, Van Oosterzee, Edersheim, Geikie).—E. McC.

PASSIONS, LIKE (Gr. ὁμοιοπαθής, *hom-oy-op-ath-ace'*), used in the expressions "men of like passions with you" (Acts 14:15), and "a man subject to like passions as we are" (James 5:17), and meaning *suffering the like* with another, *of like feelings* or *affections*.

PASSOVER, FEAST OF. Figurative. Paul designates Christ (1 Cor. 5:7) as the Christian's *Passover* (paschal lamb) which had been slain, because he is the antitype of the Passover lamb under the law, inasmuch as his blood was shed as *the atonement* for believers. See FESTIVALS.

PASTOR (Heb. רֹעֶה, *ro-eh'*, *shepherd*, and usually so rendered). The rendering *pastor* is confined in the Old Testament to Jeremiah and to one portion of that book, viz., 2:8–23:2, and are as follows: 2:8; 3:15; 10:21; 12:10; 17:16; 22:22; 23:1, 2. The Geneva Bible, which in all other passages both in the Old Testament and New Testament translates the Hebrew and Greek terms "shepherd," renders it in these very instances by "pastor;" and our A. V. has simply taken over the exceptional rendering. The Gr. ποιμήν, *poymane'* (Eph. 4:11), a *shepherd*, as so elsewhere rendered. See GLOSSARY.

PASTOR, CHRISTIAN (literally *shepherd*), may be considered the exact equivalent of the above Hebrew and Greek words. St. Paul's pastoral epistles contain the sum and substance of New Testament teaching on this subject. He lays down three functions: 1. The ministration in divine service includes the ordering of worship, administering the sacraments, and preaching the word. Here the pastor is appropriately termed minister. 2. The responsibility of the pastoral care springs out of the former. The feeding of the flock is the instruction of its members, but it is also the vigilant distributive attention to all its interests in the whole economy of life. The under shepherds must imitate the chief shepherd, who "calleth his own sheep by name." 3. This pastoral relation passes naturally into what we have scriptural authority for calling the spiritual government of the Church. Its ministers are called

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rulers (Gr. ἡγούμενοι), or *presidents* (Gr. προεστῶτες), and all its members are bidden to *obey them that have the rule*. The design of the Lord's gift of pastors and teachers, as supplementary to that of apostles and evangelists, is "the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:12). Pastors are to be watchful (Heb. 13:17; 2 Tim. 4:5); gentle and affectionate (1 Thess. 2:7, 8); should exhort, warn, and comfort (1 Thess. 2:11; 1 Cor. 4: 14, 15).

PASTURE. See SHEPHERD.

PAT'ARA (Gr. Πάταρα, *pat'-ar-ah*), a city at which Paul exchanged ships during his third missionary journey (Acts 21:1, 2). It was on the coast of Lycia. It was a city of great magnificence and very populous in Paul's time, and its ruins are impressive, as, e. g., over one of the city's great gateways was the inscription, "Patara, the metropolis of the Lycians." Christianity had a footing in the city, and it was the residence of a bishop.

PATE. See GLOSSARY.

PATH. Figurative. The dispensations of God are called his paths (Psa. 25:10; 65:11), as are also his precepts (17:5); the phenomena of nature are "paths of God" (Psa. 77:19; Isa. 43:16).

PATH'ROS (Heb. פַּתְרוֹס, *path-roce'*), the name of upper Egypt as distinguished from Matsor, or lower Egypt (Isa. 11:11; Jer. 44:1, 15; Ezek. 30: 14). It was the country which was called Thebais by the classic geographers and Paturissu in the cuneiform texts. Colonies of Jews were settled here.

PATHRU'SIM (Heb. פַּתְרֻסִים, *path-roo-seem'*), the fifth in order of the sons (i. e., descended tribes) of Mizraim (Gen. 10:14; 1 Chron. 1:50), thought to have been inhabitants of Pathros, Egypt, and from it to have taken their name.

PATIENCE. 1. *Mak-roth-oo-mee'-ah* (Gr. μακροθυμία). Endurance, constancy, forbearance, long-suffering.

2. *Hoop-om-on-ay'* (Gr. ὑπομονή). Steadfastness, constancy, a patient waiting for.

The difference between these two terms is thus given by Trench (*N. T. Syn.*, vol. ii, p. 14): "Μακροθυμία will be found to express patience in respect of persons, ὑπομονή in respect of things. . . . We should speak, therefore, of the μακροθυμία of David (2 Sam. 16:10–13), the ὑπομονή of Job (James 5:11)." Patience is that calm and unruffled temper with which the good man bears the evils of life, whether they proceed from persons or things. It also manifests itself in a sweet submission to the providential appointments of God, and fortitude in the presence of the duties and conflicts of life. This grace saves one from discouragement in the face of evil (Luke 21:19); aids in the cultivation of godliness (2 Pet. 1:6), the development of the entire Christian character (James 1:4), and, continued in till the end, will terminate in the triumph of everlasting life (Rom. 2:7; James 5:7, 8).

Patience of God. Respecting the patience of God Trench says (vol. ii, p. 15), very appropriately: "While both graces (the two forms mentioned above, viz., with persons and with things) are possessed by men only the former is an attribute of God. Men may tempt and provoke him, and he does display patience in regard of them (Exod. 34:6; Rom. 2:4; 1 Pet. 3:20); there may be a resistance to God in *men*, because he respects the wills with which he created them, even when those wills are fighting against him. But there can be no resistance to God, nor burden upon him, the Almighty, from *things*; therefore *patience of things* is never ascribed to him." The "God of patience" (ὑπομονή) means that God is the author of patience in his servants (Rom. 15:5).

PAT'MOS (Gr. Πάτμος, *pat'-mos*), a small, rocky island belonging to the group called "Sporades," in that part of the Ægean known as the Icarian Sea. On account of its rocky, barren, and desolate nature the Roman government used the island as a place of banishment for criminals. The prisoners were compelled to work the mines of the island. The Emperor Domitian banished the revelator St. John to this island (Rev. 1:9), A. D. 95. The Rev. Bishop Newman thus describes the island in 1896: "Situated in the Ægean Sea, south from Smyrna, and less than twenty miles from the mainland of Asia Minor, the island of Patmos is ten miles long, five miles wide, and less than thirty in circuit. A narrow isthmus divides the island into almost equal parts north and south, with Port Scala on the east and Port Merika on the west. On this narrow strip of land stood the ancient city in whose harbor St. John landed. The whole coast is deeply indented; the lofty cliffs rise out of the sea; the valleys are deep and solemn; the mountains attain an altitude of one thousand feet, from whose summit is obtained a magnificent view of sea and land, of islet and island, of vale and craggy height. Here and there palm and olive, fig and mulberry, cypress and oak, almond and pine adorn the island and give industry to the people. Five thousand souls dwell there in peace, industrious and thrifty. Order reigns, and one policeman is guardian of life and property. Patmos is one of the 'Fortunate Isles.' No Turk has trodden its soil, no mosque shadows its landscape. The small government tax of two thousand five hundred dollars is annually carried by a deputy to the pasha of Rhodes. Neither piracy nor slavery nor the plague has ever cursed its shores. The islanders are Greek Christians, gentle, intelligent, happy, and in its clear, pure atmosphere dwell together as brethren. As we passed through their streets and along their highways they opened their doors and greeted us with flowers and saluted us with genuine hospitality. . . . For one thousand years the monks of the Order of St. Christodulus have occupied Patmos, the gift of the Emperor Alexis I, sometimes called Comnenus, who in the 11th century issued a golden bull, which is still preserved, granting this island to them thus to found a monastery, which is the origin of the 'Monastery of St. John the Divine.'" The modern name of Patmos is Patino.

PATRIARCH (Gr. πατριάρχης, *pat-ree-ark'-ace*). The founder of a tribe, a progenitor. It is applied in the New Testament to Abraham (Heb. 7:4), to the sons of Jacob (Acts 7:8, 9), and to David (2:29). In common usage the title of patriarch is assigned especially to those whose

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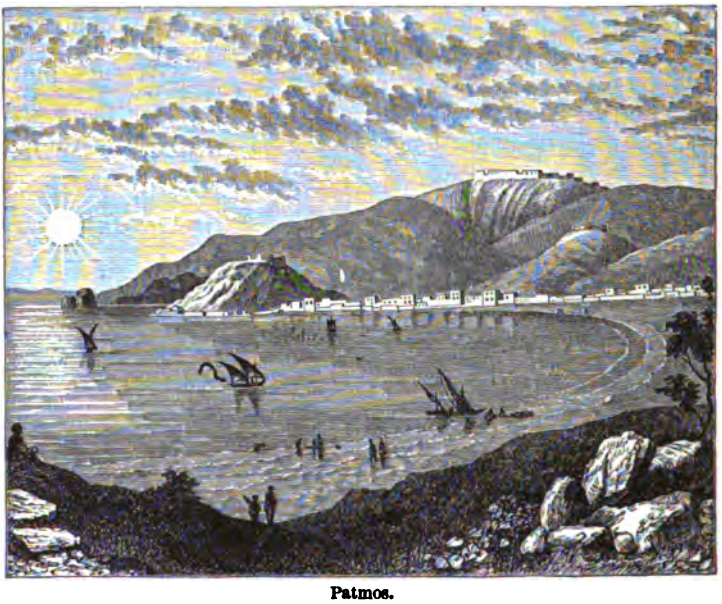
lives are recorded in Scripture previous to the time of Moses.

The Patriarchal Times. These are naturally divided into the antediluvian and postdiluvian periods. (1) **Antediluvian.** In this period the Scripture record contains little except the list of the line from Seth, through Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, and Lamech, to Noah; with the ages of each at their periods of generation and at their deaths. To some extent parallel to this is given the line of Cain—Enoch, Irad, Mehujael, Methusael, Lamech, and the sons of Lamech, Jabal, Jubal, and Tubalcain. To the latter line are attributed the first signs of material civilization, the building of cities, the division of classes, and the knowledge of mechanical arts; while the only moral record of their history obscurely speaks of violence and bloodshed. *Great age.*—"One of the main questions raised as to the antediluvian period turns on the longevity assigned to the patriarchs. With the exception of Enoch (whose departure from the earth at three hundred and sixty-five years of age is exceptional in every sense), their ages vary from seven hundred and seventy-seven (Lamech) to nine hundred and sixty-nine (Methuselah). This statement of ages is definite. To suppose that the name of each patriarch denotes a clan or family, and his age its duration, appears to be a mere evasion of difficulty. It must either be accepted as a plain statement of fact or regarded as purely fabulous, like the legendary assignment of immense ages to the early Indian or Babylonian or Egyptian kings. In the acceptance of the literal meaning, it is not easy to say how much difficulty is involved. The constant attribution in all legends of great age to primeval men is at least as likely to be a distortion of fact as a mere invention of fancy" (Smith, *Bib. Dict.*, s. v.). The objection that such longevity is inconceivable according to the existing conditions of human nature loses all its force if we consider "that all the memorials of the old world contain evidence of gigantic power; that the climate, the weather, and other natural conditions were different from those after the flood; that life was much more simple and uniform; and that the after effects of the condition of man in paradise would not be immediately exhausted" (Delitzsch). Still many scholars hold that the Old Testament writers "made the head of a family group stand for his descendants composing such a community till a new community of the same kind branched off from it" (Prof. J. F. McCurdy, Art. CHRONOLOGY, 2, 2). (2) **Postdiluvian.** It is in the postdiluvian periods that more is gathered as to the nature of the patriarchal history. It is at first general in its scope. The "covenant" given to Noah is one free from all condition and fraught with natural blessings, extending to all alike. But the history soon narrows itself to that of a single tribe or family, and afterward touches the general history of the ancient world and its empires only so far as it bears upon this. It is in this last stage that the principle of the patriarchal dispensation is most clearly seen. It is based on the sacredness of family ties and paternal authority. This authority, as the only one which is natural and original, is inevitably the foundation of the earliest form of society, and is probably seen most perfectly in wandering tribes, where it is not affected by local attachments and by the acquisition of wealth.



Patmos.

PATRIMONY (Heb. עַל הָאֲבוֹת, *al, of* or *from; haw-aw-both', the fathers*, the produce of

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the property which a LEVITE (q. v.) possessed according to his family descent (Deut. 18:8). Thus a Levite who went to the sanctuary might either let his property in the Levitical town and draw the yearly rent, or sell the house which belonged to him there.

PAT'ROBAS (Gr. Πατρόβας, *pat-rob'-as, life of his father*), one of the Christians at Rome to whom Paul sent salutations (Rom. 16:14).

PATTERN. 1. *Tab-neeth'* (Hebrew תַּבְנִית, *figure, form*), a term principally used in connection with the tabernacle and temple. It means literally a *building*, then a figure of anything, a copy or representation, drawing or sketch (Exod. 25:9, 40; Josh. 22:28; 1 Chron. 28:11, 12, 18, 19).

2. *Mar-eh'* (Heb. מַרְאֶה, Num. 8:4, only), a view, pattern.

3. *Tok-neeth'* (Heb. תָּכְנִית, Ezek. 43:10 only), sum, number. "The house (temple) was to be shown to Israel in order that they might discern the magnitude of the grace of God, blush at their evil deeds, and measure the well-measured building, i. e., consider and ponder what the Lord had bestowed upon them, his people, through the sanctuary, so that they might be brought to repentance by means of his glory" (Keil, *Com.*).

4. *Hoop-ot-oop'-o-sis* (Gr. ὑποτύπωσις, *outline, sketch*), an example or pattern; thus Paul speaks of himself as "a pattern to them which should hereafter believe," etc. (1 Tim. 1:16); i. e., to show by the example of my conversion that the same grace which I had obtained would not be wanting also to those who should hereafter believe. The word is rendered "form" in 2 Tim. 1:13.

5. *Too'-pos* (Gr. τύπος, the *mark of a stroke, print*). In Tit. 2:7, it means an *example* to be imitated; while it has the meaning (Heb. 8:5) of the *pattern* in conformity with which a thing must be made.

6. *Hoop-od'-igue-mah* (Gr. ὑπόδειγμα, Heb. 9:23), signifies properly a delineation, sketch, marked out by a painter, to serve as an *exemplar* for another to copy and fill up the outlines. So the tabernacle was only an unfinished sketch, to be completed in Christ. See GLOSSARY.

PA'U (Heb. פָּעִי, *paw-ee', bleating*), a place in Idumæa (Gen. 36:39; Pai, 1 Chron. 1:50), the capital of Hadar, king of Edom. Its position is unknown.

PAUL, *the great apostle* (Gr. Παῦλος, *pŏw'-los, little*; Σαῦλος, *sŏw'-los*, perhaps from Heb. שָׁאוּל, *shaw-ool', asked*).

1. Name. The name PAUL, which was applied for the first time by the historian in Acts 13:9, "Saul who also is called Paul" (Σαῦλος ὁ καὶ Παῦλος), has given rise to much discussion. The usual theory is that the apostle had a Jewish name Saul and a Roman name Paul. Ramsay says (*Paul the Traveler*, etc., p. 81) "it was the fashion for every Syrian, Cilician, or Cappadocian who prided himself on his Greek education and his knowledge of the Greek language to bear a Greek name; but at the same time he had his other name in the native language by which he was known among his countrymen in general." Trumbull writes (*Sunday School Times*, April 17, 1897), "Saul's name was changed as a matter of course *when he became a Christian* . . . that the word Paul means 'little,' and that Paul wanted to be known as the 'Little One' in Christ's service;" and mentions such change in the cases of Abram, Gideon, Naomi, etc.

2. Personal History. Paul was a native of Tarsus, a city of Cilicia (Acts 21:39; 22:3), and was of pure Jewish descent, of the tribe of Benjamin (Phil. 3:5). Of his mother there is no mention, and the information respecting his father is very meager, viz.: that he was a Pharisee (Acts 23:6), and that from him Saul inherited the rights of Roman citizenship (22:28). "The character of a Roman citizen superseded all others before the law and in the general opinion of society, and placed him amid the aristocracy of any provisional town" (Ramsay, p. 31). It will help to a better understanding of the apostle's life and teaching to remember that he was (1) a Roman citizen; (2) a Tarsian, a citizen of no mean city; (3) a Hebrew; and (4) a Pharisee. The date of his birth is unknown, though an ancient tradition gives it as the second year after Christ.

Paul.

(1) **Previous to conversion.** It being the custom among the Jews that all boys should learn a trade, Paul learned that of "tent-making," "the material of which was haircloth supplied by the goats of his native province, and sold in the markets of the Levant by the well-known name of *cilicium*" (Conybeare and Howson, *Life and Epistles of St. Paul*). At the proper age (probably about thirteen years) he went to Jerusalem to prosecute his studies in the learning of the Jews. Here he became a student of Gamaliel, a distinguished teacher of the law (Acts 22:3). Here Saul grew more and more familiar with the outward observances of the law, and gaining that experience of the "spirit of bondage" which should enable him to understand himself, and to teach others the blessing of the "spirit of adoption." Paul is first introduced to us in connection with the martyrdom of Stephen, and the persecution which followed, A. D. 36. "Stephen, full of faith and power, did great wonders and miracles among the people." The learned members of the foreign synagogues endeavored to refute his teachings by argument or by clamor. As the *Cilician* synagogue is mentioned among them, we can readily believe that Saul was one of the disputants. In this transaction he was, if not an assistant, something more than a mere spectator, for "the witnesses laid down their clothes at a young man's feet, whose name was Saul" (7:58). He is described as a young man (νεανίας), but was probably thirty years of age at least. After Stephen's burial Saul continued his persecution of the Church, as we are told again and again in St. Luke's narrative and in St. Paul's own speeches and epistles. He "made havoc of the Church," invading the sanctuaries of domestic life, "entering into every house" (8:3), and those whom he thus tore from their homes he "committed to

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prison." And not only did men thus suffer at his hands, but women also, a fact three times repeated as a great aggravation of his cruelty (8:3). These persecuted people were even "scourged in the synagogues" (26:11). Nor was Stephen the only one to suffer death, as we may infer from the apostle's own confession, "I persecuted this way unto the death, binding and delivering into prisons both men and women (22:4), and when they were put to death I gave my voice against them" (26:10). He even endeavored to cause them "to blaspheme" (26:11). His fame as an inquisitor was notorious far and wide. Even at Damascus Ananias had heard "how much evil he had done to Christ's saints at Jerusalem" (9:13). It was not without reason that in his later years he remembered how he had "persecuted the Church of God and wasted it" (Gal. 1:13).

(2) Saul's conversion. Owing to the persecution of the Church they were scattered abroad and went everywhere preaching the word. "And Saul breathing out threatenings and slaughter against the disciples of the Lord" determined to follow them. "Being exceedingly mad against them, he persecuted them even to strange cities" (Acts 26:11; comp. 8:3; Gal. 1:13; 1 Tim. 1:13). He went, therefore, to the high priest "and desired of him letters to Damascus," where he had reason to believe that Christians were to be found. While on his journey to that city his wonderful conversion took place, changing the proud and persecuting Saul into the loving, helpful Paul. We hesitate to enlarge upon the words of Scripture, and refer to the narrative of St. Luke (Acts 9:3–9; see NOTE). The conflict of Saul's feelings was so great and his remorse so piercing and deep, that during this time he neither ate nor drank. He could have had no intercourse with the Christians, for they had been terrified by the news of his approach; and the unconverted Jews could have no true sympathy with his present state of mind. But he called upon God, and in his blindness a vision was granted him—a vision soon to be realized—of his being restored to sight by Ananias. After his restoration he was baptized, communed with the disciples, and "straightway preached Christ in the synagogues that he is the son of God," A. D. 37. Conscious of his divine mission, he never felt that it was necessary to consult "those who were apostles before him, but he went into Arabia" (Gal. 1:17). Of the time thus spent we learn further from himself (1:18) that it was three years, which may mean either three full years or one year with parts of two others. We are not told to what district he retired, or for what purpose—perhaps for seclusion, meditation, and prayer. Returning to Damascus (1:17) the Jews took counsel to slay him, but "the disciples took him by night, and let him down by the wall in a basket" (Acts 9:25). According to St. Paul (2 Cor. 11:32) it was the ethnarch under Aretas the king, who watched for him, desiring to apprehend him.

(3) First visit to Jerusalem. Preserved from destruction at Damascus, Paul turned his steps toward Jerusalem. His motive for the journey, as he himself tells us, was "to see Peter" (Gal. 1:18). "He assayed to join himself to the disciples; but they were all afraid of him and believed not that he was a disciple." Barnabas became his sponsor to the apostles and Church, assuring them of the facts of Paul's conversion and subsequent behavior at Damascus. Barnabas's introduction quieted the fears of the apostles, and Paul "was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians." It is not strange that the former persecutor was singled out from the other believers as the object of a murderous hostility. He was therefore again urged to flee, and, by way of Cæsarea, betook himself to his native city, Tarsus. The length of his stay in Jerusalem was fifteen days (1:18), A. D. 39.

(4) At Antioch. While Paul was at Tarsus a movement was going on at Antioch which raised that city to an importance second only to that of Jerusalem in the early history of the Church. A large number believed there through the preaching of the disciples driven from Jerusalem, and when this was reported at Jerusalem, Barnabas was sent on a special mission to Antioch. Needing assistance, he went to Tarsus to seek Saul, A. D. 44. Ramsay thinks (p. 46) that Paul's stay in Tarsus was ten years. Returning with him to Antioch, they labored together for "a whole year." As new converts in vast numbers came in from the ranks of the Gentiles the Church began to lose its ancient appearance of a Jewish sect, and to stand as a self-existent community, and they were, therefore, first at Antioch distinguished as "Christians"—they that are connected with Christos. While Barnabas and Saul were evangelizing the Syrian capital, certain prophets came down from Jerusalem to Antioch, and one of them, named Agabus, announced that a time of famine was at hand (probably A. D. 46). No time was lost in preparing for the calamity. All the Antioch Christians, according to their ability, "determined to send relief unto the brethren which dwelt in Judea, which also they did, and sent it to the elders by the hands of Barnabas and Saul" (Acts 11:22–30). This was the occasion of Paul's *second visit* to Jerusalem. Having fulfilled their mission they returned to Antioch, bringing with them another helper, John, whose surname was Mark (12:25). While here the leaders of the Church "ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Their brethren, after a season of fasting and praying, laid their hands on them; and so they departed (13:1–3).

(5) First missionary journey. The date of their departure is variously fixed. According to Usher it was A. D. 45; Lewin, 45–46; Conybeare and Howson give 48–49; Ramsay makes it to begin March, 47, and end about July or August, 49. 1. CYPRUS. Their first point of destination was the island of Cyprus, the native place of Barnabas. Reaching Salamis, "they preached the word of God in the synagogues of the Jews; and they had also John to minister." From Salamis they traveled to Paphos, at the other extremity of the island, the residence of the Roman governor, Sergius Paulus, who, hearing of the arrival of Barnabas

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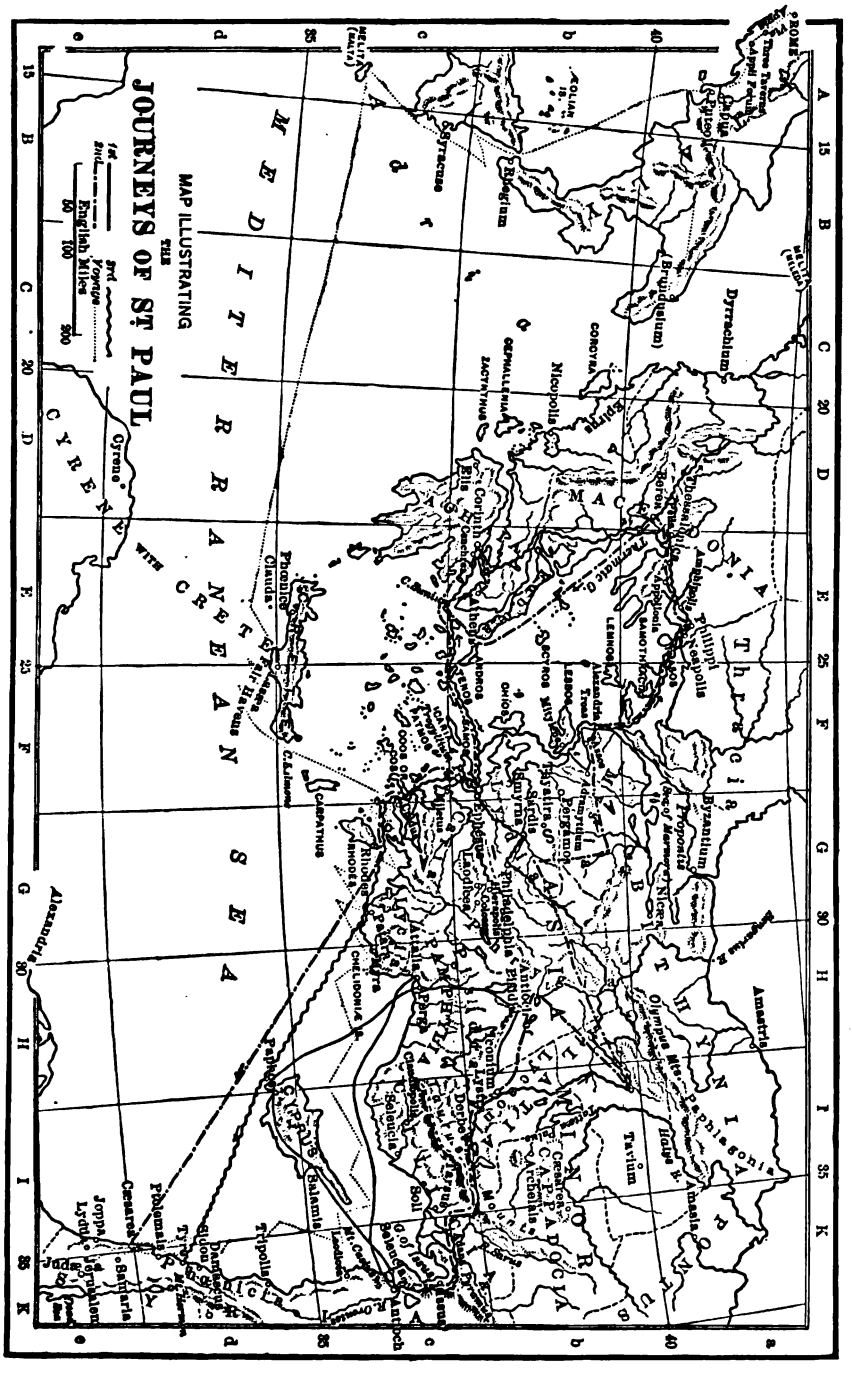

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and Saul, sent for them, "desiring to hear the word of God." Attached to the governor was a Jew named Bar-jesus, or Elymas, a false prophet and sorcerer, who, fearful of the influence of the apostles "withstood them, seeking to turn away the deputy from the faith." Paul rebuked Bar-jesus, denounced him in remarkable terms, declaring against him God's sentence of temporary blindness. The sight of Elymas began to waver, and presently a darkness settled on it so thick that he ceased to behold the sun's light. The proconsul, moved by the scene, and persuaded by the teaching of the apostle, became a believer. From this point of the apostolical history Paul appears as the great figure of every picture. He now enters on his work as the preacher to the Gentiles, and simultaneously his name is suddenly changed. Nothing is said to explain the change of name, though we find many conjectures among writers (see 1). 2. PERGA AND ANTIOCH. From Paphos "Paul and his company" set sail for Perga in Pamphylia, where they remained but a short time. An event occurred there which was attended with painful feelings at the time, and involved the most serious consequences; "John departing from them returned to Jerusalem" (Acts 13:13). This abandonment of the expedition by John was doubtless due to a change of plan, and made a deep and lasting impression upon Paul (15:38). From Perga they traveled on to Antioch in Pisidia. Here "they went into the synagogue on the Sabbath day and sat down." Being invited, "after the reading of the law and the prophets," to speak, Paul stood up and addressed the people (13:16–41). The discourse made a deep and thrilling impression upon the audience, and the apostles were requested to repeat their message on the next Sabbath day. During the week so much interest was excited that on the Sabbath "almost the whole city came together to hear the word of God." Filled with envy because of the desire of the Gentiles to hear, the Jews "spake against those things which were spoken by Paul, contradicting and blaspheming." The apostles turned to the Gentiles and boldly proclaimed salvation to them. Opposition increasing, the apostles left Antioch (13:14–51) and came to Iconium. 3. ICONIUM. This city belonged at different times to Phrygia and Lycaonia. Ramsay, (*Paul the Traveler*, p. 109) thinks it was at this time in the former. Here they went first to the synagogue, and the effect of their discourses was such that great numbers, both of Jews and Greeks, believed the Gospel. Persecution was raised by the unbelieving Jews, but the apostles persevered and lingered in the city some considerable time, encouraged by the miracles which God worked through their instrumentality. Learning the intention of the hostile Gentiles and their Jewish instigators to raise a riot and stone them, Paul and his company fled (13:51–14:6). 4. LYSTRA and DERBE, cities of Lycaonia, were now reached. Here their mission was attested by a miracle—the cure of a cripple. The simple natives ascribed the work to a present deity, and exclaimed, "The gods are come down to us in the likeness of men." They identified Paul with Mercury, and Barnabas with Jupiter, and were about to pay them divine honors. From this the apostles with difficulty dissuaded them. The people in general were disappointed at the repulse of the honors they had offered. The easy step from blind worship to rabid persecution was soon taken, at the instigation of certain Jews who came from Antioch and Iconium. Paul was stoned, and dragged out of the city for dead; but as the new disciples stood round him he revived and returned into the city, whence he and Barnabas departed the next day for Derbe, where they gained many disciples (14:7–21) 5. RETURN. We have now reached the limit of St. Paul's first missionary journey. He revisited Lystra, Iconium, and Antioch, "confirming the souls of the disciples, and exhorting them to continue in the faith." The apostles also ordained elders in every church for their teaching and guidance. They then passed through Pisidia and Perga (in Pamphylia) to Attalia, whence they embarked for Antioch in Syria, where they related the successes which had been granted to them, and especially "the opening of the door of faith to the Gentiles." And so ended the first missionary journey (14:21, sq.).

(6) The council at Jerusalem (Acts, ch. 15; Gal., ch. 2). While Paul and Barnabas were abiding at Antioch, certain men came down from Judea and taught the brethren that it was necessary for the Gentile converts to be circumcised. The older converts in Antioch all entered through the synagogue, and had necessarily accepted certain prohibitions as a rule of life. But in Galatia were many who became Christians without any connection with the synagogue. Paul does not seem to have imposed upon them any preliminary compliance; and even Peter had no scruple in associating freely with Antiochian Christians in general. It appears that Peter, having come to Antioch, fellowshiped with the Gentile converts until the arrival of some Jewish brethren, when he "withdrew, and separated himself" from them. Paul, seeing this, rebuked Peter "before all," and "withstood him to the face." This doctrine being vigorously opposed by the two apostles, it was determined to refer the question to the apostles and elders at Jerusalem. Paul and Barnabas themselves, and certain others, were selected for the mission. In Gal. 2:2, St. Paul says that he went up "by revelation." On their way to Jerusalem they announced to the brethren in Phœnicia and Samaria the conversion of the Gentiles. Arrived at Jerusalem, Paul had private interviews with the more influential members of the Christian community (Gal. 2:2). The apostles and the Church in general, it appears, would have raised no difficulties; but certain believers, who had been Pharisees, thought fit to maintain the same doctrine which had caused the disturbance at Antioch. A formal decision became necessary. After considerable discussion Peter addressed the council, followed by Paul and Barnabas with a statement of facts. Then James gave his decision, which was adopted by the apostles, and elders, and brethren. They wrote to the Gentiles in Antioch, and Syria and Cilicia, disavowing the men who, they say, "going out from us, troubled you with words," and bearing emphatic testimony to Paul and Barnabas as the "beloved who have hazarded their lives for the name of our Lord Jesus Christ." Having been dismissed, the apostles returned to Antioch and

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read the epistle to the gathered multitude, who were greatly "rejoiced for the consolation." The apostles continued at Antioch preaching the word. Soon after Paul expressed a desire to revisit the cities where he had preached and founded churches. Barnabas determined to take John Mark with them, "and the contention was so sharp between them that they departed asunder one from the other" (Acts 15:36–39).

(7) **Second missionary journey.** Paul chose Silas for his companion, and the two went together through Syria and Cilicia, visiting the churches, and so came to Derbe and Lystra. At the latter place they found TIMOTHY (q. v.), whom Paul desired to take with him, and therefore circumcised him because of the Jews. Paul then passed through the regions of Phrygia and Galatia, and avoiding, by direction of the Spirit, Asia and Bithynia, he came with his companions by way of Mysia to Troas, on the borders of the Hellespont (Acts 15:40; 16:8). 1. MACEDONIA. Paul saw in a vision a man of Macedonia, who besought him, saying, "Come over into Macedonia and help us!" The vision was understood to mean that "the Lord had called us to preach the Gospel unto them." They traveled north with the intention of entering Bithynia, but the Spirit of Jesus suffered them not, and they passed through Mysia without preaching in it (16:6–8). It is at this point that the historian, speaking of Paul's company (v. 10), substitutes "we" for "they." He says nothing of himself. We can only infer that Luke, to whatever country he belonged, became a companion of Paul at Troas. The party immediately set sail from Troas, touched at Samothracia, passed on to Neapolis, and from thence journeyed to Philippi (16:9–12). 2. AT PHILIPPI. The first convert in Macedonia was Lydia, a woman of Thyatira, who already worshiped God. She made a profession of her faith in Jesus, and was baptized. So earnest was she in her invitation that Paul and his company made her house their home while at Philippi. A female slave, who brought gain to her masters by her powers of prediction when she was in the possessed state, beset Paul and his company. Some think that the young woman was a *ventriloquist*, appealing to Plutarch, who tells us that in his time such persons were called *poo'-tho-nes*, πύθωνες. Paul, in the name of Jesus, cast the spirit out of the girl, whereupon her masters, seeing their hope of gain was gone, dragged Paul and Silas before the magistrates. They yielded to the clamor of the multitude, and ordered the apostles to be beaten and cast into prison. This cruel wrong was the occasion of the signal appearance of the God of righteousness and deliverance. The narrative tells of the earthquake, the jailer's terror, his conversion and baptism, also of the anxiety of the rulers when they learned that those whom they had beaten and imprisoned without trial were Roman citizens (16:13–40). 3. AT THESSALONICA. Leaving Philippi, Paul and Silas traveled through Amphipolis and Apollonia, and stopped at Thessalonica, where was a Jewish synagogue. For three Sabbaths Paul proclaimed Christ in the synagogue, and as a result some of the Jews, with many devout Greeks, "and of the chief women not a few," consorted with Paul and Silas. But the envy of the unbelieving Jews was excited, and, gathering a mob, they assaulted the house of Jason, with whom Paul and Silas were staying as guests. "And the brethren immediately sent away Paul and Silas by night" (17:1–10). How long they stayed in Thessalonica is uncertain, but the success of their work, and the language of 1 Thess., chaps. 1, 2, would indicate quite a length of time. 4. BEREA. The next point reached was Berea, where the apostles found Jews more noble than those of Thessalonica had been. Accordingly they gained many converts, both Jews and Greeks. When the Thessalonian Jews heard of this they came hither and stirred up the people. A tumult was only avoided by Paul's departure for the coast, whence he set sail for Athens, leaving Silas and Timothy behind him (17:10–15). Some of "the brethren" went with Paul as far as Athens, where they left him, carrying back "a commandment unto Silas and Timotheus to come to him with all speed." 5. AT ATHENS. And Paul was "left in Athens alone" (1 Thess. 3:1), A. D., August, 51. As he looked about him "he saw the city wholly given to idolatry," and "his spirit was stirred in him." According to his custom, he sought out his brethren of the scattered race of Israel, declaring to them that the Messiah had come. He also began to discourse daily in the Agora (market place) to them that met with him, among whom were philosophers of the Epicureans and Stoics. His teachings were received, partly in pity, partly in contempt, and yet anyone with a novelty was welcome to his hearers, "for all the Athenians, and strangers which were there, spent their time in nothing else but either to tell or to hear some new thing." They, therefore, brought him to the Areopagus, that he might make to them a formal exposition of his doctrine. Here the apostle delivered that wonderful discourse reported in Acts 17:22–31. Beginning by complimenting them on their carefulness in religion, he, with exquisite tact and ability, exposed the folly of their superstitions, and unfolded the character and claims of the living and true God. But when Paul spoke of the resurrection the patience of his audience failed; some mocked him, and others thinking they had heard enough of his subject for the time, promised him another audience. "So Paul departed from among them." But some believed, among whom was Dionysius the Areopagite, and a woman named Damaris (32:34). We are not informed how long Paul remained in Athens, nor for what cause he left. 6. AT CORINTH. From Athens Paul proceeded to Corinth, where, as at Thessalonica, he chose to earn his own subsistence by working at his trade of tent-making. This brought him into an acquaintance with Aquila and Priscilla, with whom he made his home. "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." While thus engaged Silas and Timothy came from Macedonia and joined him. The *First Epistle to the Thessalonians* was probably written at this time, drawn out from Paul by the report given him of the Church in Thessalonica (1 Thess. 3:1, 2). Their coming greatly encouraged him, for he acknowledges himself to have been "in weakness, and in fear, and in much trembling" (1 Cor. 2:3). This was doubtless that

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period of pressing want from which he was relieved by the arrival of "the brethren" (Silas and Timothy) from Macedonia with contributions (2 Cor. 11:9). Rejected of the Jews, he turned to the Gentiles and worshiped in the house of a proselyte named Justus. Encouraged by the conversion of Crispus, the chief ruler of the synagogue, and by a vision of the Lord, he remained in Corinth, teaching the word, a year and six months. During this period he probably wrote the *Second Epistle to the Thessalonians*. The Jews then made an unsuccessful attempt against Paul, but were defeated by the calmness of Gallio, the deputy. 7. RETURN. After this long stay at Corinth he departed into Syria, taking with him Priscilla and Aquila (Acts 18:1–18). The apostle's destination was Jerusalem, desiring to be there on the day of Pentecost (20:16). He journeyed thither by the way of Ephesus, leaving his friends, Aquila and Priscilla, there. This visit seems to have been a brief one, the only record of it being, "And when he had landed at Cæsarea, and gone up and saluted the Church (at Jerusalem), he went down to Antioch" (18:22). He thus completed his *Second Missionary Journey* in the early summer of A. D. 54 (Conybeare and Howson), or September, A. D. 53 (Lewin). Ramsay makes it early in the spring of 53, as Passover in that year fell on March 22.

(8) **Third missionary journey.** After a considerable stay at Antioch "Paul departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples" (Acts 18:23), also giving directions for the collection in behalf of the poor saints in Jerusalem (1 Cor. 16:1, 2). 1. AT EPHESUS. He then came to Ephesus (probably October, A. D. 53), where he found about twelve disciples who had received the instructions of Apollos. Upon inquiry Paul found that they had only received John's baptism, and were ignorant of the very existence of the Holy Ghost. He thereupon explained the mission of John as the teacher of repentance to prepare men's minds for Christ, who is the true object of faith. They believed, were baptized, and received the miraculous gift of tongues and prophecy. Entering upon his public ministry, for three months he spoke boldly in the synagogue, but being opposed he withdrew to the school of one Tyrannus, where he discoursed daily for two years. "And God wrought special miracles by the hands of Paul," so that many from among the exorcists became converts, and burned their books of magic to the value of about ten thousand dollars. At about this time (according to Conybeare and Howson) he paid a visit to Corinth, and, returning to Ephesus, wrote the *First Epistle to the Corinthians*. The religious change was becoming so great that the craftsmen who gained their living by making models of the statue of Diana became alarmed and raised an insurrection (see DEMETRIUS, DIANA). The danger increasing the apostle and his companion left the city (Acts 18–20:1), A. D., January, 56. 2. AT TROAS AND MACEDONIA. On leaving Ephesus Paul went first to Troas, where he preached with great success, though much dejected by the nonarrival of Titus, who had been sent to Corinth (2 Cor. 2:12, 13). The necessity of meeting Titus urging him forward, he sailed to Macedonia, and, landing at Neapolis, proceeded immediately to Philippi. Her he was "comforted by the coming of Titus" (7:6 and was probably here rejoined by Timothy (1:1 Titus was sent to Corinth with the *Second Epist to the Corinthians*, and to finish the collection h had begun there (8:6, 16–18). Hearing that Ju daizing teachers had been corrupting the Churc of Galatia, Paul wrote the *Epistle to the Galatians* powerfully refuting and remonstrating against th errors in question. Paul traveled through Mace donia, perhaps to the borders of Illyricum (Rom 15:19), and then carried out the intention of whicl he had spoken so often, and arrived at Corinth where he probably remained three months (Acts 20:2, 3). Here he wrote the *Epistle to the Romans* about January, 57. Leaving Europe Paul now directed his course toward Jerusalem, accompanied by Luke. At Troas he restored EUTYCHUS (q. v.) to life. Paul journeyed by land to Assos, where he took ship for Miletus. By invitation the elders of the Church at Ephesus met him here, and were bidden an affectionate farewell (20:3–38). The voyage was then resumed, by the way of Coos, Rhodes, and Patara, to Tyre. Here Paul and his company remained seven days, and then sailed to Ptolemais, stopping one day, and reached Cæsarea. In opposition to the entreaties of Philip (the evangelist) and others, as well as the prophetic intimations of danger from Agabus, Paul determined to go on to Jerusalem, which he probably did on horseback (21:1–17), probably May 20, 57.

(9) **Arrest at Jerusalem, etc.** This fifth visit of Paul to Jerusalem since his conversion is the last of which we have any certain record. He was gladly received by the brethren, and the following day had an interview with James and the elders, declaring "particularly what things God had wrought among the Gentiles by his ministry." The charge had been brought against him that "he taught *all the Jews among the Gentiles* to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs." In order to dispel this impression he was asked to do publicly an act of homage to the law. They had four men who were under the Nazarite law, and Paul was requested to put himself under the vow with these, and to supply the cost of their offerings. When the seven days were almost ended some Jews from Asia stirred up the people against him on the charge of bringing Greeks into the temple to pollute it. The whole city was moved, the apostle was dragged out of the temple, and they were about to kill him. The appearance of soldiers and centurions sent by the tribune stayed their blows. The tribune ordered Paul to be chained, and, not able to learn who he was nor what he had done, sent him to the castle. He obtained leave to address the people (Acts 21:40; 22:1–21), and delivered what he himself called his "defense." At the mention of his mission to the Gentiles they shouted, "Away with such a fellow from the earth; for it is not fit that he should live." Seeing that a tumult was imminent, the tribune sent him within the castle, ordering him to be examined by scourging. From this outrage the apostle protected himself by mentioning his Roman citizenship. On the morrow he was taken before the Sanhedrin; no conclusion was arrived

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at: only a dissension between the Sadducees and Pharisees. The life of the apostle being in danger he was removed to the castle. That night he was cheered by a vision, in which he was told to "be of good cheer," for he must "bear witness of Jesus at Rome." The conspiracy of forty Jews to kill him was frustrated by tidings brought by Paul's sister's son, and it was determined to send him to Cæsarea to Felix, the governor of Judea (22:21—23:24). 1. Before Felix. In charge of a strong guard of soldiers he was taken by night as far as Antipatris, the cavalry alone going with him to Cæsarea. Felix simply asked Paul of what province he was, promising him a hearing when his accusers should come (23:23–35). Five days after the high priest Ananias and certain members of the Sanhedrin appeared, with Tertullus as their advocate. The charges made against Paul were denied by him, and Felix delayed proceedings until "Lysias, the chief captain, should come down," commanding that Paul should be treated with indulgence and his friends allowed to see him. "After certain days" Felix sent for Paul, influenced probably by the desire of Drusilla, his wife, to hear him, she being a Jewess. Felix trembled under his preaching, but was unrepentant, shutting his ears to conviction and neglecting his official duty, hoping that he might receive a bribe from Paul for his liberation. But not receiving this he retained Paul a prisoner without a hearing two years, until the arrival of Festus (chap. 24), A. D. 59. 2. Before Festus. As soon as the new governor, Festus, came to Jerusalem, he was requested to send for Paul. He replied that Paul should be kept at Cæsarea, whither he ordered his accusers to accompany him. After ten days he returned, and on the next day Paul was brought before the tribunal. When asked if he was willing to be tried at Jerusalem the apostle, aware of his danger, replied that he stood at Cæsar's judgment seat. He then uttered the words "*Cæsarem appello*" ("I appeal unto Cæsar"), which a Roman magistrate dared not resist. Festus conferred with his council and replied, "Hast thou appealed unto Cæsar? unto Cæsar shalt thou go" (25:1–12). 3. Before Agrippa. While waiting for an opportunity to send Paul to Rome Festus desired to prepare an account of the trial to be sent to the emperor. This was a matter of some difficulty, as the information elicited at the trial was so vague that he hardly knew what statement to insert; and it seemed "unreasonable to send a prisoner and not to signify the crime laid against him." About this time King Agrippa II, with his sister Berenice, came on a complimentary visit to the new governor. To him Festus recounted the case, confessing his own ignorance of Jewish theology, whereupon Agrippa expressed a desire to hear the prisoner. The next day Agrippa and Berenice came with great pomp, with suite of military officers and chief men of Cæsarea. Paul was brought, and, permission having been given him to speak, he pronounced one of his greatest apologies for the Christian truth. When he spoke of the resurrection Festus exclaimed, "Paul, thou art beside thyself; much learning doth make thee mad." This Paul courteously denied, and, turning to the Jewish voluptuary, he made this appeal to him, "King Agrippa, believest thou the prophets? I know that thou believest," to which the king ironically responded, "Thou wilt soon persuade me to be a Christian" (Conybeare and Howson, *trans.*). The reply of Paul concluded the interview, and it was decided that he had done nothing worthy of death, and might have been set at liberty but for his appeal to Cæsar. There was no retreat, and nothing remained but to wait for a favorable opportunity of sending the prisoner to Rome (25:13–27 to 26:1–32).

(10) Voyage to Rome. At length (August, 59, Ramsay; A. D. 60, Conybeare and Howson) Paul, under the care of Julius, a centurion of the Augustan cohort who had charge of a convoy of prisoners, set sail in a coasting vessel belonging to Adramyttium. The next day they touched at Sidon, "and Julius courteously entreated Paul and gave him liberty to go unto his friends and refresh himself." The next port reached was Myra, a city of Lycia, where they found a ship of Alexandria bound for Italy; and to this vessel Julius transferred his prisoners. Leaving behind the harbor of Cnidus and doubling Salmone, the headland of Crete, they beat up with difficulty under the lea of the island, as far as the fine harbor, near Lasæa, which still bears its ancient name of the *Fair Havens*. "The ship reached Fair Havens in the latter part of September, and was detained there by a continuance of unfavorable winds until after October 5" (Ramsay, p. 322). Contrary to the warning of the apostle that it would be perilous to continue the voyage at that season of the year, it was decided not to remain. The hope was to reach Phenice (*Phœnix*) and winter there. Overtaken by the *Euroclydon*, they were unable to bear up into the wind, and, letting the ship drive, were carried under the lee of a small island named *Clauda*. The storm raged with unabated fury, and the ship was drifting in the sea of *Adria*, when, on the fourteenth night after their departure from Clauda, they found themselves near land. In the morning they ran aground, and all escaped safely to the land, which they found to be Malta (*Melita*, Acts, ch. 27), about November. The people of the island treated them kindly, and were deeply impressed with Paul's shaking off the viper from his hand, believing him to be a god. The company remained three months on the island, Paul performing miracles of healing. They then departed from Malta in February, in the ship *Castor and Pollux*, and came, by the way of Syracuse and Rhegium, to Puteoli, in Italy. Here they found Christian brethren, with whom they tarried seven days: "and so went toward Rome," being met by brethren from that city at "*Appii Forum* and the *Three Taverns*" (28:11–15), spring, A. D. 60.

(11) At Rome. Upon his arrival in Rome the apostle was delivered to the prefect of the guard (pretorian), but was allowed to dwell in his own hired house (under the care of a soldier) and to receive visitors (Acts 28:16, 30). After three days he invited the chief men among the Jews to come to him, and explained his position. He had committed no offense against the holy nation; he came to Rome, not to accuse his countrymen, but compelled to appeal to Cæsar by their conduct. "*For*

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the hope of Israel," he concluded, "*I am bound with this chain.*" They replied that they had received no letters concerning him, and that none of the brethren coming from Jerusalem had spoken evil of him. They expressed also a desire to hear further concerning his religious sentiments. The day for the hearing was set. They came in large numbers, and to them "he expounded and testified the kingdom of God," endeavoring to persuade them by arguments from their own Scriptures, "from morning till evening." Some believed, and others did not, and, separating, they had "great reasoning among themselves" (vers. 17–29). He remained in his own hired house, under military custody, and yet receiving every indulgence which it was in the power of the prefect to grant. He was permitted to preach "the kingdom of God," and teach "those things concerning the Lord Jesus" (v. 31). This imprisonment lasted two years (v. 30), from A. D. 60, spring, to A. D. 62, spring. Here closes the account as given in the Book of Acts, but we gather from his epistles that during this time he wrote those to *Philemon*, *Colossians*, *Ephesians*, and *Philippians*.

(12) Release and subsequent labors. At the end of the two years it is the general opinion that Paul was granted a trial before Nero which resulted in his acquittal and liberation. He then probably fulfilled his intention, lately expressed (Philem. 22, and Phil. 2:24), of traveling eastward through Macedonia and on to Ephesus, and thence to Colossæ and Laodicea. From Asia Minor he went to Spain (disputed by many), where he remained two years. Returning to Asia Minor and Macedonia, he wrote the *First Epistle to Timothy;* to Crete, *Epistle to Titus;* winters at Nicopolis; arrested there and forwarded to Rome for trial. This is the scheme as given by Conybeare and Howson. Lewin (*Life of St. Paul*) gives the following scheme: St. Paul sails for Jerusalem, and goes thence by Antioch and Asia Minor, visiting Colossæ, to Ephesus—to Crete—to Macedonia and Corinth, wintering at Nicopolis—traditional journey to Spain—probably arrested at Ephesus and taken to Rome. Ramsay says (p. 360) that "the hints contained in the Pastoral Epistles hardly furnish an outline of his travels, which must have lasted three or four years, A. D. 62–65."

(13) Second imprisonment and death. This imprisonment was evidently more severe than the first one had been. Now he is not only chained, but treated "as a malefactor" (2 Tim. 2:9). Most of his friends left him, many, perhaps, like Demas, 'having loved this present world' (4:10), others from necessity, and we hear the lonely cry, "Only Luke is with me" (4:11). So perilous was it to show any public sympathy with him that no Christian ventured to stand by him in the court of justice. As the final stage of his trial approaches he looks forward to death as his final sentence (4:6–8). Probably no long time elapsed after Paul's arrival before his case came on for hearing. He seems to have successfully defended himself from the first (4:17) of the charges brought against him, and to have been delivered from immediate peril and from a painful death. He was now remanded to prison to wait for the second stage of the trial. He probably thought that this would not come on, or at least the final decision would not be given, until the following winter (4:21), whereas it actually took place about midsummer. We are not left to conjecture the feelings with which he awaited this consummation; for he has himself expressed them in that sublime strain of triumphant hope which is familiar to the memory of every Christian, and which has nerved the heart of a thousand martyrs: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." The presence of Luke still consoled him, and Onesiphorus sought him out and visited him in his prison, undeterred by the fear of danger or of shame (1:16). He longed, however, for the presence of Timothy, to whom he wrote the *Second Epistle*, urging him "to come before winter" (4:21). We know not if Timothy was able to fulfill these last requests; it is doubtful whether he reached Rome in time to receive his parting commands and cheer his latest sufferings. The only intimation which seems to throw any light upon the question is the statement in the Epistle to the Hebrews (13:23) that Timothy had been liberated from imprisonment in Italy. We have no record of the final stage of the apostle's trial, and only know that it ended in martyrdom, A. D., summer, 68 (or 67). He died by decapitation, according to universal tradition, "weeping friends took up his corpse and carried it for burial to those subterranean labyrinths (Clem., *Rom.*, i, 5) where, through many ages of oppression, the persecuted Church found refuge for the living, and sepulchers for the dead."

3. Character. While we learn much concerning the character of Paul from his life and labors, his burning zeal, untiring industry, singleness of aim, patient suffering, sublime courage, it is in his letters that we must study his true life, for in them we learn "what is told of Paul by Paul himself" (Gregory Nazianzen). "It is not only that we there find models of the sublimest eloquence, when he is kindled by the visions of the glories to come, the perfect triumph of good over evil, the manifestation of the sons of God, and the transformation into God's likeness; but in his letters, besides all this which is divine, we trace every shade, even to the faintest, of his human character also. Here we see that fearless independence with which he 'withstood Peter to the face, because he was to be blamed' (Gal. 2:11); that impetuosity which breaks out in his apostrophe to the 'foolish Galatians' (3:1); that earnest indignation which bids his converts 'beware of dogs, beware of the concision' (Phil. 3:2), and pours itself forth in the emphatic 'God forbid' (Rom. 6:2; 1 Cor. 6:15), which meets every Antinomian suggestion; that fervid patriotism which makes him 'wish that he were himself accursed from Christ for his brethren, . . . who are Israelites' (Rom. 9:3); that generosity which looked for no other reward than 'to preach the glad tidings of Christ without charge' (1 Cor. 9: 18, 25), and made him feel that he would rather 'die than that any man should make this glorifying void;' that dread of officious interference which led him to shrink from 'building on another man's foundation' (Rom. 15:20); that delicacy

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which shows itself in his appeal to Philemon, whom he might have commanded, 'yet for love's sake rather beseeching him' (Philem., 9); that scrupulous fear of evil appearance which 'would not eat any man's bread for naught, but wrought with labor and travail night and day, that he might not be chargeable to any of them' (1 Thess. 2:9); that refined courtesy which cannot bring itself to blame till it has first praised (comp. 1 Cor. 1:5–7; 2 Cor. 1:6, 7, with latter part of these epistles), and which makes him deem it needful almost to apologize for the freedom of giving advice to those who were not personally known to him (Rom. 15:14, 15); that self-denying love which 'will eat no flesh while the world standeth, lest he make his brother to offend' (1 Cor. 8:13); that impatience of exclusive formalism with which he overwhelms the Judaizers of Galatia, joined with a forbearance so gentle for the innocent weakness of scrupulous consciences (1 Cor. 8:12; Rom. 14: 21); that grief for the sins of others which moved him to tears when he spoke of the enemies of the cross of Christ, 'of whom I tell you even weeping' (Phil. 3:18); that noble freedom from jealousy with which he speaks of those who, out of rivalry to himself, preach Christ even of envy and strife, supposing to add affliction to his bonds, 'What then? notwithstanding every way, whether in pretense or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice' (1:18); that tender friendship which watches over the health of Timothy, even with a mother's care (1 Tim. 5:23); that intense sympathy in the joys and sorrows of his converts which could say, even to the rebellious Corinthians, 'Ye are in our hearts, to die and live with you' (2 Cor. 7:3); that longing desire for the intercourse of affection, and that sense of loneliness when it was withheld, which perhaps is the most touching feature of all, because it approaches most nearly to a weakness" (Conybeare and Howson).

NOTE.—(1) **Paul's citizenship.**—It is a mistake to suppose that Paul's citizenship, which belonged to the members of the family, came from their being natives of Tarsus. Although it was a "free city" (*urbs libera*), enjoying the privilege of being governed by its own magistrates, and was exempted from the occupation of a Roman garrison, yet its citizens did not necessarily possess the *civitas* of Rome. The tribune (Acts 21:39; 22:24), as Dr. Bloomfield remarks (on ch. 16:37), knew that St. Paul was a Tarsian, without being aware that he was a citizen. This privilege had been granted, or descended to his father, as an individual right, perhaps for some services rendered to Cæsar during the civil wars (Conybeare and Howson; Bloomfield, *New Testament*). (2) **Member of the Sanhedrin.**—"There are strong grounds for believing that if Paul was not a member of the Sanhedrin at Stephen's death he was elected into that powerful senate soon after; possibly as a reward for the zeal he had shown against the heretic. He himself says that in Jerusalem he not only exercised the power of imprisonment by commission from the high priests, but also, when the Christians were put to death, *gave his vote* against them (Acts 26:10). From this expression it is natural to infer that he was a member of that supreme court of judicature. If this inference is well founded, and the qualification for members of the Sanhedrin was that they should be the fathers of children, Saul must have been a married man, and the father of a family. If so it is probable that his wife and children did not long survive: for otherwise some notice of them would have occurred in the subsequent narrative, or some allusion to them in the epistles" (Conybeare and Howson). (3) **Conversion.**—Some regard the circumstances of the case as by no means miraculous, but as produced solely by certain terrific *natural phenomena*, which they suppose had such an effect on the high-wrought imagination, and so struck the alarmed conscience of Saul, as to make him regard as reality what was merely produced by fancy. "Paul, however ardent might be his temperament and vivid his imagination, *could not* so far deceive himself as to suppose that the *conversation* really took place if there had been no more than these commentators tell us. Besides he is so minute in his description as to say it was in the *Hebrew language*" (Bloomfield, *New Testament*). The discrepancies found in the several accounts (Acts, chaps. 9, 22, 26) have been differently explained. "The Greek 'akouo,' like our word 'hear,' has two distinct meanings—*to perceive sound* and *to understand*. The men who were with Saul heard the sound, but did not understand what was said to him. As to the fact that one passage represents them as '*standing*,' the other as having 'fallen to the earth,' the word rendered 'stood' also means *to be fixed, rooted to the spot*. Hence the sense may be, not that they stood erect, but that they were rendered *motionless*, or *fixed to the spot*, by overpowering fear. Or, perhaps, when the light with such exceeding brilliancy burst upon them, they all 'fell to the earth,' but afterward rose and 'stood' upon their feet" (Haley, *Discrepancies of the Bible*). (4) "Saul, who is also Paul" (Acts 13:9). "The invariable use in the Acts of Saul up to this point, and Paul afterward, and the distinct mention by St. Luke himself of the transition, is accounted for by the desire to mark the turning-point between Saul's activity among his own countrymen and his new labors as the apostle of the Gentiles" (Smith). "We are inclined to adopt the opinion that the Cilician apostle had this Roman name, as well as his other Hebrew name, in his earlier days, and even before he was a Christian, . . . yet we cannot believe it accidental that the words which have led to this discussion occur at this point of the inspired narrative. The heathen name rises to the surface at the moment when St. Paul visibly enters on his office as the apostle to the heathen" (Conybeare and Howson, vol. i, pp. 152, 153). (5) **Journeys to Jerusalem.**—In the Book of Acts we are informed of five distinct journeys made by the apostle to Jerusalem after the time of his conversion. In the Epistles to the Galatians St. Paul speaks of two journeys to Jerusalem—the first being "three years" after his conversion, the second "fourteen years" later (Gal. 1:18; 2:1). The question arises whether the second journey of the epistle must be identified with the second, third, or fourth of the Acts, or whether it is a separate journey, distinct from any of them. It is agreed by all that the fifth cannot possibly be intended. Paley and Schrader have resorted to the hypothesis that the *Galatian* visit is some supposed journey not recorded in the Acts at all. Conybeare and Howson (*Life and Epistles of St. Paul*) identify it with the third journey of Acts, ch. 15. (6) "Ye are too superstitious" (Acts 17: 22).—This translation (from the Vulg. *superstitiosiores*) cannot by any means be defended. Conybeare renders, "All things which I behold bear witness to your carefulness in religion," and adds, "The mistranslation of this verse in the A. V. is much to be regretted, because it entirely destroys the graceful courtesy of St. Paul's opening address, and represents him as beginning his speech by offending his audience" (*Life and Epistles*, vol. i, p. 378). Bloomfield (*New Testament*) translates "very religious," i. e., attentive to religion (as far as they understood it). See SUPERSTITIOUS. (7) **Vow at Cenchrea** (Acts 18:18).—The impression on the reader's mind is that Paul himself shaved his head at Cenchrea. Eminent commentators hold the view that the ceremony was performed by Aquila; also that the vow was not one of *Nazarite*, but a *votum civile*, such as was taken during or after recovery from sickness, or deliverance from any peril, or on obtaining any unexpected good. In case of a Nazarite vow the cutting of the hair, which denoted that the legal time had expired, could only take place in the temple in Jerusalem, or at least in Judea (Conybeare and Howson; Bloomfield, *New Testament*). (8) **Reply to Ananias** (Acts 23:3–5).—"God shall smite thee," etc. Some consider these words as an outburst of natural indignation, and excuse it on the ground of the provocation, as a righteous denouncing of an unjust ruler. Others think them a prophetic denunciation, terribly fulfilled when Ananias was murdered in the Jewish wars (Josephus, *Wars*, xi, 17, 9). "I wist not, brethren, that he was the high priest." These words are variously explained. "Some think that St. Paul meant to confess that he had been guilty of a want of due reflection; others that he spoke ironically, as refus-

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ing to recognize a man like Ananias as high priest; others have even thought that there was in the words an inspired reference to the abolition of the sacerdotal system of the Jews and the sole priesthood of Christ. Another class of interpreters regard St. Paul as ignorant of the fact that Ananias was high priest, or argue that Ananias was not really installed in office. And we know from Josephus that there was the greatest irregularity in the appointments about this time. Lastly, it has been suggested that the imperfection of St. Paul's vision was the cause of his mistake" (Conybeare and Howson). (9) Charge against St. Paul before Felix (Acts 24:5, 6).—St. Paul was accused of a threefold crime: First, with causing factious disturbances among all the Jews throughout the empire (which was an offense against the Roman government, and amounted to *læse-majesté*, or treason against the emperor); secondly, with being a ringleader of the sect of the Nazarenes (which involved heresy against the law of Moses); and thirdly, with an attempt to profane the temple at Jerusalem (an offense not only against the Jewish, but also against the Roman law, which protected the Jews in the exercise of their worship) (Conybeare and Howson, vol. ii. p. 282). (10) Thorn in the flesh (2 Cor. 12:7).—"The best commentators are, with reason, agreed that the word σκόλοψ (*thorn*) must be taken in the natural sense, as denoting some very painful disorder or mortifying infirmity; *grievous afflictions* being, in all languages, expressed by metaphors taken from the piercing of the flesh by thorns or splinters. Various acute *disorders* have been supposed to be meant, as the headache" (Jerome, Tertullian), earache, impediment of speech (10:10), malady affecting the eyesight. "But it should rather seem that some *chronic* distemper or infirmity is meant, and probably such as was exceedingly mortifying as well as painful; otherwise the apostle would scarcely have felt such anxiety to have it removed. A most probable conjecture is that it was a *paralytic* and *hypochondriac affection*, which occasioned a distortion of countenance, and many other distressing effects, which would much tend to impair his usefulness" (Bloomfield, *New Testament*). Dr. Ramsay suggests (p. 94. sq.) that the malady was a species of chronic malarial fever, with its recurring regularity, weakness, producing sickness and trembling.

PAU'LUS. See SERGIUS PAULUS.

PAVEMENT (Heb. רִצְפָּה, *rits-paw'*, hot *stone*; once, 2 Kings 16:17, מִרְצֶפֶת, *mar-tseh'-feth*). Originally a stone heated for baking purposes, hence a *tesselated pavement* (2 Chron. 7:3; Esth. 1:6; Ezek. 40:17, 18). In John 19:13 "pavement" is the rendering of the Gr. Λιθόστρωτον, *lith-os'-tro-ton*, and explained by the Hebrew equivalent GABBATHA (q. v.). In the account of Ahaz despoiling the temple, it is said that he "took down the sea from off the brazen oxen that were under it, and put it on a pavement of stones" (2 Kings 16:17), probably a pedestal made of stones.

Figurative. The "paved work of a sapphire stone" (Exod. 24:10) is, probably, a reference to the splendid floors known in Egypt, and is used to indicate that God was enthroned above the heaven in superterrestrial glory.

PAVILION. 1. *Soke* (Heb. סֹךְ), properly an inclosed place, also rendered "tabernacle," "covert," and "den," once "pavilion" (Psa. 27:5).

2. *Sook-kaw'* (Heb. סֻכָּה, *hut*, *booth*), usually "tabernacle" and "booth" (2 Sam. 22:12; Psa. 18:11; 31:20).

3. *Shaf-roor'* (Heb. שַׁפְרוּר, *splendid*), a word used once only in Jer. 43:10, to signify glory or splendor, and hence probably to be understood of the splendid covering of the royal throne.

PAW (Heb. יָד, *yawd*, *hand*), only in Lev. 11:27 (comp. Job 39:21).

Figurative. To express *power*.

PEACE (Heb. שָׁלוֹם, *shaw-lome*, *safety*, *familiar*; Gr. εἰρήνη, *i-ray'-nay*, *unity*, *concord*), a term used in different senses in the Scriptures. 1. Frequently with reference to outward conditions of tranquillity and thus of individuals, of communities, of churches, and nations (e. g., Num. 6:26; 1 Sam. 7:14; 1 Kings 4:24; Acts 9:31, et al.). 2. Christian unity (e. g., Eph. 4:3; 1 Thess. 5:13). 3. In its deepest application, spiritual peace through restored relations of harmony with God (e. g., Isa. 9:6, 7; 26:3; 53:5; Psa. 119:165; Luke 2:14; John 14:27; ch. 16; Acts 10:36; Rom. 1:7; 5:1; Gal. 5:22, and many other places). See ATONEMENT, FAITH, PARDON, ADOPTION, HOLY GHOST, GLOSSARY.—E. McC.

PEACE OFFERING. See SACRIFICES, SACRIFICIAL OFFERINGS.

PEACEMAKERS (Gr. εἰρηνοποιός, *i-ray-nop-oy-os'*, *worker of peace*). Some include in the meaning of this term the idea of *peaceful*, *peace-loving*, but it evidently goes further than the passive possession of peace and a love thereof. Meyer (*Com.*, Matt., 5:9) writes: "Not the *peaceful*, but the *founders of peace*" (comp. Col. 1:20), who as such minister to God's good pleasure, who is the God of peace (Rom. 16:20; 2 Cor. 13:11), as Christ himself was the highest founder of peace (Luke 2:14; John 16:33; Eph. 2:14, sq.).

PEACOCK. See ANIMAL KINGDOM.

PEARL (Gr. μαργαρίτης, *mar-gar-os'-tace*). See MINERAL KINGDOM.

Figurative. The pearl, as an object of great value, is used (Matt. 13:45, 46) as a symbol of the kingdom of Christ. In Matt. 7:6 *pearls* are a figure for the truths, privileges, and responsibilities of the Christian. "No sacred deposit, or responsibility, or even principle (symbolized by *pearls*) must be imparted to an unfit man. No doctrines or religious experiences must be brought before an incapable sensualist. In fine, in imparting the official trusts and the truths of the Gospel, we must *discern* men's moral qualities, and deal with them accordingly" (Whedon, *Com.*, on Matt., 7:6).

PECULIAR (Heb. סְגֻלָּה, *seg-ool-law'*, *wealth*; Gr. περιποίησις, *per-ee-poy'-ay-sis*, 1 Pet. 2:9). In Exod. 19:5 we have the promise, "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a *peculiar* treasure unto me above all people" (comp. Deut. 14:2; 26:18; Psa. 135:4, etc.). The Hebrew term does not signify property in general, but valuable property, which is laid by, or put aside, hence a treasure of gold or silver (1 Chron. 29:3; Eccles. 2:8). "Jehovah had chosen Israel as his costly possession out of all the nations of the earth, because the whole earth was his possession, and all nations belonged to him as Creator and preserver. The reason assigned for the selection of Israel precludes the exclusiveness which would regard Jehovah merely as a national deity" (K. and D., *Com.*). In Tit. 2:14, *peculiar* is the rendering of the Gr. περιούσιος, *per-ee-oo'-see-os*, *special*, which means "that which is peculiarly one's own." See GLOSSARY.

PED'AHEL (Heb. פְּדַהְאֵל, *ped-ah-ale'*, *God delivers*), the son of Ammihud, and prince of the

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tribe of Naphtali. He was appointed by Moses one of the commissioners to divide Palestine (Num. 34:28), B. C. 1171.

PEDAH'ZUR (Heb. פְּדָהצוּר, *ped-aw-tsoor'*, *a rock preserves*), the father of Gamaliel, a prince of Manasseh, and appointed with others to assist Moses in numbering the people (Num. 1:10; 2:20; 7:54, 59; 10:23), B. C. 1209.

PEDA'IAH or **PEDAI'AH** (Heb. פְּדָיָה, *ped-aw-yaw'*, *Jah has ransomed*).

1. The father of Zebudah, who was the wife of Josiah and mother of Jehoiakim (2 Kings 23:36), B. C. before 640.

2. The father of ZERUBBABEL (q. v.), by the widow of his brother Salathiel (1 Chron. 3:18), in accordance with the Levirate law, B. C. before 536.

3. The father of Joel, which latter was the "ruler" of the western half-tribe of Manasseh (1 Chron. 27:20).

4. An Israelite, of the family of Parosh, who assisted in rebuilding the walls of Jerusalem (Neh. 3:25), B. C. 445.

5. Mentioned only in the genealogy of Sallu, as the son of Kolaiah and the father of Joed, of the tribe of Benjamin (Neh. 11:7), B. C. before 445.

6. A Levite whom Nehemiah appointed one of the treasurers, whose "office was to distribute unto their brethren" (Neh. 13:13), and probably one of those who stood on Ezra's left hand when he read the law (8:4), B. C. 445.

PEDIGREE (from Heb. יָלַד, *yaw-lad'*, to *show lineage*). Before the departure of Israel from Sinai, Moses, on the first day of the second month of the second year after leaving Egypt, mustered the twelve tribes with the exception of Levi. They had the whole congregation gathered together by the heads of the tribes, and their names enrolled in genealogical registers. See GENEALOGY.

PEEL. See GLOSSARY.

PEEP (Heb. צָפַף, *tsaw-faf'*, to *coo* or *chirp* as a *bird*) is applied to wizards who professed thus to imitate the voices of the *shades* or ghosts (Isa. 8:19). See GLOSSARY, MAGIC.

PE'KAH (Heb. פֶּקַח, *peh'-kakh*, *open-eyed*), the eighteenth king of Israel. He is introduced into Scripture history as the son of Remaliah, and captain of King Pekaiah, whom he murdered and succeeded to the throne (2 Kings 15:25), B. C. 758, Usher; revised date, 735. From the fact that fifty Gileadites were with him in the conspiracy it has been conjectured that he was a native of Gilead. "Under his predecessors Israel had been much weakened through the payment of enormous tribute to the Assyrians (see especially 2 Kings 15:20) and by internal wars and conspiracies. Pekah steadily applied himself to the restoration of its power. For this purpose he sought for the support of a foreign alliance, and fixed his mind on the plunder of the sister kingdom of Judah. He must have made the treaty by which he proposed to share its spoils with Rezin, king of Damascus, when Jotham was still on the throne of Jerusalem (15:37), but its execution was long delayed, probably in consequence of that prince's righteous and vigorous administration (2 Chron. ch. 27). When, however, his weak son Ahaz succeeded to the crown of David, the allies no longer hesitated, and formed the siege of Jerusalem. The history of the war is found in 2 Kings, ch. 16 and 2 Chron. ch. 28. It is famous as the occasion of the great prophecies in Isa. chaps. 7–9" (s. v.). Pekah was despoiled of at least half of his kingdom, and fell into the position of an Assyrian vassal (2 Kings 15:29), B. C. 740; revised date, 724. About a year later Hoshea conspired against him and put him to death (v. 30). Of his character and reign it is recorded, "He did that which was evil in the sight of the Lord."

PEKAHI'AH (Heb. פְּקַחְיָה, *pek-akh-yaw'*, *Jehovah has observed*), the seventeenth king of Israel, being the son and successor of Menahem. After a brief reign of scarcely two years a conspiracy was organized against him by Pekah, who, at the head of fifty Gileadites, attacked him in his palace, murdered him and his friends Argob and Arieh, and seized the throne (2 Kings 15:23–26), B. C. 761–759; McCurdy, 736–735. His reign was an idolatrous one, he following in the sinful practices of Jeroboam.

PE'KOD (Heb. פְּקוֹד, *pek-ode'*, *visitation, or punishment*), a name applied to Babylonia as the object of God's displeasure (Jer. 50:21). In Ezek. 23:23 we have "The Babylonians and all the Chaldeans, Pekod," etc., where, according to Keil (*Com.*, in loc.), Pekod is from פָּקַד, to *exercise supervision*, or *lead*, and so *rulers*.

PELA'IAH (Heb. פְּלָאיָה, *pel-aw-yaw'*, *distinguished by Jehovah*).

1. A son of Elioenai, of the royal line of Judah (1 Chron. 3:24), B. C. after 400.

2. One of the Levites who assisted Ezra in expounding the law (Neh. 8:7), B. C. 445. He afterward sealed the covenant with Nehemiah (10:10).

PELALI'AH (Heb. פְּלַלְיָה, *pel-al-yaw'*, *Jehovah has judged*), a priest, the son of Amzi and father of Jeroham (Neh. 11:12), B. C. before 445.

PELATI'AH (Heb. פְּלַטְיָה, *pel-at-yaw'*, and פְּלַטְיָהוּ, *pel-at-yaw'-hoo*, *Jehovah has delivered*).

1. A son of Hananiah, the descendant of Salathiel, of the family of David (1 Chron. 3:21), B. C. after 536.

2. A son of Ishi, and captain of one of the marauding bands of Simeonites who, in the reign of Hezekiah, made an expedition to Mount Seir and smote the Amalekites (1 Chron. 4:42), B. C. about 715.

3. One of the chief of the people who signed the covenant with Nehemiah (Neh. 10:22), B. C. 445.

4. Son of Benaiah, and one of the princes against whom Ezekiel was commanded to prophesy. The prophet saw him in a vision standing at the east gate of the temple; and the same vision revealed to him Pelatiah's sudden death (Ezek. 11:1, 13), B. C. about 592.

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PE'LEG (Heb. פֶּלֶג, *peh'-leg*, *division*), the son of Eber, and fourth in descent from Shem. His brother's name was Joktan, and his son's Reu (Gen. 10:25; 11:16–19; 1 Chron. 1:25). His name is said to have been given him because "In his days was the earth divided" (Gen. 10:25; 1 Chron. 1:19).

PE'LET (Heb. פֶּלֶט, *peh'-let*, *deliverance*).

1. A son of Jahdai, who seems to have been of the family of Caleb the Hezronite (1 Chron. 2:47), B. C. after 1170.

2. One of the sons of Azmaveth, one of David's Benjamite captains at Ziklag (1 Chron. 12:3), B. C. about 1000.

PE'LETH (Heb. פֶּלֶת, *peh'-leth*, *swiftness*).

1. A Reubenite, and father of On, who joined in the conspiracy of Korah, Dathan, and Abiram (Num. 16:1), B. C. 1172.

2. Son of Jonathan, and a descendant of Jerahmeel through Onan (1 Chron. 2:33), B. C. perhaps 1170.

PEL'ETHITE (Heb. פְּלֹתִי, *pel-ay-thee'*, *runner*, 2 Sam. 8:18; 15:18). The term is equivalent to *courier*, as one portion of the halberdiers had to convey the king's orders to distant places (2 Chron. 30:6). Some believe the Pelethites and CHERETHITES (q. v.) to have been foreigners (Philistines, Ewald, *Hist. of Israel*, vol. i, p. 246, sq.; iii, p. 143); but the evidence is very meager.

PELICAN. See ANIMAL KINGDOM.

PEL'ONITE (Heb. פְּלֹנִי, *pel-o-nee'*, *separate*). Two of David's mighty men, Helez and Ahijah, are called Pelonites (1 Chron. 11:27, 36). In 1 Chron. 27:10 it is stated that Helez was of the tribe of Ephraim. "Pelonite" would, therefore, be an appellation derived from his place of birth or residence. In 2 Sam. 23:26 he is called "Helez the Paltite," possibly a corruption of the text for Pelonite. And in the same list, instead of "Ahijah the Pelonite," we have "Eliam, the son of Ahithophel the Gilonite" (2 Sam. 23:34).

PEN. See WRITING.

PENCE. See METROLOGY, IV, 4.

PENI'EL (Gen. 32:30). See PENUEL.

PENIN'NAH (Heb. פְּנִנָּה, *pen-in-naw'*, *coral*), one of the wives of Elkanah, the father of Samuel. No mention is made of her save that she bore children and behaved provokingly toward Hannah, the other wife (1 Sam. 1:2–7), B..C. about 1080.

PENKNIFE (Heb. תַּעַר, *tah'-ar*), a small knife which was used for sharpening the point of the writing reed (Jer. 36:23).

PENNY. See METROLOGY, IV, 12.

PENTATEUCH. See BIBLE, 4.

PEN'TECOST. See FESTIVALS, II, 2. As to the leading events of *the* Pentecost, viz., that which followed the death of our Lord, see TONGUES, GIFT OF.

PENU'EL (Heb. פְּנוּאֵל, *pen-oo-ale'*, *face of God*).

1. The name of the place at which Jacob wrestled with God (Gen. 32:24–32; "Peniel," v. 30). The exact site is not known. It is placed not far from Succoth, east of the Jordan, and north of the Jabbok. The people of Penuel seem to have treated Gideon churlishly when he pursued the Midianites across the Jordan, for which he threatened to destroy their tower (probably castle, Judg. 8:8, 17), which was rebuilt by Jeroboam (1 Kings 12:25).

2. A son of Hur, and grandson of Judah, and father (i. e., founder) of Gedor (1 Chron. 4:4).

3. The last named of the eleven sons of Shashak, a chief man resident in Jerusalem (1 Chron. 8:25).

PEOPLE. See GLOSSARY.

PE'OR (Heb. פְּעוֹר, *peh-ore'*, *opening*, *cleft*).

1. A mountain in Moab, to the top of which Balak led the prophet BALAAM (q. v.), that he might see and curse the host of Israel (Num. 23:28), where it is written, "Peor, that looketh toward Jeshimon," i. e., "the wilderness on either side of the Dead Sea." Mount Peor was one peak of the northern part of the mountains of Abarim by the town of Beth-peor, and opposite to which Israel encamped in the steppes of Moab (Deut. 3:29; 4:46, A. V. "Beth-peor").

2. In four passages (Num. 25:18, twice; 31:16; Josh. 22:17) Peor occurs as a contraction for Baal-peor.

3. The "Peor" referred to in Num. 25:18; 31:16 is the god Baal-peor. See GODS, FALSE.

PERADVENTURE. See GLOSSARY.

PER'AZIM, MOUNT (Heb. פְּרָצִים, *per-aw-tseem'*, *mount of breaches*), mentioned only in Isa. 28:21, unless it is identical with BAAL-PERAZIM (q. v.). Here David gained a victory over the Philistines (2 Sam. 5:20). It is referred to by Isaiah, in warning the Israelites, as a remarkable instance of God's wrath.

PERDITION (Gr. ἀπώλεια, *ap-o'-li-a*). This word occurs only in the New Testament, and in that rarely. In the Greek it means a *perishing*, *destruction*, as "let thy money perish with thee" (Acts 8:20); with the included idea of misery (1 Tim. 6:9). In particular it is *the destruction which consists in the loss of eternal life*, the lot of those excluded from the kingdom of God (John 17:12; 2 Thess. 2:3; Heb. 10:39; 2 Pet. 3:7; Rev. 17:8, 11). See HELL, PUNISHMENT.

PERDITION, SON OF (Gr. υἱὸς τῆς ἀπωλεία). The Jews frequently expressed a man's destiny by calling him "the son" of the same; thus we read of the "children of disobedience, of the resurrection," etc.

1. Our Lord calls Judas Iscariot "the son of perdition," and refers to his end as the fulfillment of Scripture (John 17:12). The best commentary on this statement is made by St. Peter (Acts 1:20).

2. In 2 Thess. 2:3, "the man of sin" is also called the "son of perdition." See SIN, MAN OF.

PE'RES (Chald. פְּרַס, *per-as'*, to *split* up), one of the three words of the writing on the wall, and interpreted by Daniel (5:28), being the singular of the word rendered "Upharsin" (v. 26). The meaning of the verb is to *divide into pieces*, to *dissolve* the kingdom.

PE'RESH (Heb. פֶּרֶשׁ, *peh'-resh*, *excrement*), a son of Machir, the Manassite, by his wife Maachah (1 Chron. 7:16), B. C. about 1210.

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PE'REZ (1 Chron. 27:3; Neh. 11:4). See PHAREZ.

PE'REZ-UZ'ZAH, or **PE'REZ UZ'ZA** (Heb. פֶּרֶץ עֻזָּא, *peh'-rets-ooz-zaw'*, *the breach of Uzzah*), a place called also Nachon (2 Sam. 6:6), and Chidon (1 Chron. 13:9), the place where UZZAH (q. v.) died, as a result of touching the ark of God (2 Sam. 6:6–8). About a mile and a half or two miles from the site of Kirjath-jearim, on the road to Jerusalem, is a small village still called *Khirbet el-Uz*, or "the ruins of Uzzah." This seems to be Perez-uzzah.

PERFECTION, PERFECT, the renderings of several Hebrew and Greek words. The fundamental idea is that of completeness. Absolute perfection is an attribute of God alone. In the highest sense he alone is complete, or wanting nothing. His perfection is eternal, and admits of no possibility of defect. It is the ground and standard of all other perfection (see Job 36:4; 37:16; Matt. 5:48). A relative perfection is also ascribed to God's works. It is also either ascribed to men or required of them. By this is meant complete conformity to those requirements as to character and conduct which God has appointed. But this, it is constantly to be borne in mind, has reference to the gracious government of God which takes account of man's present debilitated condition (see Gen. 6:9; 17:1; Job 1:1, 8; 2:3; Matt. 5:48; Phil. 3:15; James 3:2; 1 Pet. 5:10, et al.). The term perfection as applied to man's present moral life has been a subject of much contention. The propriety of using the word as in any sense of actual description has even been denied. But fidelity to the Scriptures requires us to believe that, in some important sense, Christians may be perfect even in this life, though they still must wait for perfection in a larger sense in the life which is to come. For fuller discussion of this we refer to articles in this work. See SANCTIFICATION, SIN. See also Hodge, *Sys. Theol.*, vol. iii, sq.; Pope, *Comp. Christ. Theol.*, iii, 56, sq.; Wesley, *Plain Account of Christian Perfection;* Peck, *Christian Perfection;* Mahan, *Christian Perfection;* Fletcher, *Christian Perfection;* Foster, *Christian Purity.*—E. McC.

PERFUME (Heb. קְטֹרֶת, *ket-o'-reth*, *fumigation*, Exod. 30:35, 37; Prov. 27:9; רֹקַח, *rak-koo'-akh*, Isa. 57:9). Such passages as the following: "Ointment and perfume rejoice the heart" (Prov. 27:9); "All thy garments smell of myrrh," etc. (Psa. 45:8); "Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh?" etc. (Cant. 3:6); "And thou wentest to the king with ointment, and didst increase thy perfumes" (Isa. 57:9), and others, give abundant and striking evidence of the use and love of perfume in the East. In hot climates the use of perfumes is a sanitary necessity. They not only mask bad smells, but correct them, and are wonderfully reviving to the spirits from the depression which they fall into in crowded places. There can be but little doubt, from what may be observed in the East, that the use of sweet odors in religious rites generally has originated in sanitary precautions. Being but little acquainted with soap, their chief substitutes for it were ointments and other preparations of gums, woods, etc. The Hebrews manufactured their perfumes chiefly from spices imported from Arabia, among which the following are mentioned in Scripture: *Algum* (2 Chron. 2:8; 9:10, 11), or *almug* (1 Kings 10:11, 12); *balm* (Gen. 37:25; 43:11; Jer. 8:22; 46:11, etc.); *bdellium* (Gen. 2:12; Num. 11:7); *frankincense* (Exod. 30: 34–36; Lev. 2:1, 2, 15; 24:7, etc.); *galbanum* (Exod. 30:34); *myrrh* (Exod. 30:23; Psa. 45:8; Prov. 7:17; Cant. 1:13; Matt. 2:11; John 19:39, etc.); *onycha* (Exod. 30:34); *saffron* (Cant. 4:14); *spikenard* (Cant. 1:12; 4:13, 14); *nardos* (Gr. νάρδος, Mark 14:3; John 12:3); and *stacte* (Exod. 30: 34). These perfumes were generally in the form of ointments (q. v.), incense (q. v.), or extracted by some process of boiling, and then mixed with oil. Perfumes entered largely into the temple service, in the two forms of incense and ointment (Exod. 30:22–38). Nor were they less used in private life; not only were they applied to the person, but to garments (Psa. 45:8; Cant. 4:11), and to articles of furniture, such as beds (Prov. 7:17). On the arrival of a guest the same compliments were probably paid in ancient as in modern times (Dan. 2:46). When a royal personage went abroad in his litter attendants threw up "pillars of smoke" about his path (Cant. 3:6). The use of perfumes was omitted in times of mourning, whence the allusion in Isa. 3:24.

PER'GA (Gr. Πέργη, *perg'-ay*, *tower*), the capital of Pamphylia, located on the river Cestrus, about seven miles from its mouth, was visited by Paul when on his first missionary journey (Acts 13:13, 14). The site is now called by the Turks *Eski-Kalesi*. It was celebrated for the worship of Artemis (Diana), whose temple stood on a hill outside the town.

PER'GAMOS (Gr. Πέργαμος, *per'-gam-os*, *height*, *elevation*), a city of Mysia in Asia Minor, about three miles N. of the river *Bakyrtchai* (the ancient Caicus), and about twenty miles from the sea. It had a vast library of two hundred thousand volumes, which was removed by Anthony to Egypt and presented to Cleopatra. In this town was first discovered the art of making parchment, which was called "pergamena" or parchment. The city was greatly addicted to idolatry, and its grove, which was one of the wonders of the place, was filled with statues and altars. Antipas met martyrdom here (Rev. 2:13), and here was one of the seven churches of Asia (ver. 12–17). The sumptuousness of the Attalic princes had raised Pergamos to the rank of the first city in Asia as regards splendor. It was a sort of union of a pagan cathedral city, a university town, and a royal residence, embellished during a succession of years by kings who all had a passion for expenditure and ample means of gratifying it. Under the Attalic kings Pergamos became a city of temples, devoted to a sensuous worship; and being in its origin, according to pagan notions, a sacred place, might not unnaturally be viewed by Jews and Jewish Christians as one "where was the throne of Satan" (v. 13).

PERI'DA (Neh. 7:57). See PERUDA.

PER'IZZITES (Hebrew always הַפְּרִזִּי, *hap-per-iz-zee'*, "the Perizzite," one of the nations whose

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land was given to Israel. They are not named in Gen., ch. 10, and their origin is not known. They first appear (Gen. 13:7) as dwelling in the land together with the Canaanites in Abram's day (34:30). In Judg. 1:4, 5 they dwell in the land given to Judah, in South Palestine, Bezek being apparently the stronghold of the Canaanites and Perizzites, though it may have been merely a rallying point. In Judg. 17:15–18 the Perizzites and REPHAIM (q. v.) dwell in the "wood country" near Mount Ephraim, in the land of Ephraim and West Manasseh. They appear as late as the time of Solomon, who made them with other Canaanitish tribes tributary to Israel (1 Kings 9:20; 2 Chron. 8:7). A late echo is in 2 Esd. 1:21, where "the Canaanites, the Pherezites, and the Philistines" are named as the original inhabitants of the land. The "unwalled towns" (עָרֵי הַפְּרָזִי, Deut. 3:5) and the "country villages" (כְּפַר הַפְּרָזִי, 1 Sam. 6:18) are translated by the LXX as referring to the Perizzites, whence it has been suggested that Perizzite may mean a dweller in an unwalled village, as does פָּרוּז in the Mishna. We may compare the Arabic word meaning *low ground between hills* (where the unwalled villages would grow up). The LXX probably read הַיִּפְרְזִי. Redelob, after careful examination, concludes that while the חַוֹּת (Num. 32:41, "small towns," R. V. "towns") *Havoth-Jair*, "were villages of tribes engaged in the care of cattle, the *Perâzoth* (פְּרָזוֹת) were inhabited by peasants engaged in agriculture, like the *Fellahs* of the Arabs."—W. H.

PERJURY. See OATH, 5.

PERSECUTE. See GLOSSARY.

PERSECUTION (Gr. *διωγμός*, *dee-ogue-mos'*, a *pursuing*), the active opposition with which Christians are beset by their enemies. Such a persecution is mentioned as arising on the day of Stephen's murder (Acts 8:1). This arose, doubtless, from the fact that Stephen, who was a Greek, had not only preached Jesus, but had declared that the city and temple would be destroyed, and the Gospel preached to all nations. The Pharisees, hitherto neutral, now made common cause with their rivals, the Sadducees, against the Christians; the prudent cautions of Gamaliel were ignored; the civil rulers did not interfere, the wild fury of fanatical bigotry rushed upon the witnesses of the truth and scattered them. There were ten persecutions waged by pagan authorities against the Christians: 1. Under Nero, A. D. 64; 2. Under Domitian, A. D. 95; 3. Under Trajan, A. D. 100; 4. Under Antoninus the philosopher in Gaul, 161–180; 5. Under Severus, A. D. 197; 6. Under Maximinus, A. D. 235; 7. Of great fierceness under Decius, A. D. 249; 8. Under Valerian, A. D. 257; 9. Under Aurelian, A. D. 274; and under Diocletian, A. D. 303.

PERSEVERANCE (Gr. *προσκαρτέρησις*, *pros-kar-ter'-ay-sis*, *persistency, enduring constancy*), a term employed both in ethics and theology. In ethics it refers to a Christian duty; in theology, to a Christian grace. Final perseverance designates a Calvinistic doctrine briefly considered further on.

1. It is the duty of Christians to persevere to the end in their fidelity to Christ. They must do this in order to inherit eternal life (see Matt. 24: 13; 1 Cor. 15:58; 2 Pet. 1:10; Rev. 3:2). This must often be done in the face of many difficulties and discouragements. Most solemn exhortations and warnings are given accordingly, lest failure occur in this respect (see Luke 12:35–40; 14:34; John 15:6; Heb. 6:4–6; 2 Pet. 1:3, 4; 2:20–22; 1 John 5:16, et al.). But, still, fidelity to the end is possible through the grace of God in Christ and the use of the means of grace which God has appointed. This is illustrated and proved by many examples of righteous perseverance (see Heb., ch. 11; 12:1–13).

2. As a Christian grace perseverance finds its ground in the relation of believers to Christ. Christ has made for them every provision necessary for their salvation and for the maintenance of their spiritual life. He has redeemed them and is their heavenly intercessor. Believers are members of his mystical body and derive spiritual life from him. This Christ bestows in the gift of the Holy Spirit (see John 6:39; 10:30; 17:10, 15, 20; Eph. 1:14; 1 John 2:1; 2 Cor. 9:8; Col. 1:11; 1 Pet. 4:1; 5:10). Nevertheless we must diligently use the means of grace appointed of God to preserve in us the watchful and steadfast spirit (see Eph. 6:13–18; Phil. 2:1; Heb. 5:12–14).

3. Final perseverance is the logical outcome of the Calvinistic doctrine of unconditional election (see ELECTION). Thus in the Westminster Confession it is said: "This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election flowing from the free and unchangeable love of God the Father," etc. Those who are really Christians, it is held, cannot fall away. Their perseverance is absolutely guaranteed. Space does not permit the presentation of the method by which Calvinistic theologians endeavor to sustain this view.

Reference may be made to Hodge, *System. Theol.*, vol. iii, 110, sq.; Van Oosterzee (*Christ. Dogm.*, vol. ii, 662, sq.) is more cautious and to some extent wavering. The Arminian view is thoroughly set forth by Pope (*Comp. of Christ. Theol.*, vol. iii, 131, sq.). See also works of Wesley, Fletcher, Watson. It must suffice here to say that this much disputed doctrine stands or falls with that of unconditional election. The question at bottom really is whether or not man upon the earth is in a state of probation. And what the whole tenor of Scripture teaching is upon this subject we do not take space here to show. See PROBATION.—E. McC.

PER'SIA (Heb. פָּרַס, *paw-ras'*, perhaps from *farash*, a *horse*, that animal being in plenty there; or from the Zend *pars*, "pure," or "splendid"), **PER'SIAN** (Heb. פָּרְסִי, *par-see'*, a *Parsite*). Its modern name of *Fars*, or Farsistan, is only a corruption of its original appellation.

1. **Territory**, etc. Persia was in ancient times of no great dimensions—*γῆ ὀλίγη*, a "scant land," according to Herodotus (ix, 122). It was bounded on the west by Susiana, or Elam, on the north by Media, on the south by the Persian Gulf, and east by Carmania, the modern *Kerman*. The southern

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portion toward the sea is a hot and sandy plain, in many portions covered with salt; while among the mountain ranges toward the north there are many pleasant valleys and fertile plains, especially in the vicinity of Shiraz. In the largest of these valleys, watered by the Bendamir, was situated Persepolis, the capital of Darius. The more ancient capital, Pasargadæ, lay about forty miles to the N., near the village of Murghab, and is noted for its possession of the tomb of Cyrus. Farther north an arid country again succeeds the outskirts of the Great Desert, which extends from Kerman to Mazenderan, and from Kashan to Lake Zerrah. The district of *Fars* is the true original Persia, yet the name is commonly applied, both in Scripture and by profane writers, to the entire tract which came by degrees to be included within the limits of the Persian empire. This at one time extended from India to Egypt and Thrace on the west, and included, besides portions of Europe and Africa, the whole of western Asia between the Black Sea, the Caucasus, the Caspian, and the Jaxartes upon the north; the Arabian desert, the Persian Gulf, and the Indian Ocean upon the south. The name "Persia" is not named in Scripture until after the Babylonian period, when it is mentioned frequently (2 Chron. 36:20, 22; Ezra 4:5, sq.; 6:14, sq.; Esth. 1:3; Ezek. 27:10; 1 Macc. 1:1), meaning the great Persian kingdom founded by Cyrus. Ezek. 38:5 is the only passage where Persia designates that which has been called above "Persia proper."

2. People. Herodotus tells us that the Persians were divided into ten tribes—three noble, three agricultural, four nomadic. The noble tribes were the Pasargadæ, who dwelt probably in or near the capital; the Maraphians, perhaps represented by the modern *Máfi*, a Persian tribe priding itself upon its antiquity; and the Maspians, of whom nothing is known. The agricultural were the Derusiæans, the Panthialæans, and the Germanians (more correctly Carmanians). The nomadic tribes are said to have been the Dahi (Ezra 4:9, "Dehavites"), the Mardi (mountaineers and freebooters), the Sagartians, and the Derbices, or Dropici, colonists from east of the Caspian Sea. The Persians were brave and impetuous in war; lively, witty, and passionate, truthful for orientals, quite generous, and of more intellectual capacity than the generality of Asiatics. Before the time of Cyrus they were simple in their habits, but after the overthrow of Media their simplicity began to decline. Polygamy was commonly practiced.

3. Religion. "Like the other Aryans, the Persians worshiped one supreme God, whom they called *Aura-mazda* (Oromasdes), a term signifying (as is believed) 'the Great Giver of Life.' The royal inscriptions rarely mentioned any other god. Occasionally, however, they indicate a slight and modified polytheism. Oromasdes is 'the chief of the gods,' so that there are other gods besides him; and the highest of these is evidently *Mithra*, who is sometimes invoked to protect the monarch, and is beyond a doubt identical with 'the sun.' Entirely separate from these —their active resister and antagonist—was *Ahriman* (Arimanius) 'the death-dealing'—the powerful and (probably) self-existing evil spirit, from whom war, disease, frost, hail, poverty, sin, death, and all other evils had their origin. The character of the original Persian worship was simple. They were not destitute of temples, as Herodotus asserts; but they had probably no altars, and certainly no images. Neither do they appear to have had any priests. From the first entrance of the Persians, as immigrants, into their new territory they were probably brought into contact with a form of religion very different from their own. Magianism, the religion of the Scythic, or Turanian, population of western Asia, had long been dominant over the greater portion of the region lying between Mesopotamia and India. The essence of this religion was the worship of the elements, especially of fire."

4. Language. The language of the ancient Persians was closely allied to the Sanskrit, or ancient language of India.

5. History. In remote antiquity it would appear that the Persians dwelt in a region east of the Caspian, or possibly in a tract still nearer India. The general line of their movement appears to have been down the course of the Oxus, along the southern shores of the Caspian Sea to Rhages and Media. These movements took place before B. C. 880, at which period the Assyrian kings seem for the first time to have come in contact with Aryan tribes east of Mount Zagros. Perhaps they are the *Bartsu* or *Partsu* of the Assyrian monuments. If so, they, from the middle of the 9th to the middle of the 8th centuries, occupied southeast Armenia, but by the end of the 8th century, B. C., had removed into the country, which henceforth went by their name. The leader of this last migration would seem to have been Achæmenes, who was recognized as king of the newly acquired territory, and founded the famous dynasty of the Achæmenidæ, about B. C. 700. After about seventy years of subjection to the Medes the Persians revolted under the leadership of Cyrus (q. v.), and became not only independent, but rulers of the latter, B. C. 558. Cyrus rapidly overran the flat countries beyond the Caspian, pushed his conquests still further east, adding to his dominions the districts of Herat, Cabul, Candahar, Seistan, and Beloochistan. In 539 or 538 Babylon was attacked, and fell before his army. This victory first brought the Persians into contact with the Jews. The conquerors found in Babylon an oppressed race—like themselves, abhorrers of idols —and professors of a religion in which to a great extent they could sympathize. This race Cyrus determined to restore to their own country, which he did by the remarkable edict recorded in the first chapter of Ezra (Ezra 1:2–4). He was slain in an expedition against the Massagetæ or the Derbices, after a reign of twenty-nine years. Under his son and successor, Cambyses III, the conquest of Egypt took place, B. C. 525. This prince appears to be the Ahasuerus of Ezra (4:6). Cambyses, in his absence, was conspired against by a Magian priest, Gomates, who professed to be Smerdis, the son of Cyrus, whom his brother (Cambyses) had secretly put to death. Gomates obtained quiet possession of the throne. Cambyses, despairing of the recovery of his crown,

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ended his life by suicide. His reign had lasted seven years and five months. Gomates the Magian found himself thus, without a struggle, master of Persia, B. C. 522. He reversed the policy of Cyrus with respect to the Jews, and forbade by an edict the further building of the temple (4:17–22). He reigned seven months.

DARIUS (q. v.) revolted against Gomates, and soon gained the throne. Appealed to in his second year by the Jews, who wished to resume the construction of their temple, he not only allowed them, confirming the decree of Cyrus, but assisted the work by grants from his own revenues, whereby the Jews were able to complete the temple as early as his sixth year (Ezra 6:1–15). Next to Cyrus, Darius was the greatest of the Persian monarchs, and during his reign, B. C. 522–486, the empire reached its highest point of greatness.

Xerxes first subjected Egypt (B. C. 484), after which he began at once to make preparations for his invasion of Greece. It is probable that he was the Ahasuerus of Esther. During the rest of his reign, and part of that of his son and successor (Artaxerxes), Persia continued at war with Greece. Xerxes was succeeded by the usurper Artabanus, who reigned seven months. Axtaxerxes ascended the throne, B. C. 465, and reigned forty years. He is beyond a doubt the king of that name who stood in such a friendly relation toward Ezra (Ezra 7:11–28) and Nehemiah (Neh. 2:1–9, etc.). He is the last of the Persian kings who had any special connection with the Jews, and the last but one mentioned in Scripture. His successors were Xerxes II, Sogdianus, Darius Nothus, Artaxerxes Mnemon, Artaxerxes Ochus, and Darius Codomannus, who is probably the "Darius the Persian" of Nehemiah (12:22). These monarchs reigned from B. C. 424 to B. C. 330. The collapse of the empire under the attack of Alexander is well known. On the division of Alexander's dominions among his generals Persia fell to the Seleucidæ, under whom it continued till after the death of Antiochus Epiphanes, when the conquering Parthians advanced their frontier to the Euphrates, and the Persians were included among their subject tribes, B. C. 164. Still their nationality was not obliterated. In A. D. 226 the Persians shook off the yoke of their oppressors, and once more became a nation (Smith, *Bib. Dict.*; Mc.C. and S., *Cyc.*; *Imp. Dict.*; Arts. CYRUS, DARIUS).

PER'SIS (Gr. Περσίς, *per-seece'*), a Christian woman at Rome to whom Paul sent salutations (Rom. 16:12).

PERSONALITY, in theology as in metaphysics, that which constitutes a person. Says Locke: "A person is a thinking, intelligent being that has reason and reflection, and can consider itself as itself, the same thinking thing in different times and places." In other words, the distinguishing marks of personality are self-consciousness and freedom.

1. According to the Scriptures, God is a person. He is not merely an eternal substance, but the one eternal free and self-conscious being. He says "I" and teaches men to say "thou." The Bible doctrine of God is therefore not only opposed to atheism, which denies his existence, but also to pantheism, which merges his existence in that of the universe. It is objected, as by Mansel, e. g., that personality implies limitation, and therefore implies a contradiction in our thought of God, thus illustrating the limits of religious thought. This objection is ably answered by Dr. Hodge (*System. Theol.*, vol. i, chaps. 4, 5), where he shows that this objection is founded upon an arbitrary definition of the Absolute and Infinite. Also Mansel himself, a Christian theist, says upon this subject: "It is our duty to think of God as personal, and it is our duty to believe that he is infinite." Further, Hodge suggests, with respect to the objection that "Without a thou there can be no I," that according to the Scriptures and the faith of the Church, there are in the unity of the Godhead three distinct persons—the Father, the Son, and the Holy Ghost, "so that from eternity the Father can say I and the Son thou." The personality of God as a fact apprehended by our faith is essential to religion. "We do not worship a law, however simple and fruitful it may be; we do not worship a force if it is blind, however powerful, however universal it may be; nor an ideal, however pure, if it be an abstraction. We worship only a Being who is living perfection, perfection under the highest form—Thought, Love." See TRINITY, FREEDOM.

2. Man is also a person. In this respect he is distinct from things and from animals. This is one of the features of his likeness to his Creator. Here is the basis of his moral obligation. See IMAGE OF GOD, FREEDOM.

See, in addition to authors quoted above, Van Oosterzee, *Christ. Dogm.*, vol. i, p. 244, sq.; Pope, *Comp. of Christ. Theol.*, see Index; Laidlaw, *Bible Doctrine Concerning Man*, see index; Knapp, *Theol.*, p. 325; Stuart, *Letters to Channing.*— E. McC.

PERU'DA (Heb. פְּרוּדָא, *per-oo-daw'*, *kernel*; in Neh. 7:57 the name is written פְּרִידָא, *per-ee-daw*), the name of one of "Solomon's servants," whose descendants returned with Zerubbabel from Babylon (Ezra 2:55), B. C. before 536.

PESTILENCE (Heb. דֶּבֶר, *deh'-ber*; Gr. λοιμός, *loy-mos'*). The Hebrew term seems to have originally meant *destruction*, but is regularly applied to that common oriental epidemic, the *plague* (q. v.). The prophets usually connect sword, pestilence, and famine (2 Sam. 24:15).

PESTLE (Heb. עֵלִי, *el-ee'*, *lifted*), the instrument used for triturating in a mortar (Prov. 27:22), probably used to separate the grain from the husk.

PE'TER. 1. Name and Family. (Gr. Πέτρος, *pet'-ros*, *a rock.*) Formerly Simon. Peter was the son of Jonas (John 1:42; 21:15, 16), and probably a native of Bethsaida in Galilee (John 1:44).

2. Personal History. (1) **Occupation.** Peter and his brother Andrew were fishermen on the Sea of Tiberias (Matt. 4:18; Mark 1:16), and partners of James and John (Luke 5:10). Although his occupation was a humble one, yet it was not incompatible with some degree of mental culture, and seems to have been quite remunerative. (2) **Meets Jesus.** With his brother Andrew, Peter

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was a disciple of John the Baptist; and when their teacher pointed out Jesus to Andrew as the Lamb of God, Andrew went to Peter and told him, "We have found the Messias." He brought him to Jesus, who looked upon him and said, "Thou art *Simon, the son of Jonas;* thou shalt be called *Cephas*" (John 1:36–42). This interview resulted in no immediate change in Peter's external position. He returned to Capernaum and continued his usual vocation, waiting further instruction. (3) **Call.** This was received on the Sea of Galilee, where the four partners were engaged in fishing. The people were pressing upon Jesus to hear the word, and entering into Peter's boat, which at Christ's request was thrust out a little from the land, he discoursed to the multitude. After this he wrought the miracle of the great draught of fishes, foreshadowing the success of the apostles as fishers of men. Peter and Andrew immediately accepted the call, and, leaving all, were soon after joined by James and John, who also received a call to follow the Master (Matt. 4:18–22; Mark 1:16–20; Luke 5:1–11), A. D. 27. Immediately after this Jesus wrought the miracle of healing on Peter's wife's mother (Matt. 8:14, 15; Mark 1:29–31; Luke 4:38–40), and Peter for some time attended upon our Lord's ministry in Galilee, Decapolis, Petræa, and Judea, returning at intervals to his own city. During this period he was selected as one of the witnesses of the raising of Jairus's daughter (Mark 5:22, 37; Luke 8:41, 51). (4) **Apostle.** "The special designation of Peter and his eleven fellow-disciples took place some time afterward, when they were set apart as our Lord's immediate attendants (Matt. 10:2–4; Mark 3:13–19; Luke 6:13). They appear then first to have received formally the name of apostles, and from that time Simon bore publicly, and as it would seem almost exclusively, the name Peter, which had hitherto been used rather as a characteristic appellation than as a proper name." (5) **Walks on the sea.** On one occasion the vessel, in which were a number of the disciples, was in the midst of the sea, tossed with waves. Jesus appeared, walking on the sea, much to the alarm of the disciples, who said, "It is a spirit." Hearing his words of encouragement, Peter put the Master to the test by saying, "Lord, if it be thou, bid me come unto thee on the water." Jesus replied, "Come," and Peter, obeying, walked for a while on the surface of the sea, but losing his confidence because of the tempest, began to sink, and uttered the cry, "Lord, save me." The Master took him by the hand, and accompanied him to the ship. When safe in the vessel Peter fell down at his feet, and declared, "Of a truth thou art the Son of God" (Matt. 14:25–33). (6) We find him asking the meaning of our Lord's parable of the blind leading the blind (15:15). (7) **Confession.** In a conversation with his disciples as to men's declarations concerning himself, Jesus asks, "But whom say ye that I am?" Peter promptly replied, "Thou art the Christ, the Son of the living God." In his reply the Master made the declaration, so often commented upon, "Thou art Peter, and upon this rock I will build my church," etc. (Matt. 16:13–19; Mark 8:27–29; Luke 9:18–20). (8) **Rebukes Jesus.** Our Lord on one occasion began to inform his disciples of his coming sufferings and death, when "Peter took him and began to rebuke him, saying, Be it far from thee, Lord." But Jesus turned and said unto Peter, "Get thee behind me, Satan," etc. (Matt. 16:21–23; Mark 8:31–33). "Our Lord seems to call Peter Satan. Not quite so. But he recognizes a Satan speaking in the words that Peter utters" (Whedon, *Com.*, in loc.). (9) **Mount of Transfiguration.** Peter, with James and John, was a witness of our Lord's transfiguration, and in the ecstasy of the hour exclaimed, "Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias" (Matt. 17:1, sq.; Mark 9:2, sq.; Luke 9:28, sq.). (10) Mention is made of Peter's inquiry as to forgiveness (Matt. 18:21); declaration of having left all for Jesus' sake (Matt. 19:27; Mark 10:28; Luke 18:28); asking the meaning of the parable of the overturning of the temple (Mark 13:3) and of the servant watching for his lord (Luke 12:41); and calling the Master's attention to the withered fig tree (Mark 11:21). (11) **The last supper.** When Jesus would keep the Passover he commissioned Peter and John to make proper preparation (Luke 22:8). All being ready for the supper, Jesus began to wash the disciples' feet; but when he came to Peter, he, in his presumptuous humility, declared, "Thou shalt never wash my feet," but upon the Master replying, "If I wash thee not, thou hast no part with me," Peter consented, with the request that the washing might include both hands and head (John 13:2, sq.). When our Lord declared that one of them would betray him, Peter beckoned to John that he should ask of whom he spake (13:24). Still later he stoutly asserted that under no circumstances would he ever leave his Master, to which Jesus replied by saying, "Simon, Simon, behold Satan hath desired you, that he may sift you as wheat," and told him of his speedy denial (Matt. 26:33; Mark 14:29; Luke 22:31; John 13:36). (12) **At Gethsemane.** Peter and the two sons of Zebedee accompanied Jesus to Gethsemane (Matt. 26:37, sq.; Mark 14:32), and when Judas came, with his company, to apprehend the Lord, Peter drew his sword and cut off the right ear of Malchus, a servant of the high priest, for which he was promptly rebuked (Matt. 26:51; John 18:10). (13) **Denial.** When Jesus was apprehended Peter followed him at a distance to the palace of Caiaphas, "and went in (John speaking to the portress in his behalf), and sat with the servants to see the end." While in the court "a damsel (the portress) came unto him, saying, Thou also wast with Jesus of Galilee." Peter "denied before them all, saying, I know not what thou sayest" (Matt. 26:58, 69, 70; Mark 14:66–68; Luke 22:55–57; John 18:15–17). Peter's *second* denial occurred in the porch, to which he had withdrawn. Another maid declared to those who were standing about, "This fellow was also with Jesus of Nazareth." Peter, with an oath, denied even an acquaintance with Jesus (Matt. 26:71, 72; Mark 14:69, 70; Luke 22:58, where the accuser was a man; John 18:25). His *third* denial was uttered after a while, Luke says *an hour*, and was in reply to some who charged him with being one of the disciples of Jesus, saying, "Thy speech betrayeth thee," Peter probably

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having made some remark in his Galilean dialect. He cursed and swore, and declared, "I know not the man." The crowing of the cock and the look of our Lord awakened Peter to a sense of his guilt, and he "went out and wept bitterly" (Matt. 26:73–75; Mark 14:70–72; Luke 22:59–62; John 18:26, 27). (14) **At the sepulcher.** On the morning of the resurrection the women, finding the stone removed from the door of the sepulcher, hastened to tell the disciples. Mary Magdalene outstripped the rest, and told Peter and John, who immediately ran toward the spot. John outran Peter, but did not enter the sepulcher. Peter, when he came up, went in and saw the linen clothes and the napkin laid carefully away, showing that there had been no violence or pillage. John now entered and believed that his Lord had risen, but Peter departed "wondering in himself at that which had come to pass" (Luke 24:10–12; John 20:1–8). (15) **Restoration.** "We are told by Luke (24:34) and by Paul that Christ appeared to him first among the apostles. It is observable, however, that on that occasion he is called by his original name, Simon, not Peter; the higher designation was not restored until he had been publicly reinstituted, so to speak, by his Master. That reinstitution took place at the Sea of Galilee (John, ch. 21), an event of the very highest import. Slower than John to recognize their Lord, Peter was the first to reach him: he brought the net to land. The thrice repeated question of Christ, referring doubtless to the three protestations and denials, was thrice met by answers full of love and faith. He then received the formal commission to feed Christ's sheep, rather as one who had forfeited his place, and could not resume it without such an authorization. Then followed the prediction of his martyrdom, in which he was to find the fulfillment of his request to be permitted to follow the Lord. With this event closes the first part of Peter's history" (Smith, *Bib. Dict.*, s. v.).

3. History after Our Lord's Ascension. After this Peter stands forth as the recognized leader of the apostles, although it is clear that he does not exercise or claim any authority apart from them, much less over them. It is he who points out to the disciples the necessity of filling the place of Judas and the qualifications of an apostle (Acts 1:15, sq.). (1) **Pentecost.** On the day of Pentecost Peter, as the spokesman of the apostles, preached that remarkable sermon which resulted in the conversion of about three thousand souls (2:14, sq.). (2) **First miracle.** Peter and John went up to the temple to pray, and as they were about to enter, a lame man, who was lying at the entrance of the gate called Beautiful, accosted them, asking alms. Peter said to him, "Look on us. . . . Silver and gold have I none: but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk." When the people ran together to Solomon's porch, Peter preached Jesus to them. For this the apostles were imprisoned, and the next day were brought before the Sanhedrin to answer the question "by what power or by what name they had done this?" Peter replied with boldness, and they were dismissed (3:1; 4:23). (3) **Ananias and Sapphira.** In this miracle of judgment "Peter acted simply as an instrument, not pronouncing the sentence, but denouncing the sin, and that in the name of his fellow-apostles and of the Holy Ghost" (5:1–11). (4) **In prison.** Many miracles of healing being performed by the apostles, they were thrust into prison; "but the angel of the Lord by night opened the prison doors," and commanded them to go to the temple and preach the words of life. They were brought before the high priest and rebuked for their preaching, but Peter declared it to be their purpose "to obey God rather than men," and charged the rulers of the people with being guilty of the murder of Jesus. Angered at his words, they sought to slay the apostle, but were restrained by the wise counsel of Gamaliel (5:14, sq.). (5) **In Samaria.** After Philip had preached a while in Samaria, Peter and John were sent down to confirm the converts; and while there Peter rebuked Simon the sorcerer, and showed him that, though professedly a believer, he was still "in the gall of bitterness, and in the bonds of iniquity" (8:14–24). (6) **Meets Paul,** etc. About three years later (chap. 9:26, and Gal. 1:17, 18) we have two accounts of the first meeting of Peter and Paul. This interview was followed by other events marking Peter's position—a general apostolic tour of visitation to the churches hitherto established (Acts 9:32), in the course of which two great miracles were wrought on Eneas and Tabitha, and in connection with which the most signal transaction after the day of Pentecost is recorded, the *baptism of Cornelius* (10:1–48). His conduct gave great offense to his countrymen (11:2), and it needed all his authority, corroborated by a special manifestation of the Holy Ghost, to induce his fellow-apostles to recognize the propriety of this great act. (7) **Miraculous deliverance.** A few years later (A. D. 44), Herod, having found that the murder of James pleased the Jews,

Roman Prisoner Chained to Guards.

arrested Peter and put him in prison. He was kept under the care of four quaternions (bands of four soldiers), who relieved one another on the watch. Two were stationed at the gate, while the other two were attached to Peter by chains. Notwithstanding these precautions, an angel delivered the apostle, who reported himself at the house of Mary, the mother of John Mark, where many of the Church were gathered praying for his safety (12:2–17). His miraculous deliverance marks the close of this second great period of his ministry. The special work assigned to him was completed. From that time we have no continuous history of him. It is quite clear that he retained his rank as the chief apostle; equally so, that he neither exercised nor claimed any right to control their

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proceedings. He left Jerusalem, but it is not said where he went. Certainly not to Rome, where there are no traces of his presence before the latter part of his life. Some years later (A. D. 51) we find him in Jerusalem at the convention of apostles and elders, assembled to consider the question whether converts should be circumcised. Peter took the lead in the discussion, contending that salvation came through grace, which was received through faith; and that all distinctions between believers were thereby removed (15:7, sq.). His argument was enforced by James, and the question was at once and finally settled. A painful collision occurred between Peter and Paul at Antioch. Peter had there eaten with Gentiles; but when certain from Jerusalem, sent by James, came, fearful of offending them (representing as they did the circumcision), he withdrew from all social intercourse with the Gentiles. Paul, apprehensive of disastrous consequences, and believing that Peter was infringing upon a great principle, says that he "withstood Peter to the face, because he was to be blamed" (Gal. 2:11–14). This controversy did not destroy their brotherly communion, which continued to the end of Peter's life (2 Pet. 3:15, 16).

Peter was probably employed for the most part in building up and completing the organization of Christian communities in Palestine and the adjoining districts. There is, however, strong reason to believe that he visited Corinth at an early period. The name of Peter as founder, or joint founder, is not associated with any local church save those of Corinth, Antioch, or Rome, by early ecclesiastical tradition. From 1 Pet. 5:13, 14, it is probable that Peter either visited or resided for some time at Babylon, and that Mark was with him there when he wrote that epistle. "It may be considered as a settled point that he did not visit Rome before the last year of his life. The evidence for his martyrdom there is complete, while there is a total absence of any contrary statement in the writings of the early fathers. Clement of Rome, writing before the end of the 1st century, speaks of it, but does not mention the *place*, that being, of course, well known to his readers. Ignatius, in the undoubtedly genuine epistle to the Romans (ch. 4), speaks of Peter in terms which imply a special connection with their church. In the 2d century Dionysius of Corinth, in the epistle to Soter, bishop of Rome (ap. Euseb., *H. E.*, ii, 25), states, as a fact universally known and accounting for the intimate relations between Corinth and Rome, that Peter and Paul both taught in Italy, and suffered martyrdom about the same time. In short, the churches most nearly connected with Rome and those least affected by its influence, which was as yet but inconsiderable in the East, concur in the statement that Peter was a joint founder of that church, and suffered death in that city. The time and manner of the apostle's martyrdom are less certain. The early writers imply, or distinctly state, that he suffered at or about the same time with Paul, and in the Neronian persecution. All agree that he was crucified. Origen says that at his own request he was crucified with his head downward."

4. Character. Among the leading characteristics of Peter were: "Devotion to his Master's person (John 13:37), even leading him into extravagance (13:9), and an energetic disposition, which showed itself sometimes as boldness (Matt. 14:29) and temper (John 18:10). His temperament was choleric, and he easily passed from one extreme to another (13:8, 9)" (McC. and S., *Cyc.*, s. v.). "The contrast between Peter of the gospels—impulsive, unsteadfast, slow of heart to understand the mysteries of the kingdom—and the same apostle as he meets us in the Acts, firm and courageous, ready to go to prison and to death, the preacher of the faith, the interpreter of Scripture, is one of the most convincing proofs of the power of Christ's resurrection and the mighty working of the pentecostal gift" (E. H. Plumptre, *Bible Educator*, vol. iv, p. 129).

NOTE.—(1) *Peter's prominence as an apostle.* By consulting Matt. 17:1; Mark 9:2; 14:33, we learn that Peter was among the most beloved of Christ's disciples. Sometimes he speaks in the name of the twelve (Matt. 19:27; Luke 12:41); sometimes he answers when questions are addressed to them all (Matt. 16:16; Mark 8:29); sometimes Jesus addresses him in place of them all (Matt. 26:40). His eminence among the apostles depended partly on the fact that he was chosen among the first, and partly on his own peculiar traits. This position became more decided after the ascension of Jesus, and perhaps in consequence of the saying in John 21:15, sq. The early Church regarded him as the representative of the apostolic body—a very distinct theory from that which makes him their head or governor in Christ's stead. *Primus inter pares*, Peter held no distinct office, and certainly never claimed any powers which did not belong equally to all of his fellow-apostles (McC. and S. *Cyc.*, s. v.). (2) *The rock.* "Thou art Peter, and upon this rock I will build my church," etc. "The expression *this rock* upon which *I will build my church*, has received very different interpretations . . . in various ages. The first is the construction given by the Church of Rome. . . . It affirms that the rock is Peter individually, that the commission constituted him supreme apostle, with authority, inherited from him by the bishops of Rome. But, 1. As may be shown, not Peter alone, but each apostle, was a *rock* and a recipient of the *keys*, and all were coequal in powers. 2. Were the authority conveyed to Peter alone and personally, it must still be shown that this personal prerogative was among the successional attributes conferred upon him. 3. That Peter was ever bishop of Rome is without historical foundation; and the pretense of a succession from him by the Romish bishop is a fable. . . . I understand that it is the apostle himself who is the rock; yet not as a man, nor as a private confessor of the Saviour's Messiahship, nor as lord of the apostolic twelve, but as a specimen and representative of what all the twelve were" (Whedon, *Com.*).

PETER, EPISTLES OF. See BIBLE.

PETHAHI'AH (Heb. פְּתַחְיָה, *peth-akh-yaw'*, *freed by Jehovah*).

1. A priest, head of the nineteenth course in the reign of David (1 Chron. 24:16), B. C. about 970.

2. A Levite in the time of Ezra, who had married a foreign wife (Ezra 10:23). He is probably the same who is mentioned in Neh. 9:5, B. C. about 445.

3. The son of Meshezabeel and descendant of Zerah, who was counselor of King Artaxerxes in matters relating to the Jews (Neh. 11:24), B. C. 445.

PE'THOR (Heb. פְּתוֹר, *peth-ore'*), a town in Mesopotamia where Balaam resided (Num. 22:5; Deut. 23:4). It was probably a noted seat of Babylonian magi, since these wise men were accustomed to congregate in particular localities,

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It is supposed to have been near Tiphsah, on the Euphrates, but this is uncertain.

PETHU'EL (Heb. פְּתוּאֵל, *peth-oo-ale'*, *enlarged of God*), the father of the prophet Joel (Joel 1:1), B. C. before 760.

PETITION. See PRAYER.

PEUL'THAI (Heb. פְּעֻלְתָּי, *peh-ool-leh-thah'ee*, *my wages*), the eighth-named son of Obed-edom, a Levite, and one of the porters of the tabernacle in the reign of David (1 Chron. 26:5), B. C. after 1000.

PHA'LEC (Gr. Φάλεκ, *fal'-ek*), a Grecized form (Luke 3:35) of the name of PELEG (q. v.).

PHAL'LU (Gen. 46:9). See PALLU.

PHAL'TI (Heb. פַּלְטִי, *pal-tee'*, *delivered*), the son of Laish of Gallim, to whom Saul gave Michal in marriage after he had driven away David (1 Sam. 25:44), B. C. before 1004. The only other reference to him is when Michal was restored to David, "And her husband went with her along weeping behind her to Bahurim. Then said Abner unto him, Go return. And he returned" (2 Sam. 3:15, 16, where he is called Phaltiel), B. C. about 977.

PHAL'TIEL (Heb. פַּלְטִיאֵל, *pal-tee-ale'*, *deliverance of God*), the son-in-law of Saul (2 Sam. 3: 15); elsewhere called PHALTI (q. v.).

PHANU'EL (Gr. Φανουήλ, *fan-oo-ale'*, probably for *Penuel*, *face of God*), an Asherite, and father of Anna the prophetess (Luke 2:36), B. C. about 80.

PHA'RAOH, the common title of the kings of Egypt in the Bible. The name (Heb. פַּרְעֹה, *par-o'*) is derived from the Egyptian word *Phré*, or *Phrê*, the *sun*. It "was probably given in the earliest times to the Egyptian kings as being the chief on earth, as the sun was the chief among the heavenly bodies, and afterward, when this luminary became the object of idolatrous worship, as the representation or incarnation of their sun god Phra or Rê" (Wilkinson, *Ancient Egypt*, iv, 267). "'Son of the sun' was the title of every Pharaoh, and the usual comparison made by the priesthood of their monarchs, when returning from a successful war was that his power was exalted in the world as the sun was in the heavens" (Wilkinson, i, 400; iv, 288). "The Pharaohs are blood relations of the sun god, some through their father, others through their mother, directly begotten by the god, and their souls as well as their bodies have a supernatural origin; each soul being a double detached from Horus, the successor of Osiris, and the first to reign alone over Egypt. This divine double is infused into the royal infant at birth in the same manner as the ordinary double is incarnate in common mortals. . . . Just as the head of a family was in his household the priest *par excellence* of the gods of that family—just as the chief of a nome was in his nome the priest *par excellence* in regard to the gods of the nome—so was Pharaoh the priest *par excellence* of the gods of all Egypt, who were his special deities. . . . He maintained daily intercourse with the gods, and they, on their part, did not neglect any occasion of communicating with him" (Maspero, *Dawn of Civ.*, pp. 359, 366). The monuments tell us, not only of the supposed supernatural character and priestly functions, but also of their official duties, pleasures, wars, harems, official members of the royal household (pp. 336, sq.). Of these Pharaohs there are several mentioned in the Bible:

1. The Pharaoh of Abraham. (1) **Identification.** By Smith (*Bib. Dict.*, s. v.) this Pharaoh is identified with Salatis, the head of the fifteenth dynasty, and by Dr. Strong (McC. and S., *Cyclopædia*, s. v.) with Binothris of the second (Thinitic) dynasty. (2) **History.** The first Pharaoh of Scripture is mentioned in connection with Abraham's visit to Egypt. The beauty of Sarai, Abraham's wife, was reported to Pharaoh, and he, believing the statement of the patriarch that she was his sister, took her to his house. "He entreated Abraham well for her sake," presenting him with cattle and slaves. God interfered and smote Pharaoh and his house with great plagues, which were accepted as punishment from Jehovah. The king restored Sarai to Abraham untouched, chided him for his untruth, and told him to depart, appointing an escort to conduct him out of the land, with his wife and possessions (Gen. 12: 15–20), B. C. 2260.

2. The Pharaoh of Joseph. (1) **Identification.** There is great difficulty in determining who this Pharaoh was. He is identified by Wilkinson, who is decidedly of the opinion that he was not a shepherd king with *Isirtesen I*, one of the kings of his sixteenth dynasty of Tanites (*Egypt*, i, 42, 43). Bunsen prefers to identify him with *Osirtesen III*, of the seventeenth dynasty of Memphites, and declares him to be the Sesostris of classical writers. Josephus says that he was a shepherd. Smith (*Dict.*, s. v.) accepts the statement of Eusebius that the Pharaoh to whom Jacob went was the Shepherd Apophis, of the fifteenth dynasty, who, he says, appears to have ruled from the time of Joseph's appointment (or perhaps somewhat earlier) until Jacob's death. Strong (McC. and S., *Cyclopædia*, s. v.) does not think that this Pharaoh was one of the shepherd kings, and is inclined to identify him with one of the eighth (Memphitic) dynasty, whose names are unrecorded. (2) **Rule, etc.** The state of religion during the reign of this Pharaoh appears to have been less corrupt than at the time of Moses. Jehovah seems to have been recognized as God, although symbolic worship had been introduced. His government was doubtless absolute (Gen. 41:40–43), and yet he seems to have been a wise and prudent monarch, anxious for the welfare of his people. His capital was near Goshen (Gen. 45:10), and the civilization and prosperity of Egypt during his reign was very great (Wilkinson, i, 43).

3. The Pharaoh of the Oppression. (1) **Identification.** Manetho supposes this Pharaoh to have been *Tethmosis* (Thothmes); Wilkinson identifies him with *Amosis* (Ames); while Lord Prudhoe argues that it was *Rameses I.* Sayce (*Bib. Researches*, p. 105) says that Rameses II was the Pharaoh of the Oppression. (2) **Reign.** During his reign the Israelites were sorely oppressed, the king fearing that in case of war they would make common cause with his enemies, and then remove from Egypt. First taskmasters were ap-

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pointed over them, who were to oppress them with hard labor, and thus prevent their increase (Exod. 1:11). As this plan did not accomplish the desired end, the destruction of the male children at their birth was resorted to. And when this was found not to produce the intended result the command was given out that every Hebrew boy should be thrown into the river Nile (vers. 15–22). It was his daughter who found and adopted Moses (2:5–10).

4. The Pharaoh of Moses's Exile was probably another person than the preceding, as otherwise he must have reigned the unusual period of forty years. This king, having heard of Moses slaying an Egyptian who was beating a Hebrew, sought to kill Moses (Exod. 2:11–15). That this was not the same Pharaoh is confirmed by intimation in Exod. 4:19, which seems to tell us that the king who sought to take Moses's life lived nearly to the time of his return to Egypt, which would make his reign over eighty years.

5. The Pharaoh of the Exodus. (1) Identification. The following are some of the opinions respecting this Pharaoh: Wilkinson supposes him to have been *Thothmes III*, of the 18th dynasty; Manetho, according to Africanus, makes him to have been *Amos*, the first of that line of kings; Lord Prudhoe identifies him with *Ptha-men*, the last of that dynasty. Dr. McCurdy, in Art. EGYPT, gives the time of Rameses III as B. C. 1220–1190, and places the exode at B. C. 1210. **(2)** When Moses asked Pharaoh to allow the Israelites to go into the desert and sacrifice to Jehovah he refused and commanded his taskmasters to exact the tale of bricks as before, while obliging the people to provide their own straw. He hardened his heart to all evidence, furnished by the plagues, of God's power and purpose to deliver, and followed up his reluctant consent to their departure by an effort to bring them back by force of arms (Exod., chaps. 5–14). His acts prove him to have been a man at once impious and superstitious, alternately rebelling and submitting. Whether he was drowned with his army in the Red Sea is not stated in the narrative, although another passage (Psa. 136:15) appears to confirm it.

6. The Brother-in-law of Hadad. (1) Identification. Although we have chronological indications and the name of this Pharaoh's wife to aid in identifying him, yet unfortunately the history of Egypt at this time is so obscure that we have not clear information as to its kings. The probability is that the Pharaohs of the time of David and Solomon were Tanites; and, if we take the numbers of Eusebius, Osochor is probably the Pharaoh in question, while according to Africanus he would be Psusennes I. **(2) Scripture notice.** Some time during the reign of David Hadad the Edomite, and David's bitter enemy, fled to Egypt, where he was received with distinction by Pharaoh, who gave him for wife the sister of Tahpenes, the queen (1 Kings 11:14–19), B. C. before 1015. He is probably different from

7. The Father-in-law of Solomon. The daughter of this Pharaoh was married to Solomon not later than the eleventh year of his reign, when the temple was finished, having been commenced in the fourth year (1 Kings 6:1, 37, 38). Mention is made (9:16) of an expedition led by him against the city of Gezer, which he gave to his daughter, the wife of Solomon. It is probable that she was a convert to the faith of Solomon, as at this period of his life he would hardly have married an idolatress.

Mummy Head of Rameses II.

8. The Father-in-law of Mered. In 1 Chron. 4:18 mention is made of a Pharaoh whose daughter, Bithiah, was married to Mered, an Israelite. The date of this marriage is uncertain, being fixed by some at the time of the exode, while others bring down this event to the times of, or near those of, David. "The most interesting feature connected with this transaction is the name Bithiah (daughter of Jehovah), given to the daughter of Pharaoh. It exhibits the true faith of Israel as exerting its influence abroad, and gathering proselytes even in the royal house of idolatrous Egypt."

9. Pharaoh, the Opponent of Sennacherib. This Pharaoh can only be the *Sethos* mentioned by Herodotus as the opponent of Sennacherib, and may be reasonably supposed to be the *Zet* of Manetho, the last king of the twenty-third dynasty. He reigned in the fourteenth year of Hezekiah (B. C. about 701), and was the contemporary of Tirhakah, king of Ethiopia, and of Sennacherib, king of Assyria (Isa. 36:6).

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10. Pharaoh-Necho II (Heb. נְכֹה and נְכֹו, *nek-o'*). (1) **Identification.** This Pharaoh was of the Saite twenty-sixth dynasty, of which Manetho makes him either the fifth ruler (Africanus) or the sixth (Eusebius). Herodotus calls him Nekôs, and assigns to him a reign of sixteen years, which is confirmed by the monuments. (2) **History.** Pharaoh-necho was king of Egypt during the reigns of Josiah, Jehoahaz, and Jehoiakim, kings of Judah (2 Kings 23:29–34), and probably for some time after (24:7). "He seems to have been an enterprising king, as he is related to have attempted to complete the canal connecting the Red Sea with the Nile, and to have sent an expedition of Phœnicians to circumnavigate Africa, which was successfully accomplished. At the commencement of his reign, B. C. 610, he made war against the king of Assyria, and, being encountered on his way by Josiah, defeated and slew the king of Judah at Megiddo (2 Kings 23:29, 30; 2 Chron. 35: 20–24). Necho seems to have soon returned to Egypt; perhaps he was on his way thither when he deposed Jehoahaz. The army was probably posted at Carchemish, and was there defeated by Nebuchadnezzar in the fourth year of Necho (B. C. 607), that king not being, as it seems, then at its head (Jer. 46:1, 2, 6, 10). This battle led to the loss of all the Asiatic dominions of Egypt (2 Kings 24:7)."

11. Pharaoh-Hophra. (1) **Identification.** This Pharaoh is generally thought to be the *Apries* mentioned by Herodotus, and called *Vaphres* by Manetho; he was the grandson of Necho II. (2) **History.** The Scriptures introduce him as in intimate alliance with Zedekiah, whom he aided against Nebuchadnezzar (Jer. 44:30). Josephus (*Ant.*, x, 7, 3) states that Nebuchadnezzar, on hearing of the march of the Egyptians, broke up from before Jerusalem, met the Egyptians, conquered them in battle, drove them out of Syria, and then returned to the siege of Jerusalem. It is certain that Nebuchadnezzar laid siege to Jerusalem in the ninth year of Zedekiah, and took it in the eleventh year (39:1). B. C. 586. It is probable (37:7) that on hearing of Nebuchadnezzar's approach with his entire army Pharaoh retired from the contest and left Jerusalem to its fate. "Some time thereafter, during his reign, his kingdom was overrun by NEBUCHADNEZZAR (q. v.), but not long occupied by him (46:13, sq.). His overthrow was predicted by Jeremiah (33:10; 44:30). No subsequent Pharaoh is mentioned in Scripture, but there are predictions doubtless referring to the misfortunes of later princes until the second Persian conquest, when the prophecy "There shall be no more a prince of the land of Egypt" (Ezek. 30:13) was fulfilled (McC. and S., *Cyc.*; Smith, *Bib. Dict.*). See EGYPT.

PHA'RES (Matt. 1:3; Luke 3:33). See PHAREZ.

PHA'REZ (Heb. פֶּרֶץ, *peh'-rets*, *breach*), a twin son (with Zarah) of Judah by Tamar (his daughter-in-law (Gen. 38:29; 1 Chron. 2:4). Little is known of his personal history, although his family is often mentioned. He and his brethren were numbered among the sons of Judah (Gen. 46:12), and after the death of Er and Onan he is named as the second son (Num. 26:20). His family was very numerous, as is shown in Ruth 4:12: "Let thy house be like the house of Pharez, whom Tamar bare unto Judah." His descendants were notable in the time of David (1 Chron. 11:11, etc.; 27:2, 3) and after the captivity (1 Chron. 9:4; Neh. 11:4–6). In several of these passages he is called PEREZ.

PHARISEES (Gr φαρισαίως, *far-is-ah'-yos*, a *separatist*, from Heb. פָּרַשׁ, *paw-rash'*, to *separate*).

1. Name. The name *Separatists* is thought by some to have been derived from that separation which took place in the time of Zerubbabel, and then again in the time of Ezra, when Israel separated from the heathen dwelling in the land and from their uncleanness (Ezra 6:21; 9:1; 10:11; Neh. 9:2; 10:29). But this is correctly objected to on the ground that their name must have come to the Pharisees in consequence of their stricter view of the notion of uncleanness, not only from the uncleanness of the heathen, but from that with which they believed the great portion of Israel to have been affected. This seems to have been the sense in which they were called the *separated* or the *separating*, and they might have been so called from either praise or blame. It is not probable that they took the name themselves, but that their adversaries called them "the separatists." They called themselves *Chaberim* (Heb. חֲבֵרִים, *khab-ar'*, *associate*), this term being in the language of the Mishna and of ancient rabbinical literature in general exactly identical with *Perushim*; a *Chaber* in them meaning one *who strictly observes the law, especially the laws relating to cleanness and uncleanness.*

2. Origin. The *priests* and *scribes* determined the inner development of Israel after the captivity. Virtually identical in Ezra's time, they became more and more separated, until, in the Maccabæan period, two parties, sharply contrasted with each other, were developed from them. The *Sadducean* party came from the ranks of the priests, the party of the *Pharisees* from the Scribes. The characteristic feature of the Pharisees arises from their *legal tendency*, that of the Sadducees from their *social position*. "When once the accurate observance of the ceremonial law was regarded as the true essence of religious conduct, Pharisaism already existed, but not as a distinct sect or party. It appears that during the Greek period, the chief priests and rulers of the people took up an increasingly low attitude toward the law, they (the Pharisees) united themselves more closely into an association of such as made a duty of its punctilious observance." They appear in the time of John Hyrcanus under the name of "Pharisees," no longer indeed on the side of the Maccabees, but in hostile opposition to them. The reason for this was that the Maccabæans' chief object was no longer the carrying out of the law, but the maintenance and extension of their political power. The stress laid upon religious interests by the Pharisees had won the bulk of the nation to their side, and Queen Alexandra, for the sake of peace with her people, abandoned the power to the Pharisees. Their victory was now complete; the whole conduct of internal affairs was in their hands. All the decrees of the

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Pharisees done away with by Hyrcanus were reintroduced, and they completely ruled the public life of the nation. This continued in all essentials even during subsequent ages. Amid all the changes of government under Romans and Herodians the Pharisees maintained their spiritual authority. Consistency with principle was on their side, and this consistency procured them the spiritual supremacy. Although the Sadducean high priests were at the head of the Sanhedrin, the decisive influence upon public affairs was in the hands of the Pharisees. "They had the bulk of the nation as their ally, and women especially were in their hands. They had the greatest influence upon the congregations, so that all acts of public worship, prayers, and sacrifices were performed according to their injunctions. Their sway over the masses was so absolute that they could obtain a hearing even when they said anything against the king or the high priest, consequently they were the most capable of counteracting the designs of the kings. Hence, too, the Sadducees, in their official acts, adhered to the demands of the Pharisees, because otherwise the multitude would not have tolerated them" (Schürer, *Jewish People*, div. ii, vol. ii, p. 28).

3. Teaching. (1) **Immortality.** The Pharisees teach "that every soul is imperishable, but that only those of the righteous pass into another body, while those of the wicked are, on the contrary, punished with eternal torment" (Josephus, *Wars*, ii, 8, 14); or "they hold the belief that an immortal strength belongs to souls, and that there are beneath the earth punishments and rewards for those who in life devoted themselves to virtue or vileness, and that eternal imprisonment is appointed for the latter, but the possibility of returning to life for the former" (Josephus, *Ant.*, xviii, 1, 3). The above is merely the Jewish doctrine of retribution and resurrection (Dan. 12:2), and testified to by all subsequent Jewish literature, and also by the New Testament, as the common possession of genuine Judaism. (2) **Angels,** etc. The Pharisees also taught the existence of angels and spirits, while the Sadducees denied them (Acts 23:8), in this respect also representing the general standpoint of later Judaism. (3) **Providence, human freedom,** etc. The Pharisees "make everything depend on fate and on God, and teach that the doing of good is indeed chiefly the affair of man, but that fate also cooperates in every transaction" (Josephus, *Wars*, ii, 8, 14). "They assert that everything is accomplished by faith. They do not, however, deprive the human will of spontaneity, it having pleased God that there should be a mixture, and that to the will of fate should be added the human will with its virtue or baseness" (Josephus, *Ant.*, xviii, 1, 3). "If we strip off its Greek form, from what Josephus says, it is nothing more than this, that according to the Pharisees *everything* that happens takes place through God's providence, and that consequently in human actions also, whether good or bad, a cooperation of God is to be admitted. And this is a genuine Old Testament view" (Schurer, div. ii, vol. ii, p. 15). (4) **Political.** "In politics the standpoint of the Pharisees was the genuinely Jewish one of looking at political questions not from a political, but from a religious point of view. The Pharisees were by no means a 'political' party, at least not directly. Their aim, viz., the strict carrying out of the law, was not political, but religious. So far as no obstruction was cast in the way of this, they could be content with any government. It was only when the secular power prevented the practice of the law in that strict manner which the Pharisees demanded, that they gathered together to oppose it, and then really became in a certain sense a political party, opposing even external resistance to external force. To politics as such they were always comparatively indifferent." We must consider the Pharisee as acting under two different *religious* views: (1) The idea of the *Divine Providence* might be made the starting point. Thence would result the thought that the sway of the heathen over Israel was the will of God. Hence, first of all, this chastisement of God must be willingly submitted to; a heathen and, moreover, a harsh government must be willingly borne, if only the observance of the law was not thereby prevented. (2) *Israel's election* might be placed in the foreground. Then the rule of the heathen over the people of God would appear as an abnormity whose abolition was by all means to be striven for. Israel must acknowledge no other king than God alone and the ruler of the house of David, whom he anointed. The supremacy of the heathen was illegal and presumptuous. From this standpoint it was questionable, not merely whether obedience and payment of tribute to a heathen power was a duty, but whether it was lawful (Matt. 22:17, sq.; Mark 12:14, sq.; Luke 20:22, sq.).

4. Practices. As an Israelite avoided as far as possible all contact with a heathen, lest he should thereby be defiled, so did the Pharisee avoid as far as possible contact with the non-Pharisee, because the latter was to him included in the notion of the unclean Am-haarez (i. e., other Israelites than Pharisees). When, then, the gospels relate that the Pharisees found fault with the free intercourse of Jesus with "publicans and sinners," and with his entering into their houses (Mark 2:14–17; Matt. 9:9–13; Luke 5:27–32), this agrees exactly with the standpoint here described. The Pharisees, according to the Talmud, were of seven kinds: (1) *The Shechemite Pharisee*, who simply keeps the law for what he can profit thereby, as Shechem submitted to circumcision to obtain Dinah (Gen. 34:19). (2) *The Tumbling Pharisee*, who to appear humble always hangs down his head. (3) *The Bleeding Pharisee*, who in order not to see a woman walks with his eyes closed, and thus often meets with wounds. (4) *The Mortar Pharisee*, who wears a mortar-shaped cap to cover his eyes that he may not see any impurities or indecencies. (5) *The What-am-I-yet-to-do Pharisee*, who, not knowing much about the law, as soon as he has done one thing, asks, "What is my duty now? and I will do it" (comp. Mark 10:17–22). (6) *The Pharisee from fear*, who keeps the law because he is afraid of future judgment. (7) *The Pharisee from love*, who obeys the Lord because he loves him with all his heart (Delitzsch, *Jesus und Hillel*).

5. Pharisaism and Christianity Compared. (1) In relation to the Old Testament

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dispensation it was the Saviour's great effort to unfold the principles which had lain at the bottom of that dispensation, and carry them out to their legitimate conclusions, to "fulfill the law" (Matt. 5:17), to "fulfill," not to confirm, as too many suppose it to mean. The Pharisee taught such a servile adherence to the letter of the law that its remarkable character, as a pointing forward to something higher than its letter, was completely overlooked, and that its moral precepts, intended to elevate men, were made rather the instruments of contracting and debasing their ideas of morality. Thus, strictly adhering to the letter, "Thou shalt not kill," they regarded anger and all hasty passion as legitimate (5:21, 22). (2) While it was the aim of Jesus to call men to the law of God itself as the supreme guide of life, the Pharisees multiplied minute precepts and distinctions to such an extent, upon the pretence of maintaining it intact, that the whole life of Israel was hemmed in and burdened on every side by instructions so numerous and trifling that the law was almost, if not wholly, lost sight of (see Matt. 12:1–13; 23:23; Mark 3:1–6; 7:2–4; Luke 13:10–17; 18:12). (3) It was a leading aim of the Redeemer to teach men that true piety consisted not in forms, but in substance; not in outward observances, but in an inward spirit; not in small details, but in great rules of life. The whole system of Pharisaic piety led to exactly opposite conclusions. Under its influence "the weightier matters of the law, judgment, mercy, and faith" (Matt. 23:23; Luke 11:42) were undervalued and neglected; the idea of religion as that which should have its seat in the heart disappeared (Luke 11:38–41); the most sacred obligations were evaded (Mark 7:11); vain and trifling questions took the place of serious inquiry into the great principles of duty (Matt. 19:3, etc.); and even the most solemn truths were handled as mere matters of curious speculation or means to entrap an adversary (Matt. 22:35, etc.; Luke 17:20, etc.). (4) The lowliness of piety was, according to the teaching of Jesus, an inseparable concomitant of its reality, but the Pharisees sought mainly to attract attention and excite the admiration of men (Matt. 6:2, 6, 16; 23:5, 6; Luke 14:7; 18:11). (5) Christ inculcated compassion for the degraded, helpfulness to the friendless, liberality to the poor, holiness of heart, universal love, a mind open to the truth. The Pharisees regarded the degraded classes of society as classes to be shunned, not to be won over to the right (Luke 7:39; 15:2; 18:11), and frowned from them such as the Saviour would have gathered within his fold (John 7:47, 48). They made a prey of the friendless (Matt. 23:13); with all their pretence to piety they were in reality avaricious, sensual, and dissolute (Matt. 23:25; John 8:7), and devoted their energies to making converts to their own narrow views (Matt. 23:15). The exclusiveness of Pharisaism certainly justifies its being called a sect (Gr. *αἱρεσις*, Acts 15:5; 26:5). Their number, which was comparatively small, was about six thousand.

PHA'ROSH (Ezra 8:3). See PAROSH.

PHAR'PAR (Heb. פַּרְפַּר, *par'-par, swift*), one of the two rivers of Damascus mentioned by Naaman, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" (2 Kings 5:12), the same as the "Awaj," a little south of Damascus. Its total length is forty miles, and it is but one fourth the volume of the Barada, or Abana. It flows through the Wady el-Ajam, "the valley of the Persians."

PHAR'ZITE (Heb. פַּרְצִי, *par-tsee'*), the descendant of Pharez, son of Judah (Num. 26:20).

PHASE'AH (Neh. 7:51). See PASEAH.

PHE'BE (Gr. *Φοίβη, foy'-bay, radiant*), a deaconess of the Church at Cenchrea, commended by Paul to the Church of Rome, who had been a recipient of her kindness (Rom. 16:1, 2). She seems to have been on the eve of setting out for Rome on some important business, the nature of which is unknown.

PHENI'CE (Gr. *Φοινίκη, foy-nee'-kay*, a *palm tree*; Acts 11:19; 15:3; in 27:12 *Φοινιξ, foy'-nix*), the name of a haven in Crete, on the south coast. Both Ptolemy and Strabo mention a town Phœnix. Phenice is mentioned as one of the places to which Christians went during "the persecution that arose about Stephen" (Acts 11:19), and which Paul and Barnabas visited (15:3). It was this harbor that the captain of the ship which carried Paul wished to make and winter in (27:12).

PHENI'CIA, PHENI'CIANS. See PHŒNICIA.

PHI-BE'SETH. See PI-BESETH.

PHI'CHOL (Heb. פִּיכֹל, *pee-kole', mouth of all*, or *strength*), chief captain of the army of Abimelech, the Philistine king of Gerar (Gen. 21:22, 32; 26:26), B. C. about 2200.

PHILADEL'PHIA (Gr. *Φιλαδέλφια, fil-ad-el'-fee-ah, brotherly love*), a city in Lydia of Asia Minor, containing one of "the seven churches of Asia" (Rev. 1:11; 3:7). It was built by Attalus Philadelphus, whose name it bore. It was situated on the lower slopes of Tmolus, on the southern side of the valley of the *Aïn-é-ghiul Sou*, a river which is probably the Cogamus of antiquity, and falls into the *Wadistchai* (the Hermus), in the neighborhood of *Sart-Kalesi* (Sardis), about twenty-five miles to the west of the site of Philadelphia. Its elevation is nine hundred and fifty-two feet above the sea. A Roman town until 1392 A. D., it fell, after persistent resistance, into the hands of the Turk. It has been several times almost destroyed by earthquakes. Its name now is Allah Shehr, "City of God." Trench says that the building in which the primitive Church met, to whom St. John addressed his appeal, is thought to exist now as an old mosque.

PHILE'MON (Gr. *Φιλήμων, fil-ay'-mone, affectionate*), a member of the Church of Colossæ, who owed his conversion to the apostle Paul, for such is the interpretation generally assigned to the words *σεαυτόν μοι προσοφείλεις*, "thou owest unto me thine own self besides" (Philem. 19). To him Paul addressed his epistle in behalf of Onesimus. His character, as given in that letter, was one of great nobility. The apostle commends his faith and love, his benevolence and hospitality, his docile, sympathizing, and forgiving spirit. His house at Colossæ was shown in the time of Theo-

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doret, and tradition represents him as bishop of that city, and as having suffered martyrdom. For Epistle to Philemon, see BIBLE.

PHILE'TUS (Gr. *Φίλητός, fil-ay-tos', beloved*), an apostate Christian named in connection with Hymenæus (2 Tim. 2:17) as holding false views regarding the resurrection. The apostle does not state their opinions, concerning which there have been many dissertations. Dean Ellicott (*Com.*, in loc.) says: "The false ascetism which is so often tacitly alluded to and condemned in these epistles led very probably to an undue contempt for the body, to false views of the nature of death, and thence to equally false views of the resurrection. Death and resurrection were terms which had with these false teachers only a *spiritual* meaning and application; they allegorized the doctrine, and turned all into figure and metaphor." The names of Philetus and Hymenæus occur separately among those of Cæsar's household whose relics have been found in the Columbaria at Rome.

PHIL'IP: 1. The Apostle (Gr. *Φίλιππος, fil'-ip-pos, lover of horses*) was of the city of Bethsaida, in Galilee (John 1:44; 12:21), but of his family we have no information. Little is recorded of Philip in the Scriptures. (1) **Call.** He had probably gone with Andrew and Peter to hear the preaching of John the Baptist. They had, without doubt, spoken to him of Jesus as the long-expected Saviour, for on the next day after Andrew brought his brother Simon to Jesus, Philip unhesitatingly complied with the Master's request to follow him (1:41–43). He was thus the fourth of the apostles who attached themselves to the person of Jesus. (2) **Invites Nathanael.** The first act of Philip was to invite Nathanael to "come and see" Jesus, saying, "We have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph" (1:45–47). His ready acceptance of Jesus, and what he said to Nathanael, seem to imply much acquaintance with the word. (3) **Ordained apostle.** When the twelve were specially set apart for their office, Philip was numbered among them (Matt. 10:3; Mark 3:18; Luke 6:14). (4) **Other incidents.** When Jesus was about to feed the five thousand he asked Philip, "Whence shall we buy bread that these may eat?" And it is added, "This he said to prove him" (John 6:5–7). Bengel and others suppose that this was because the charge of providing food had been committed to Philip, while Chrysostom and Theodore of Mopsuestia rather suppose it was because this apostle was weak in faith. The answer of Philip agrees well enough with either supposition (Kitto). Certain Greeks, desiring to see Jesus, made application to Philip for an introduction. Philip, uncertain at first whether to comply with their request or not, consulted with Andrew, who went with him, and mentioned the circumstance to Jesus (12:21, 22.) The sacred history adds only the remark of Philip, "Lord, show us the Father, and it sufficeth us" (14:8), and refers to his presence at Jerusalem with the Church after the ascension (Acts 1:13). The later traditions concerning this apostle are vague and uncertain; but there is nothing improbable in the statement that he preached the gospel in Phrygia, and that he met his death at Hieropolis in Syria.

2. The Evangelist. Of his family antecedents nothing is known. (1) **As deacon.** We first hear of Philip in his appointment as one of the seven deacons, his name following Stephen in the list (Acts 6:5). They were appointed to superintend the daily ministration of food and alms, and so remove all suspicion of partiality. The persecution that followed the death of Stephen stopped the "daily ministrations" of the Church. The teachers who had been most prominent were compelled to take flight, and Philip was among them. (2) **Encounters Simon Magus.** Philip found his way to the city of Samaria, where Simon Magus practiced sorcery. The latter was held in great reverence because of the wonders he wrought. Philip performed many substantial miracles, and thus drew away from the sorcerer the attention of the people, who listened gladly to the preaching of the Gospel. Simon himself seems to have regarded Philip as in league with some superhuman being, and looking upon baptism as the initiatory rite through which he might obtain the same powers; he solicited and obtained baptism from the evangelist (8:5–13). (3) **Teaches the eunuch.** After Peter and John had come to Samaria to complete the work begun by Philip, he was directed by the angel of the Lord to proceed to Gaza. On the way he met the treasurer of Candace, queen of Ethiopia, who had come to Jerusalem to worship. The eunuch was reading Isa. 53, when Philip drew near to his chariot and asked him if he understood that which he read. Upon invitation Philip took a seat and expounded the Scripture, preaching Jesus, the result of which was the conversion and baptism of the eunuch. Upon the return from the water in which the baptism occurred "the Spirit of the Lord caught away Philip, that the eunuch saw him no more." Philip continued his work as a preacher at Azotus (Ashdod) and among the other cities that had formerly belonged to the Philistines, and, following the coast line, came to Cæsarea (8:26–40). (4) **Later incidents.** For a number of years (estimated from fifteen to nineteen) we lose sight of the evangelist. The last glimpse we have of him in the New Testament is in the account of St. Paul's journey to Jerusalem. At his house the great apostle and his companions tarry for many days. The four daughters of Philip, "virgins which did prophesy," and Agabus, who prophesied of Paul's danger from the Jews, are mentioned in the narrative (21:8, sq.). The traditions concerning Philip are conflicting and uncertain. The Greek martyrologies make him to have been bishop of Tralles, in Lydia; but the Latins make him end his days in Cæsarea.

PHIL'IP, HEROD (Matt. 14:3, etc.). See HEROD, IV.

PHIL'IP, the tetrarch (Luke 3:1). See HEROD, IV.

PHILIP'PI (Gr. *Φίλιπποι, fil'-ip-poy, lover of horses, warlike*), a town of Macedonia, anciently known as Krenides (Strabo, vii, 331), was situated about nine miles from the Ægean Sea, N. W. of the island of Thasos. King Philip took it from the Thracians and gave it his own name. "The

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Philippi which St. Paul visited was a Roman colony founded by Augustus, and the remains which strew the ground are no doubt derived from that city. The establishment of Philip of Macedonia was probably not exactly on the same site. Philip, when he acquired possession of the site, found there a town named *Datus* or *Datum*, which was in all probability in its origin a factory of the Phœnicians, who were the first that worked the gold mines in the mountains here, as in the neighboring Thasos. The proximity of the gold mines was of course the origin of so large a city as Philippi, but the plain in which it lies is of extraordinary fertility. The position, too, was on the main road from Rome to Asia, the Via Egnatia, which from Thessalonica to Constantinople followed the same course as the existing post road" (Smith, *Bib. Dict.*, s. v.). A battle was fought here between Octavius and Anthony on one side and Brutus and Cassius on the other, in which the former conquered, and the Roman republic was overthrown, B. C. 42. Paul and Silas were imprisoned here when on the second missionary journey (Acts 16:9–40; 1 Thess. 2:2). The church at Philippi was generous (2 Cor. 8:1–6; 11:9; Phil. 4:16). The First and Second Epistles to the Corinthians were written in this city (see *Subscriptions*). The first church in Europe was here. The place is a mass of ruins at the present time.

PHILIP'PIANS, EPISTLE TO. See BIBLE.

PHILIS'TIA, the land of the PHILISTINES (q. v.), as it is usually styled in poetry (Psa. 60:8; 87:4; 108:9).

PHILIS'TIM (Gen. 10:14). See PHILISTINE.

PHILIS'TINES (Heb. פְּלִשְׁתִּים, *pel-ish-teem'*, 1 Chron. 14:10; פְּלִשְׁתִּיִים, *pel-ish-tee-yeem'*, Amos 9:7; comp. the Gr. Φυλιστιείμ of the LXX), a powerful nation southwest of the land of Israel, to which they gave the name פְּלֶשֶׁת (*pel-eh'-sheth*); Παλαιστίνη, Palestina, Palestine. This name, beginning with Philistia proper (see Zeph. 2:5), gradually came to be used of the whole Jewish country on both sides of the Jordan by Christians, heathen, and even the Jews themselves (Smith, *Bib. Dict.*, s. v., "Palestine").

1. Name. If the name is Semitic, it is from Heb. פָּלַשׁ (*paw-lash'*), to *roll*, hence, presumably, to wander, as we say "a rolling stone gathers no moss." That the name should find its best explanation in Ethiopic accords well with their connection with Africa, to be explained later. In Hebrew (פָּלַשׁ) *paw-lash'* is found only in Hithpael (reflexive), in the meaning *roll one's self, wallow;* often in ashes, and in every case (Jer. 6:26; 25:34; Ezek. 27:30; Mic. 1:10) in connection with mourning. In the Mishna (פָּלַשׁ) *paw-lash'* means *pierce, bore through;* the Assyrian *palâshu* is *break in pieces, scatter.* Philistine would then mean immigrant, rover. This would agree well with the frequent rendering of the LXX, Ἀλλόφυλοι. A different etymology will appear farther on.

2. Country and Origin. They came out of Casluhim (Gen. 10:14); and the phrase אֲשֶׁר מִשָּׁם (*whence*) marks the *place* from which they came, not the people from whom they sprung. The Casluhim are named among the descendants of Mizraim, the son of Ham. In Deut. 2:23 the Caphtorim are usually identified with the Philistines; but here, too, the local relation is emphasized by the expression, "the Caphtorim, which came out of Caphtor." If any of our polyglot population go to foreign lands they are protected as Americans from America, without regard to their descent. So, too, in Jer. 47:4, the Philistines are "the remnant of the" maritime "country of Caphtor," more literally "isle of Caphtor;" but the local relation is still prominent. The Philistines are the remnant of the *country*, not of the *people* of Caphtor.

R. S. Poole (Smith, *Bib. Dict.*, s. v. "Caphtor") identifies Caphtor with Coptos, about thirty miles down the Nile from Thebes. The name Coptos, "if literally transcribed, is written in the hieroglyphics Kebtu, Kebta, and Keb-Her, probably pronounced Kubt, Kabt, and Kebt-Hor . . . whence . . . Gr. Κόπτος, Arab. Kuft." He further derives the name Egypt, Αἴ γύπτος for Αἰα γυπτος, from Heb. אִי כַּפְתֹּר (*ee kaf-tore'*). Thus the Philistines would seem to have come out of Egypt. But, as we have seen, the Bible carefully refrains from saying that they were themselves descended from Mizraim; and Amos 9:7 seems to imply that they had been dwelling temporarily in Caphtor, like the Israelites in Egypt.

The Philistines are also believed to have been connected with Crete. The Cherethites or Cherothim (1 Sam. 30:14, הַכְּרֵתִי; Ezek. 25:16; Zeph. 2:5, כְּרֵתִים) appear to be Philistines. In the two prophetic passages both are mentioned together, either as being the same nation under different names or as kindred nations. In 1 Sam. 30:14 the LXX has Χελεθι (*khel-eth-ee'*), but in the prophetic passages Κρῆτες (*kray'-tes*), of which כְּרֵתִים (*ker-ay-theem'*), would be the natural Hebrew rendering. Modern writers quite generally regard the Philistines as Cretans.

The Cherethites and Pelethites of David's guard are quite probably supposed to have been Cretans and Philistines. This is in itself quite probable, on account of their warlike character and of the shelter which they had given to David in the days of Saul (comp. 2 Sam. 15:18); they are mentioned in connection with six hundred Gittites "from Gath." But the names have also been explained as executioners (from כָּרַת, cut, cut down, destroy) and runners or couriers (from an assumed obsolete root פָּלָה (*peh'-leth*), analagous to פָּלַשׁ (*paw-lat'*), to escape; since "royal guards were employed as executioners (2 Kings 11:4, 8) and as couriers" (1 Kings 14:27, where the Hebrew for "guard" is runners, הָרָצִים, *haw-raw-tseem'*).

The language of the Philistines is held to have been Semitic. The Philistines, therefore, must have been either Semitic or thoroughly Semitized.

A view which has met with some favor makes the Philistines Cretan Pelasgians, belonging, of course, to the Aryan or Indo-European race. This view is brilliantly presented by Lenormant and

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Chevallier (*Ancient History of the East*). They say (i, 123):

"The Philistines had no connection in their origin with the other nations of Syria. They were neither of the race of Ham, like the Canaanites, nor of that of Shem, like the Israelites, but in reality of Japhetic origin. Closely related to the primitive colonies of Greece and the Archipelago, they also belonged to that great Pelasgic race which ruled for a time the whole basin of the Mediterranean, and their name, Philistine or Philistim, contains the same essential elements as that of the Pelasgi."

The last statement is true if we regard the *gus* (γος) of Pelasgus as a suffix, like cus (-κος), remembering that the Latin C originally corresponded in sound to the Greek Γ, and that C was used for Gaius (Caius), and Cn for Gnæus (Cnæus), down to the latest time (Harper's *Latin Dict.*, s. v. "C"); and if we assume that the ת of פְּלֶשֶׁת is a feminine sign, as in קְטֹנֶת, feminine of קָטֹן (Mitchell's Ges., *Heb. Gram.*, § 80, 2, *b*; Green, *Heb. Gram.*, § 196, *b*).

According to the view of Niebuhr, which has been quite generally received, the Pelasgi were original inhabitants of Greece and Italy. They were once "firmly rooted, powerful, and honorable people," inhabiting all the countries from the Po and the Arno to the Bosporus; but in the historic times only isolated settlements remained in Italy, Greece, the Ægean islands, and Asia Minor (Smith, *Dict. of Greek and Rom. Geog.*, ii, 565). They were supposed to be ancestors of the Greeks, the Hellenes being one of their tribes. Their religion was essentially Hellenic, and their language the basis of both Greek and Latin (W. Smith, *Hist. of Greece*, p. 14). In Pelasgian times the Athenians were Pelasgi, surnamed Cranai (Herod., 8, 44), and the Ionians, when they inhabited Achæa, before the time of Danaus and Xuthus, were called Pelasgi Ægialeis, Pelasgians of the coast (Id., 7, 94). Æschylus, in his "Supplices," uses the terms Argive and Pelasgian indiscriminately (Smith, *Dict. of Greek and Rom. Geog.*, ii, 562, where see more).

3. History. From the Egyptian monuments, Lenormant and Chevallier find (ii, 167), "that about the middle of the 15th century B. C., under Seti I, or a little before his time, a Pelasgic navy made its appearance in the Mediterranean, and the Japhetic Lybians invaded Africa by sea, and made their first settlement on the shores of the Lake Triton. . . . From that time, for many centuries, the Pelasgi of the Archipelago, the Philistines of Crete, the Sicilians, the Sardinians, the Lybians and Maxyans of Africa, in spite of the distance of sea separating them, united in a close confederation, maintaining a constant intercourse, naturally leading us to suppose an active reciprocal commerce, and the existence of a considerable knowledge of navigation. . . . The power of the Lybio-Pelasgic confederation rapidly increased, and was at its height in the beginning of the 14th century B. C." Under Rameses II they reached the western border of the delta, and, with the Tyrrhenians and Archæans, they "nearly conquered lower Egypt, even beyond Memphis, in the reign of Mereptah." In the latter part of the 14th century B. C., "during the reign of Rameses III, they abandoned Crete and threw themselves into Palestine." The Philistines were accompanied by their wives and children, riding in rough cars, drawn by oxen (id., i, 266).

(1) **In Palestine.** "They were conquered by Rameses III, who destroyed the fleet that brought them; and then, not knowing how to dispose of this entire nation whom he had captured, he was obliged to give them lands and apportion to them the seacoast around Gaza, Ashdod, Ashkelon, Gath, and Ekron. . . . The Philistines, doubtless reinforced by numerous parties of emigrants from Crete, rapidly increased in numbers for about a century, profiting by the decline of the power of Egypt under the cowardly and effeminate kings of the twentieth dynasty." As their army increased they began to form a navy, and at the end of a hundred years they were able to attack the Israelites and the Sidonians at once. They oppressed the Israelites for more than half a century. "About the time of the commencement of this oppression, perhaps a few years earlier, but in any case about 1209 B. C., a Philistine fleet set out from Ashkelon and suddenly presented itself before Sidon; the city, not being in a state of defense, was taken by storm, and the conquerors razed to the ground the great Phœnician city, the first of the daughters of Canaan" (id., i, 172–3). If this Pelasgic view is correct the Philistines may be compared to the Northmen of the Middle Ages. The name Palastu or Palastar is "often mentioned" in the Assyrian inscriptions. Thus Rammân Nirâri III (812–783 B. C.) mentions, apparently in geographical order, "Tyre, Sidon, land of Omri (Israel), Edom, Philistia, as far as the great sea toward the setting of the sun" (Schrader,

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The Cuneiform Inscriptions and the Old Testament, i, 206). Tiglath-pileser II, in 734 B. C., invaded the Philistine land and took Gaza and Ashkelon (Tiele, *Babylonisch-Assyrische Geschichte*, ii, 221, 225). Perhaps in these cases Judah may be included in Philistia. Of course Philistia shared in the captivities of the Jews and the descendants of its people are merged in the mixed population of that part of Syria. Their subsequent history comes more properly after the Bible story.

(2) **Early Bible mention.** The Philistines are first mentioned in Gen. 10:14. This passage, if we refrain from critical conjectures, shows that their migrations began before the time of Moses, which is very probable, considering that they passed their meridian at so remote a period. In the days of Abraham, at least about 1900 B. C., Gerar was in the land of the Philistines (Gen. 20: 2; 21:32), and so in the time of Israel (26:1, etc.). It is supposed that in these chapters the name is used by anticipation of what was afterward known as the land of the Philistines and of its inhabitants, as we speak of prehistoric America and Americans, meaning the land now known as America and its prehistoric inhabitants. Certainly the pastoral Philistines who dealt so uprightly with Abraham (20:6, 9, 16) and who stood in such fear of so mild a man as Isaac (26:16, 29; comp. vers. 20–22), do not much resemble the formidable warriors and navigators of later times. That Moses might use the name by anticipation is probable, since at the time of the Exodus the Philistines were powerful enough to obstruct the overland route to the promised land (Exod. 13:17), and the Mediterranean Sea was the "sea of the Philistines" (23:31). But they seem to have been a late arrival, and to have been limited to those frontier towns whose strategic importance were well calculated to terrify a race of escaped slaves (comp. Num. 13:28, 33). For they are nowhere mentioned among the nations to be dispossessed by Israel, not even in the farewell address of Moses (Deut. 7:1), nor in the opening address of Joshua (Josh. 3:10); but their five lands are mentioned in the grant made to Joshua in his last days (13:3). Whatever accessions the Philistines may have received, their power always seems to have centered in the five cities, though in their strife for dominion they may at times have possessed other towns, particularly in the territory of Dan. But with the five cities, of course, are to be reckoned the surrounding territory and villages or "daughters."

(3) **Relation to Israel.** In Judg. 3:3 they are left to prove Israel. They flourished most from the time after Jair, according to the English Bible, about 1161 B. C., to, we may conveniently say, their subjugation by David, about 1040 B. C.—a little over a hundred years. What the Bible tells of them during that period may be connected with Shamgar, Samson, Eli, Samuel, and Saul and David. The story is of surpassing interest, and is best read in the inimitable language of the Bible itself. We give only the merest outline. That such a man as Samson could only "begin to deliver Israel," argues that the Philistines were of different stock from the ordinary Canaanite tribes.

Shamgar wrought temporary relief (Judg. 3:31; comp. 5:6) against what may have been an early foraging expedition, giving, by the rudeness of his arm and the rudeness of his weapon, a foretaste of Samson. After the time of Jair, about 1161 B. C., Philistine gods begin to appear in Israel, and the people themselves were not far away. A Philistine oppression for forty years followed, partly relieved by Samson. As he seems to have received no support from his countrymen (Judg. 15:13), his exploits as told in Judg., chaps. 13–16 belong rather to the story of his life than to the history of his country.

The noon of Philistine power and the midnight of Israel's hope was marked by the capture of the ark. But the darkest night was before the morning. The ark fought its own battles against the Philistines and their gods. At the end of the forty years Samuel, now grown to manhood (according to our Bible, aged about fifty, in about 1120), mustered Israel at Mizpah, and by divine help won a great victory, which he commemorated by the stone Ebenezer. The memory of Samson and of the ark, and the piety and valor of Samuel united to awe the Philistines all the days of Samuel, so that Israel recovered the cities which they had taken away.

In the next war between Israel and the Philistines Israel was strong enough to act on the offensive (1 Sam. 13:4). The result here too, by divine assistance, was the decisive victory of Michmash. The next battle, another great victory for Israel, was signalized by the memorable duel between David and Goliath with its momentous consequences (chaps. 17, 18). The series of Philistine raids, which included the attack on Keilah (23:1-13), was interrupted by David's twice resorting to the Philistines for shelter from Saul's hate (21:10–15; 27:1; 28:2; 29:2–11).

Saul's life went out in the darkness of a Philistine victory. Perhaps his known hostility to David, and the fact that they had sheltered the latter, may have prevented them from taking advantage of the confusion following Saul's death. At any rate it was only when he was anointed over all Israel that "all the Philistines went up to seek David" and succeeded in finding him, to their cost, at Baal-perazim (1 Chron. 14:11). About seven years after, 1040 B. C., he finally subdued them. When in after years they regained their independence or assumed the offensive, they did not attract much attention because they had partly lost their unique position and had begun to be merged into the great mass of Canaanite and Arabian peoples and with them to be overshadowed by the rising power of Assyria.

Some of the Philistines brought presents and tribute silver to Jehoshaphat (2 Chron. 17:11). In the days of his son, Jehoram, the Philistines united with the Arabians and Ethiopians in a raid in which they robbed the king of his treasures, and even his family, with the exception of one son, Jehoahaz (21:16, 17), or Ahaziah (22:1). Uzziah warred against the Philistines and Arabians with great success, so that "he brake down the wall of Gath, and the wall of Jabnah, and the wall of Ashdod, and built cities about Ashdod and among the Philistines—and his name spread

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abroad, even to the entering in of Egypt" (26:6–8). As the distances from Jerusalem down to Ashkelon and thence along the coast to Pelusium was about one hundred and fifty miles, the very boast shows the reduced size of his kingdom.

In the troublous times under Ahaz, the Philistines again assumed the aggressive, invading the part of Judah which was near them.

Hezekiah "smote the Philistine even unto Gaza" (2 Kings 18:8), the southernmost of their five cities. This was very likely connected with his Egyptian alliance, since Sargon, in 720 B. C., met and defeated the united forces of Gaza and Egypt (Tiele, *Babylonisch-Assyrische Geschichte*, i, 239, 240). His tartan, or commander-in-chief, took Ashdod in 711, and Isaiah (ch. 20) makes it a warning not against Judah, but against Egypt and Ethiopia.

In Nehemiah's time love had so far softened race hatred as to cause great trouble (Neh. 13: 23, 24). "From this time the history of the Philistines is absorbed in the struggles of the neighboring kingdoms" (Smith, *Bib. Dict.*), and the history is mainly that of the Philistine country. The latest notices of the Philistines under their title of *ἀλλόφυλοι*, are found in 1 Macc., chaps. 3–5. They refer to the land rather than to the people. In 1 Macc. 3:41, "the merchants of the country, hearing the fame of them, took silver and gold, very much, with servants (marg., 'or *fetters*') and came into the camp to buy the children of Israel for slaves; a power also of Syria and of the land of the Philistines joined themselves unto them." This was in the invasion by order of Antiochus in the time of Judas Maccabæus, about 165 B. C. To the land of the Philistines the remains of Seron's defeated army had fled in 166 B. C.

In 1 Macc. 5:66–68, Judas, about 163 B. C., invaded the land of the Philistines, especially at Azotus, "and after he had pulled down their altars and burned their carved images with fire and spoiled their cities, he returned to Judea."

In Deut. 2:23, the Caphtorim are said to have destroyed the Avim and dwelt in their stead. This fact may give point to the comparison in Amos 9:7 between the Israelites and the Philistines and Assyrians; comp. Deut. 2:9, 12.

4. Government. From 1 Sam., ch. 29, the Philistine form of government would seem to have been a monarchy limited by the power of the five lords, which are called סְרָנִים (*ser-aw-neem'*), usually in the construct form סַרְנֵי (*sar'-nay*). One third as often they are called שָׁרִים (*saw-reem'*); שָׁרֵי (*saw-ray*); שַׂר (*sar*), being a regular Hebrew word for princes. The origin of the title סְרָנִים (*ser-aw-neem'*), is not certainly known. In 1 Kings 7:30 the same *sar'-nay* is used for "axles" (so R. V.), and it is pointed out that in Arabic *kutbun*, axle, pole, pole star is "metaphorically prince, q. d., the axis round which a people revolve" (Robinson's Ges., *Heb. Lex.*, s. v., סָרַן), or *princeps gentis* (Freytag, *Ar. Lex.*). Others make סְרָנִים a dialectic plural of שַׂר (*sar*); others connect it with *τύραννος*.

In the time of Joshua the manner in which the five lords of the Philistines are mentioned seems to indicate that there was some confederacy between them, but it may have been only a union growing out of relationship and necessity.

Some have supposed that Gaza had a kind of headship among the five, as it is sometimes mentioned first; but its primacy cannot have been very strongly marked. The ark was taken to Ashdod, Samson to Gaza. Each town, of course, had its surrounding territory with its dependent towns and villages (בְּנוֹתֶיהָ וְחַצֵרֶיהָ, Josh. 15: 45–47). In the days of Alexander Jannæus (B. C. 104–78), Gaza was strong enough to have ten thousand native troops in the field besides two thousand mercenaries. It had also a senate of five hundred (Josephus, *Ant.*, xiii, 13, § 3).

5. Religion. The Philistines were a thoroughly religious people. Sometimes, at least, they carried their idols into battle (2 Sam. 5:21) and they proclaimed their victories in the "house of their idols" (1 Sam. 31:9).

Their national god was Dagon (דָּגוֹן, a diminutive of דָּג, fish), "represented with the hands and face of a man and the tail of a fish" (5:4). To his temple they carried the captive ark (5:2), and to him they offered thanksgiving when they had taken Samson (Judg. 16:23, 24).

They also worshiped Astoreth (1 Sam. 31:10). The Venus Urania (*ἡ οὐρανίη Ἀφροδίτη*, Herod., i, 105) whose temple in Ashkelon was plundered by the Scythians in the course of their twenty-eight years' occupation of "Asia," which terminated 596 B. C., is quite reasonably identified with Astoreth or Ishtar. This temple was reputed the oldest of all the temples of the goddess (Herod., l. c.).

There was also at Ekron a sanctuary of Baal-zebub (בַּעַל זְבוּב, lord of flies; comp. (*Ζεὺς*) *Ἀπόμυιος*, Paus., 5, 14 § 2), who was sufficiently well known as the "god of Ekron" to attract the patronage of Ahaziah (2 Kings 1:2, sq.). His name became the Greek Beelzebub, "the prince of the devils" (Matt. 12:24).—W. H.

PHILOL'OGUS (Gr. *Φιλόλογος, fil-ol'-og-os, fond of talk*), a Christian at Rome to whom St. Paul sends his salutation (Rom. 16:15). Pseudo-Hippolytus makes him one of the seventy disciples, and bishop of Sinope. His name is found in the Columbarium "of the freedmen of Livia Augusta" at Rome, which shows that there was a Philologus connected with the imperial household at the time when it included many Julias.

PHILOSOPHY (Gr. *φιλοσοφία, fil-os-of-ee'-ah, love of wisdom*), used in the Greek writings of either zeal for, or skill in any art or science, any branch of knowledge. "Once in the New Testament of the theology, or rather theosophy, of certain Jewish-Christian ascetics, which busied itself with refined and speculative inquiries into the nature and classes of angels, into the ritual of the Mosaic law, and the regulations of Jewish tradition respecting practical life" (Col. 2:8) (Thayer's *Grimm's Gr.-Eng. Lex.*).

PHIN'EHAS (Heb. פִּינְחָס, *pee-nekh-aws'*, *mouth of brass*).

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1. Grandson of Aaron, and son of Eleazar by his wife, "one of the daughters of Putiel" (Exod. 6:25). He first appears in Scripture history at the time of the licentious idolatry, where his zeal and action secured the cessation of the plague that was destroying the nation (Num. 25: 7–11), B. C. 1171. For this he was rewarded by the special approbation of Jehovah, and by a promise that the priesthood should remain in his family forever (vers. 10–13). He was appointed to accompany as priest the expedition by which the Midianites were destroyed (31:6). Seven years later he also headed the party who were dispatched from Shiloh to remonstrate against the altar which the trans-Jordanic tribes were reported to have built near Jordan (Josh. 22:13–32). In the partition of the country he received an allotment of his own—a hill on Mount Ephraim which bore his name—Gibeath-Pinechas. Here his father was buried (24:33). Phinehas appears to have been the chief of the Korahites, or Korhites (1 Chron. 9:20). After the death of Eleazar he became high priest (the third of the series), in which capacity he is introduced as giving the oracle to the nation during the whole struggle with the Benjamites on the matter of Gibeah (Judg. 20:28). The verse which closes the Book of Joshua is ascribed to Phinehas, as the description of the death of Moses at the end of Deuteronomy is to Joshua. The tomb of Phinehas, a place of great resort to both Jews and Samaritans, is shown at *Awertah*, four miles S. E. of *Nablus*.

Character. The narrative of the Pentateuch presents Phinehas as an ardent and devoted priest, while in one of the Psalms (106:30, 31) he is commemorated in the identical phrase which is consecrated forever by its use in reference to the great act of faith of Abraham—"that was *counted to him for righteousness* unto all generations for evermore" (comp. Gen. 15:6; Rom. 4:3).

2. Second son of Eli (1 Sam. 1:3; 2:34; 4:4, 11, 17, 19; 14:3). Phinehas was killed with his brother by the Philistines when the ark was captured, B. C. about 1050.

3. A Levite of Ezra's time (Ezra 8:33), unless the meaning be that Eleazar was of the family of the great Phinehas.

PHLE'GON (Gr. Φλέγων, *fleg'-one, burning*), a Christian at Rome to whom Paul sent salutations (Rom. 16:14). Pseudo-Hippolytus states that he was one of the seventy disciples and bishop of Marathon.

PHŒ'BE. See PHEBE.

PHŒNI'CE. See PHENICE.

PHŒNI'CIA, PHŒNI'CIANS. 1. Name. Phœnicia is a Greek name, Φοινίκη (*foy-nee'-kay*), not easily written in Hebrew and not found in the Old Testament. In Dr. Delitzsch's Hebrew New Testament the name of the country (Φοινίκη, Acts 11:19; 15:3; 21:2) is פִּינִיקָיָא, and that of the harbor (Φοῖνιξ, Acts 27:12) is פִּינִיכֵס. (The abbreviations in parentheses refer to authorities given at close of article.)

In mythology Phœnix was brother of the renowned Cadmus and son of Agenor, the son of the sea god Poseidon (Neptune) by Libya, who may represent Africa. According to Buttman, Agenor's real name was Chnas, whence "Canaan" (S. B. M., s. v. "Agenor;" and see CANAANITES). Thus Phœnicia would be the land of Phœnix, as we may still speak of the land of Israel or land of Moab, after so many changes both of masters and people.

Φοῖνιξ also means purple; but if φοινίσσω (-ξω,-χθεις) is from φοινός (blood red), from φόνος (murder), from Homer's ἐπεφνον (slew) (so L. and S.), it may be safest to derive the name Phœnicia from φοινιξ, the date palm (R., 1.). It will then signify the land of Palms, like Palmyra or Palmyrene.

2. Country. A narrow strip of coastland, extending from Mount Casius (*Jebel Kraad*) to Carmel, open to the Mediterranean, but walled in on the east by Mount Bargylus and by Lebanon, which rises from six or eight to nine or ten thousand feet above the sea.

Length of coast, two hundred miles; breadth, from two to thirty-five, usually not more than half the latter. Thus four thousand square miles is a "liberal estimate" (R., 2). In size and shape Phœnicia a little resembled New York State, east of the Hudson and Lake George. In surface it was somewhat like Chili. In combination of diminutive size with far-reaching influence it reminds us of Athens, Venice, or England. The mountain wall, with spurs reaching down to the sea, warded off invasion and prevented the country from being made a thoroughfare for armies. Yet "Phœnicia lay in the natural course of trade between the East and the West, and offered the readiest route for the interchange of the commodities of Asia and Europe" (R., 9).

3. Origin of the People. According to Gen. 10:6, 15–18, and to the account of the Phœnicians themselves, as told by their descendants and St. Augustine, they were descended from Canaan, the son of Ham, and hence akin to Cush and Mizraim, or Egypt (L. and C., ii. 144). But it is quite generally believed that the Phœnicians of history were of Semitic race, and had displaced or subjected the original Canaanites (R., 20; S. G., s. v. "Phœnicia").

At any rate Tyrian, Arabian, and Babylonian tradition agree that the Canaanites at first lived near their Cushite kindred on the Arabian shore of the Erythræan Sea or Persian Gulf, near the modern *el-Katif*. Here in Pliny's day was a land of Canaan. Hereabout were islands named Tyrus (or Tylus) and Aradus (Strabo, xvi, 3, 4), possibly the Bahrein islands of our day, with "temples similar to those of the Phœnicians" (Huren, *Researches*, ii, 46, English Translation); and the inhabitants claimed Tyre and Aradus in Phœnicia as their own colonies (L. and C., ii, 144; S. G., ii, 607, 608).

Driven west, whether by earthquakes (Justin, xviii, 3), by hostile neighbors (Babylonian and Arabian accounts), or by the inroads of Japhetic Aryans between 2500 and 2400 B. C. (L. and C., ii, 144, 145), they journeyed westward to the Mediterranean seacoast. "For a thousand years—from the 14th century to the 4th century B. C."—and we might go farther back and say two thousand—"a great and remarkable nation, separate from all others, with striking and peculiar charac-

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teristics, occupied the region in question, drew upon itself the eyes of the civilized world, and played a most important part in history" (R., 22, 23).

4. History. Phœnician history naturally falls into two grand divisions: 1. The time of comparative independence; 2. The time of absorption into great empires.

(1) Comparative independence. For, being "confined to their narrow coast territory, and prevented by more powerful nations from spreading inland... the Sidonians"—and the same may be said of the Phœnicians generally—"could rise neither to political nor to military importance. It was even impossible for them to preserve their independence or to aspire to any other condition than a limited and subordinate autonomy, for at nearly every period of their history we find that they were vassals to a superior power" (L. and C., ii, 156, 157). But their vassalage left them free to do what they were best able to do, and perhaps even aided them in doing it. It drove them to the sea, and thus made them for a long time masters of the whole world of commerce and navigation. We might set the real turning point in the fortunes of Phœnicia at the siege of Tyre by Alexander, who connected it with the mainland and brought it under Greek influence (see farther on). But the process of absorption commenced earlier, with Assyria. We may, therefore, with considerable justice as well as convenience, make our first grand division of Phœnician history, that of comparative independence, or at least of individuality, end with the beginning of Nebuchadnezzar's siege, B. C. 598.

This part of the history is naturally divided into five periods:

(*a*) The Oriental period, already mentioned, to perhaps B. C. 2850 (L. and C., ii, 149), though according to the careful researches of Herodotus Tyre was founded B. C. 2750 (Hd., ii, 43).

(*b*) The Canaanite period to the rise of Sidon—we may say B. C. 1650.

(*c*) The Sidonian period (Egyptian supremacy), from about 1650 (L. and C., ii, 160) to the capture of Sidon by the PHILISTINES (q. v.), B. C. 1209.

(*d*) The Tyrian period, which may be held to close with the submission to Ashur-nazir-pal, B. C. about 870 (Geo. Smith, *Hist. of Assyria*, p. 43).

(*e*) The Assyrian period, to the beginning of Nebuchadnezzar's siege, B. C. 598.

The final fall of Phœnicia as a commercial power in the world was brought about by the discovery of the route to India by the Cape of Good Hope by Vasco da Gama in 1498, which naturally diverted trade from Tyre, and by the capture of Tyre by the Turks in 1516. The career of Phœnicia will thus be a little more or a little less than four thousand years, according to the date assigned to founding of Tyre.

(*a*) THE ORIENTAL PERIOD, and the original home in and near the Persian Gulf, have been already mentioned.

(*b*) THE CANAANITE PERIOD. Phœnician history for the Canaanite period, and partly for the Sidonian also, belongs rather under the names of the separate tribes—SIDONIANS, HITTITES, ARKITES, SINITES, ARVADITES, ZEMARITES, HAMATHITES, and PERIZZITES (qq. vv.). The Northern Hittites were an organized nation, and so to a certain extent were the Sidonians. The other cities had each its independent king, and they hardly formed alliances even in the presence of a common enemy. The Hivites, however, seem to have had a more republican form of government (L. and C., ii, 149–151).

(*c*) THE SIDONIAN PERIOD. The Phœnician nation sprung from a union of the Sidonians with the Arvadites and Zemarites (id., 151), or of Sidonians, Arvadites, and Tyrians (id., 152).

The Shepherds, who ruled Egypt, according to the received account, for the five hundred and eleven years ending B. C. 1530 (Lb., pp. 8, 6), were a Syrian horde—Phœnicians or Canaanites, according to Manetho, and they were under Hittite leadership (L. and C., ii, 155). Some, with Ewald, suppose that it was the Shepherd kings of Avaris who, from the Egyptian hieratic writing, formed the Phœnician alphabet of twenty-two letters, "the origin of most of the other alphabets of the world." The invention spread rapidly over Canaan, "and from the testimony of the hieroglyphical inscriptions it is now certain that all these nations were in possession of alphabetical writing at the time when the Egyptians, after expelling the Shepherds from their country, and having in their turn become conquerors under the first of the Amenhoteps and Thothmes, took possession of Syria" (L. and C., ii, 156).

Most of the Canaanites, including the Hittites, sought subsistence or dominion on land; but those whom we usually call Phœnicians, the Sidonians and their neighbors, turned, as we have said, to the sea. Repressed in agriculture, statesmanship, and war, they enjoyed in commerce and navigation not only preeminence but monopoly. They had no predecessors known to us, and for many centuries no rivals.

No monuments give us the chronology of the busy commercial life of the Sidonian period. But all classical writers, whether drawing from Greek or Phœnician sources, agree "in placing the culminating point of the commercial prosperity of Sidon, its most extended commerce and longest voyages, precisely during the centuries when... the Sidonians were under the political supremacy of Egypt. The seat of the principal Sidonian trade was then in the eastern portion of the Mediterranean, in the Archipelago, and the Black Sea, where no rival navy yet existed" (L. and C., ii, 161 and 162). This was during "the 18th, 19th, and 20th dynasties—from the first half of the 17th till the end of the 13th century B. C." (id., 160). Though some of the Phœnician cities made occasional revolts, Sidon and Gebal stood fast to Egypt, from which they probably received special favor, in consideration of their maritime services.

During this period the Sidonians founded Citium in Cyprus, also Itanum (or Itanus) in Crete. The whole eastern part of the Mediterranean (id., 163) at least (R., 87) was commercially a Sidonian lake. There were Sidonian establishments at various places on the islands and coasts of the Ægean Sea, from Rhodes to Thasos on the Thracian coast, where Herodotus saw and admired their mining works a thousand years later (Hd., 6, 47). Thence they entered the Black Sea, following the coast of Asia Minor till they reached Colchis, famed for

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the Golden Fleece. From these regions they brought the gold of the Colchians and Arincaspians, the tin of the Iberians and the Albanians, who lived by the eastern Caucasus, on the shores of the Caspian Sea; lead and silver from the same region; from the Chalybes, in what was afterward Pontus, excellent bronze, refined iron, and, above all, steel (L. and C., ii, 163).

Westward they coveted Epirus, Southern Italy, and Sicily. Egypt, of course, was one of their principal markets and the home of many of their merchants. Thence they proceeded west to Hippo and the neighboring Cambe, where Carthage was afterward built.

These five centuries of Egyptian sway were the palmy days of the eldest-born of Canaan, Sidon (Gen. 10:15), which was able to furnish ships for the Egyptians, who had a religious horror of the sea; and which thus maintained supremacy over the maritime towns except Gebal, the classical Byblus (L. and C., ii, 164). This period of prosperity closed with the rise of the Pelasgian naval power and the capture of Sidon, B. C. about 1209, by the PHILISTINES (q. v.).

The conquest of Canaan by Israel must have driven a host of refugees to Sidon. With this event some connect the founding of Sidonian colonies, beginning with Thebes in Bœotia, which, according to received tradition, was founded by Cadmus, B. C. about 1313 or 1257 (Gr. ii, 86).

(*d*) THE TYRIAN PERIOD, nearly five centuries, to the siege of Tyre by Shalmaneser IV (2 Kings 17:3) and Sargon II (Isa. 20:1), B. C. 725–720.

"After having been masters of nearly the whole of Syria"—besides the Hittite kingdom, which in B. C. 1250, in addition to Northern Syria, included almost all Asia Minor (Lb., pl. iv)—"the Canaanites had found themselves, during the 14th and 13th centuries B. C., successively assailed on all sides by enemies, who deprived them of the greater part of their territory. The Hebrews had conquered Palestine, the Philistines had destroyed Sidon; on the north the Aramæans had retaken Hamath, and either subjugated or destroyed the Canaanitish people who occupied it, thus separating the inhabitants of the region of Lebanon from the Hittites of the Amanus and of the lower Orontes" (L. and C., ii, 174).

These misfortunes consolidated the Phœnician nation. The fall of Sidon is followed by a half century of darkness; and when the light of history dawns again we see a new order of things, with Tyre at the head. Its king was called "king of the Sidonians" (not "king of Sidon"), and with the assistance of deputies from the other towns he "decided all business respecting the general interests of Phœnicia, its commerce and its colonies, concluded foreign treaties, and disposed of the military and naval forces of the confederation" (id., 175). The separate towns retained their ancient form of self-government, "a limited monarchy controlled by assemblies of the wealthiest and most influential citizens, and by privy councils of priests and magistrates who possessed great influence" (id., ib.).

The Greek seas were lost and the Phœnician settlements in those regions were almost all destroyed. The Phœnicians, therefore, turned westward along the coast of Africa. Utica (founded B. C. 1158) and the neighboring settlements were made the starting points from which they discovered Spain, and founded Gades (Cadiz) a few years after Utica. To the land of the Turti, or Turdetani, they transferred the name Tharsis, "primitively applied to a part of Italy, the country of the Tyrrhenian Pelasgians" (id., 177); Southern Spain or Bætica thus became Tarshish (Tartessus). There the Phœnicians traded for "silver, iron, tin, and lead" (Ezek. 27:12), gold, cinnabar, honey, wax, and pitch. A little before B. C. 1100 they took possession of Malta and Gozo. They also occupied the whole coast of Sicily, which in the 15th century B. C. had belonged to the Lybio-Pelasgic federation. They established factories on the coast of Sardinia, where they found wool, copper, and argentiferous lead.

By her colonies, founded in the 12th and 11th centuries B. C., Tyre rivaled Sidon of old. And, overlooking the slaughter of her kin by the Israelites, she now turned to Israel as an ally against their common foes, the Philistines in the south and the Aramæans in the north.

The time was propitious for the formation of a great Syrian state. Egypt and Assyria were quiescent, and had Israel remained undivided and grown strong the Assyrian and Babylonian captivities could not have happened.

The alliance of Hiram I with David (from B. C. 1051) was continued by Abibaal, who began to reign 1028; and Tyre saw both Aramæans and Philistines subdued by David. The Tyrian annals place the taking of Troy at B. C. 1023 (L. and C., ii, 181). If we accept the date usually given, B. C. 1184, some other dates will require readjustment.

Hiram II, the friend of Solomon, was a great builder, and by his architectural works "entirely altered the appearance of the city" (id., ib.). The joint expedition of Solomon to Ophir is mentioned 1 Kings 9:26–28; 10:22. Hiram died 994; his son, Baleazar, reigned seven years to 987; his son, Abdashtoreth, the last of his line, fell in 978, perhaps by the influence of Shishak, king of Egypt, who had a hand in dividing the sovereignty of Israel (1 Kings 11:40). After half a century of confusion, which synchronized with the reigns of the houses of Jeroboam and Baasha, Ethbaal, a priest of Astoreth, established a new dynasty in B. C. 937. His daughter, Jezebel, was well known as the wife of Ahab, king of Israel (16: 31). Her religious zeal established a Phœnician influence "which lasted in Israel till the death of Joram in 886, and in Judah till the accession of Joash, B. C. 879" (L. and C., ii, 184).

About the time of Jezebel's marriage to Ahab, Kammân-nirâri II (according to George Smith, *Hist. of Assyria*, p. 6), B. C. 913–891, began to restore the power of Assyria (T., 1, 167, 168), which had greatly declined since the days of Tiglath-pileser I, B. C. 1120–1100. The Assyrians again appeared in the west, but were bought off from the Phœnician cities by submission and presents.

Ethbaal died B. C. 894. His son, Baaleazar, reigned seven years to 888, and his son, Mathan, nine years to 879 (L. and C., ii, 185). Ashur-nazirpal in his western expedition, B. C. 870 (G. Smith,

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H. of A., 43), received presents from Tyre, Sidon, and Gebal (T., i, 176).

Sixty years after the return of the Heraclids, which latter event was eighty years after the fall of Troy—hence, according to Tyrian authorities, B. C. 863, but, according to the Greeks, B. C. 1044—the Phœnicians lost their last possession in the Sporades.

Mathan's son and successor was the classic Pygmalion, whose sister, Elissa, the Dido of Virgil, founded Carthage, B. C. 872 (L. and C., ii, 186). At the beginning of the second Punic war, B. C. 218, Carthage controlled all the north African coast west of the Syrtis Major and more than half of the Spanish peninsula.

Pygmalion, who reigned at Tyre forty years, to B. C. 832, was compelled to acknowledge the overlordship of Assyria. But this "in no way injured the maritime power of the Phœnicians." The weakness of Greece and an alliance with the Pelasgic Tyrrhenians put them again in possession of the trade between Greece and the East for a period of fifty years; from B. C. 824 to 786 they even dominated the Archipelago (L. and C., 187, 188).

(*e*) The Assyrian period, to the beginning of Nebuchadnezzar's siege, B. C. 598.

The period of Tyrian supremacy closed with the siege of insular Tyre, begun by Shalmaneser IV B. C. 725, and relinquished by Sargon II in 720 (R., 137, 139). Though the siege was unsuccessful, it gave the other Phœnician cities an opportunity of throwing off the yoke of Tyre. Their readiness to do so, to welcome the Assyrian conqueror, and even to furnish ships for the fight against Tyre, was too great to be explained by mere terror. It argues at least great jealousy of the queen city, and perhaps a feeling that they were heavily taxed to support her splendor (L. and C., ii, 191, 192).

The decline of Phœnician individuality, the merging of Phœnicia in Syria, may be said to have begun with Assyria. "Assyria was a great, centralized monarchy. She had existed for little short of six centuries"—in a certain sense we might say over eleven centuries, since Tiele (i, 138) dates the priest-king Ishmédagan, B. C. 1840—"and had been a conquering state for four hundred years or more. Her main attention had been turned for four or five hundred years to the training of her soldiers and the bringing of her military system to the highest degree of perfection. She had long had a standing army. She had drilled, trained, and disciplined her troops with an unwearied, unflagging spirit; had conceived the idea of various arms of the service, had separated the several arms, and had advanced each to a high degree of efficiency" (R., 131).

Such a machine could not fail to become an engine of tyranny and extortion (Nah. 3:1). The result was a growing tendency to popular outbreaks against the Assyrian governors. But resistance was in general useless, and Phœnicia was probably wise in consenting to buy peace by the payment of an annual tribute. Assyrian power would protect land traffic; and thus, under the shadow of Assyria, Phœnicia prospered for about a century and a half (B. C. 870–727) (R. 134), as we may see from the warning of Isa. 23:2–18, written B. C. about 700.

It is likely that the final rupture grew out of the Assyrian policy of gradually absorbing dependent kingdoms, and making them parts of a great Assyrian kingdom. The Phœnician cities, having no union, were overpowered separately, though "Tyre, Arvad, and perhaps Gebal" retained their native kings even under Ashur-banipal (R., 145, 146). We may be sure that the last century of Assyrian sway was a century of outrage and trouble.

The last Phœnician governor in the Assyrian eponym canon seems to belong to B. C. 637 (R., 149). In 633 the Medes beleaguered Nineveh, and about the same time hordes of Scythians began to pour down from the north. The Phœnician cities had to unite in self-defense, and to act for themselves. The period of Phœnician independence which followed (B. C. 630–598 or 585) was a period of the greatest prosperity, particularly for Tyre, which assumed the headship, "and shortly rose to the highest point of her greatness," and made her commercial influence felt to the ends of the known world (R., 150). This may be seen from the twenty-seventh chapter of Ezekiel, which "has been felt by all the historians of Phœnicia to be a document of priceless value, and to form the basis on which all attempts to realize the true condition of things at this period must rest" (id., ib.; and for an excellent account of Tyrian traffic at this time, see id., 154–164).

(2) **Time of absorption.** The second part of Phœnician history is conveniently divided into seven periods:

(*a*) Babylonian, to the fall of Babylon, B. C. 538.

(*b*) Persian, to the siege of Tyre by Alexander the Great, B. C. 332.

(*c*) Hellenic, to the Roman conquest, B. C. 69.

(*d*) Roman, to the conquest by the caliph Omar, A. D. 638.

(*e*) First Mohammedan (Saracen), to the surrender of Tyre to the Crusaders, A. D. 1124.

(*f*) Christian, to the abandonment of Tyre, after the taking of Ptolemais (Acre) by the Mamelukes, A. D. 1291.

(*g*) Second Mohammedan (Egyptian and Turkish), to the present time.

(*a*) Babylonian Period to the taking of Babylon by Cyrus, B. C. 538. On the fall of Assyria the nations of Palestine sought to recover their independence. Jehoiakim of Judah rebelled in 602 (according to Oxford Bible, 600), and Ethbaal II, of Tyre, a few years later. Nebuchadnezzar laid siege to Tyre, B. C. 598. The city on the mainland fell after a considerable time, but the island city held out for thirteen years, to B. C. 585. Then it probably surrendered, though we have no direct account of the event (R., 173). At any rate, Tyre was afterward a dependency of Babylon. Her commerce dwindled, her mainland city lay in ruins till the time of Alexander; the supremacy passed to Sidon. Yet the Phœnicians seem, on the whole, to have fared quite well, for when the final troubles of Babylon came they made no attempt to shake off her yoke.

But they prudently conciliated Egypt also. It was at the request of Necho II (2 Kings 23:29–35)

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that a picked band of Phœnician sailors circumnavigated Africa about B. C. 600, sailing out by the Red Sea and returning through the Mediterranean after nearly three years. For fuller accounts of this wonderful voyage we must refer to Hd. 4, 42; Gr., iii, 283–289; R., 175–180.

About B. C. 570 the Phœnician coast came under the power of Apries (Pharaoh-Hophra, Jer. 44:30). This was followed by Nebuchadnezzar's invasion of Egypt, which brought peace to western Asia for thirty years.

(*b*) Persian Period to the conquest of Persia by Alexander, B. C. 332. With the capture of Babylon by Cyrus, B. C. 538, Phœnicia became part of the Persian empire. The relations of Phœnicia to Persia were, on the whole, pleasant. The fidelity of Phœnicia insured to Persia the possession of Cyprus, and the great king must depend on Phœnician ships for his naval battles, to say nothing of his obligations to Phœnician trade by land and sea. Thus the Phœnicians were strong enough in Persian favor to beg off from fighting against their children, the Carthaginians, even at the request of so willful a monarch as Cambyses. "Persia owed to her Phœnician ally the glory of recovering complete possession of Asia Minor, and of being accepted as a final arbiter in the internal quarrels of the Greeks" (R., 205).

After the independence of Egypt, B. C. about 406, Phœnicia sided with Evagoras (B. C. about 390–380), took part in the general revolt of the West ("War of the Satraps," B. C. 362), and revolted, in alliance with Egypt (B. C. 352). Sidon was destroyed through the treachery of its king; but during the eighteen years of peace (351–333) which closed the Persian dominion it was rebuilt, and became flourishing.

(*c*) Hellenic Period to the Roman conquest (B. C. 332–69), Phœnicia being, however, under Tigranes of Armenia (83–69). The details of Alexander's memorable siege and capture of insular Tyre (January to July, 332), belong rather to the special history of Tyre, or the biography of Alexander. The siege left the city "half burned, half ruined, and almost wholly without inhabitants;" "but the advantages of the site, and the energy of the people, who flocked back to it after the death of Alexander, raised it again, with no long space, to the position of a wealthy and flourishing community" (R., 236).

Tyre recovered in about eighteen years and resumed the headship of Phœnicia; but, having lost its insular position, it became the prey of contending armies, especially those of Syria and Egypt, till B. C. 198, when the preponderance of Syria was established, and Phœnicia came finally under the Seleucids. These were liberal masters, who allowed the Phœnician cities to coin money, and sometimes honored the capital with their presence.

But Phœnicia was merged in Syria, and its trade was somewhat impaired by the rivalry of Alexandria (see Acts 27:6; 28:11) and Rhodes. Moreover, it was overflowed with Greek influence and language. The higher classes affected Greek names; the Syrophœnician woman of Mark 7:26 is also called a Greek (Ἑλληνίς). After the end of the Seleucid kingdom, in 83, Phœnicia was at peace under Tigranes of Armenia till 69, when it became part of the Roman empire.

(*d*) Roman Period, from B. C. 69 to the conquest by Omar, A. D. 638. The Romans made Tyre, Sidon, and Tripolis free cities; and if Augustus abridged their liberties in B. C. 20 in consequence of their following Anthony it must have been either temporarily or to a very limited extent, for in history, both sacred (Acts 12:20–23) and profane (Strabo), we find them retaining a kind of semi-independence. Agrippa would hardly have ventured to quarrel with fully Roman towns, nor would they have been likely to send embassies on their own account (R., 243).

Phœnicia received the Gospel in the dispersion which followed the death of Stephen (Acts 11:19), A. D. 41, and St. Paul, in his third missionary journey, found a church large enough to detain him a week (21:3–6), A. D. 58, according to Conybeare and Howson. Christianity and heathenism lived side by side for three centuries, but Christianity continually gained, and by the end of the 2d century, A. D., Tyre had a bishop of its own, who took a prominent part in the discussions then prevalent. The Arian leaning of the council of Tyre (A. D. 339), rather lowered Tyre in general esteem.

A little before the introduction of Christianity a remarkable development of learning began in Phœnicia. (Strabo B. C. about 40 to A. D. 18) studied Aristotle with Boëthus, one of a school of philosophers at Sidon. Antipater of Sidon, the poet, lived about B. C. 108–100 (S. B. M., i, 203). Antipater of Tyre, a stoic philosopher, was "intimate with the younger Cato, and known by reputation, at any rate, to Cicero." It was perhaps another stoic of the same name who died shortly before B. C. 45. Still another Tyrian stoic, Apollonius, lived in the time of Ptolemy Auletes, B. C. about 65.

"Toward the close of the 1st century Byblus began to rival Tyre and Sidon," producing Philo Byblius, the well-known translator (or author) of the Phœnician history of Sanchoniatho, also Philo's pupil, the critic and grammarian, Hermippus.

About the time of Hermippus lived Marinus, "the first really scientific geographer," who, availing himself of the labors of Phœnicians, Greeks, and Romans, substituted maps made according to latitude and longitude for itinerary charts, and laid the foundation on which Ptolemy of Pelusium based his "great geographical work." About the same time lived Paulus, the rhetorician, whose oration won for Tyre from Hadrian the title and dignity of "Metropolis."

Origen went to live at Tyre A. D. about 250; and then, or earlier, he had for a hearer the celebrated neoplatonist and opponent of Christianity, Porphyry, whose treatise against Christianity, though answered by the bishop of Tyre, yet had considerable effect among the educated. Porphyry closes the list of Phœnician writers, for "William of Tyre (A. D. 1167–1188), was a native of Jerusalem." "From the latter part of the 3d century the literary activity of Phœnicia declines, except that Berytus continued eminent for two centuries longer as a school of Roman law and jurisprudence" (R., 248). Indeed, with the exception of Marinus of Tyre and Philo Byblius, all

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the literary men enumerated were "Greeks in feeling, perhaps generally Greeks in blood, whom accident had caused to be born in cities that were once Phœnician" (id., ib.).

(*e*) SUBSEQUENT PERIODS since A. D. 638. The political existence of Phœnicia ceased under the Romans; but its manufactures and commerce continued. Tyre flourished under the caliphs, A. D. 638–1124. Notwithstanding the violence of the crusaders, it retained some prosperity through the Christian period, 1124–1291. Indeed, its real fall may be traced to the discovery of the route by the Cape of Good Hope and its capture by the Turks, as already stated. See further under COMMERCE AND MANUFACTURES, near the end of this article.

5. Characteristics. First, flexibility and tact, as shown by their success in colonization and in ingratiating themselves with such a multitude of nations, civilized and uncivilized. The jealous Egyptians not merely traded with them, but they allowed them a settlement in their capital and a temple for their worship, and even admitted Phœnician gods into the Egyptian pantheon. Hebrews, Assyrians, Babylonians, and Persians made them welcome and gave them special privileges. Even the alien Greeks "accepted from them letters and weights, welcomed them to their ports, and though to a considerable extent their rivals in trade, were never weary of singing their praises" (R., 26, 27).

But with all their flexibility they had immense "depth and force" of character. "The thousand years of Phœnician greatness, the dangers which they confronted, and the vicissitudes through which they passed unharmed, may . . . be adduced as indications, at any rate, of a tough fiber and a vital energy not the heritage of many races" (id., 27). And we may well add to this evidence the earlier thousand years in which they grew great and the later eighteen centuries in which they maintained themselves so well through so many national upheavals.

That they combined a "capacity for the hardest work" with a "love of dreamy ease" is shown by the unwearied activity of the nation throughout its whole career in shipbuilding, in manufactures, in mining, in colonization, and in commerce. No people of antiquity passed habitually more laborious days than did the great bulk of the Phœnician nation; perhaps none more enjoyed the delights of rest from toil and indulgence in comfortable ease when the active business of life was accomplished (id., ib.).

In abstract thought they were poor. "They were too busy, too much occupied with the affairs of practical life, to give much attention to speculation or abstract reasoning" (id., 28).

Especially they were religious. "The temple was the center of attraction in each city, and the piety of the inhabitants adorned each temple with abundant and costly offerings. The kings were zealous in maintaining the honor of the gods, repaired and beautified the sacred buildings, and not unfrequently discharged the duties of the high priest. Both they and their subjects bore, for the most part, religious names—names which were regarded as placing them under the protection of deity. Their ships bore images of gods as their figureheads" (comp. Acts 28:11 and Smith's *Dict. of Gr. and Rom. Ant.*, s. v. "insigne"). "Wherever they went they carried with them their religion and worship, and were careful to erect in each colony a temple, or temples," similar, apparently, to those which adorned the cities of the mother country (R., 28, 29).

6. Religion. But, unfortunately, their gods were worse than their people. Their religion seems like a degenerate system, a polytheism formed out of monotheism by making gods out of the names and attributes of God.

"The Phœnician religion rather excited the passions than restrained them, rather blunted the moral sentiments than gave them force or vigor. Fear of divine vengeance may have exercised a certain deterrent influence, and held men back from some forms of sin; but the aggregate results of the religion upon the moral character of the people was probably injurious rather than beneficial" (R., 37). "The Phœnicians had but small expectation of a future life" (id., 38).

These are very moderate expressions (see Lev. 18:20–25). But in every nation there are many humble individuals who are better than their leaders and better than their systems, and many who, under the forms of heathenism, reach out after an unknown God, and, like the widow of Zarephath (1 Kings 17:8–24; comp. Luke 4:26), are ready to recognize him when he is revealed. Besides, history and prophecy are more apt to dwell upon the strange, the striking, the blameworthy than upon that which is ordinary and commendable. If one were to judge of our American character from the records of crime and folly in our newspapers, and from some warning sermons, he would do no great injustice.

Originally the Phœnicians seem to have had a lofty conception of a great power, distinct from matter, Creator and Ruler, who "brought into existence all other beings, and all material things" (R., 29). "They called him El, 'great'" (or "strong," derivation uncertain); "Ram, or Rimmon, 'high;' Eliun, 'supreme;' Adonai, 'my Lord;' Bel-samin, 'Lord of heaven;' and the like. These different names became different gods, and new ones were invented or imported, 'as Ishtar from Babylon, and Thoth and Ammon from Egypt'" (id., ib.).

Among secondary deities were: (1) **El, or Il,** once a name of the true god, afterward likened to the Greek Kronos, the Roman Saturn. "He was especially worshiped at Carthage, and is perhaps to be identified with the Ammonite Moloch." It was to him that human sacrifices were offered.

(2) **Melkarth,** perhaps originally Baal as god of cities, the special guardian of Tyre, identified with Heracles (Hercules) by both Greeks and Phœnicians. He often appears upon the later Phœnician coins.

(3) **Dagon,** usually thought to have had, in whole or in part, the form of a fish. He was adored also by the PHILISTINES (q. v.) in Ashdod (1 Sam. 5:2–7) and perhaps Gaza (Judg. 16:21–25, etc.), and may have been adopted from them into the Phœnician pantheon.

(4) **Hadad, Adad, Adod,** a Syrian god (comp.

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the name Benhadad, 1 Kings 15:18, etc.); later apparently used as a name of the sun.

(5) **Adonis**, so well known in Greek mythology. His death is held to represent the departure of the sun in winter. The river Adonis, when swollen and discolored by the autumn rains, was said to be reddened with his blood; "and the Phœnician maidens flocked yearly to the banks of the stream to weep and beat their breasts for his loss" (R., 35). But the name was originally Adonai (אֲדֹנַי), "my lord," perhaps a name of Baal.

(6) "**Sadyk**, the Just One" (צַדִּיק), "appears to have been an embodiment of the divine attribute of justice" (id., ib.). His sons were Eshmun (שְׁמִינִי, the eighth), and the Kabeiri, or Cabiri (כַּבִּירִים, great, mighty; Isa. 17:12, מַיִם כַּבִּירִים, "mighty waters"), gods of shipbuilding, navigation, and metallurgy, who were dwarfed and misshapen, similar to Hephaistus (Vulcan). The Greeks identified Eshmun with Asclepias (Esculapius).

(7) **Atargatis** (Derceto), more a Philistine than a Phœnician deity, was perhaps a native goddess akin to Ashtoreth.

(8) **Onca** was compared by the Greeks to Athene (Minerva), the goddess of wisdom, "and to a certain extent adopted into their pantheon" (R., 35).

7. Manufactures and Commerce. "They were the first systematic traders, the first miners and metallurgists, the greatest inventors, the boldest mariners, the greatest colonizers; while elsewhere despotism overshadowed as with a pall the whole Eastern world they could boast of a government approaching to constitutionalism; of all the nations of their time they stood the highest in practical arts and science" (adapted from E. Deutsch, R., 38, 39). "They were masons, carpenters, shipbuilders, weavers, dyers, glassblowers, workers in metal, navigators, discoverers beyond all others; if they were not exactly the inventors of letters, at any rate, they so improved upon the mode of writing which they found in use that their system has been adopted, and suffices, with a few additions, for the whole civilized world; they were the first to affront the dangers of the open ocean in the strong-built ships, the first to steer by the polar star, the first to make known to civilized nations the remoter regions of Asia, Africa, and Europe; they surpassed the Greeks in enterprise, in perseverance, and in industry; at a time when brute force was worshiped as the main source of power and only basis of national repute they succeeded in showing that as much fame might be won, as much glory obtained, as real a power constructed by arts as by arms, by the peaceful means of manufacture, trade, and commerce, as by the violent and bloody ones of war, massacre, and conquest. They set an example which has been followed in the past by Miletus, Corinth, Genoa, Venice, Portugal, Holland, and to some extent by England—an example which, it is to be hoped, will be far more largely followed in the future when the rage for military establishments is past, and the rivalry of nations is diverted from the warlike channels, in which it at present flows, to the more peaceful ones, which alone have the sanction of civilization and Christianity" (R., 39).

In accordance with the sentiment of that age they were slave dealers (Ezek. 27:13), and occasionally guilty of kidnapping; but "honest trade was their main purpose" (R., 82), as is shown by their universal welcome; and they were "notorious for the excellency of their manufactures" (R., 86). The textile fabrics, the works in metallurgy, and the vases and other articles in glass which Phœnicia produced bore the highest possible character in the early ages, and were everywhere accepted as the *ne plus ultra* of perfection, combining as they did the best materials, the best workmanship, and the highest artistic taste and elegance" (R., 86).

The idea has been provisionally advanced that the so-called bronze age in Europe "does not, as has been supposed, represent the irruption of a new race, supplanting the primitive savages of the stone age, but the era of Phœnician influence, and the first development of native art under this teaching" (L. and C., ii, 205).

The wealth and prosperity of Phœnicia depended mainly upon her carrying trade; but "her fame and reputation were chiefly sustained by the excellency of her productions, under these four heads" (R., 275)—the purple of Tyre, the glass of Sidon, textile fabrics for garments and furniture, and works in metal.

For the purple Tyre was indebted to certain shellfish which abounded along her coast. Tyrian dyes were unequaled in antiquity; they were "celebrated by poets and affected by priests, senators, and emperors up to the date of Phœnicia's conquest by the Saracens," A. D. 633–638; and Tyrian purple was imported by the Venetians in the time of Charlemagne, A. D. 768–814 (R., 280, 281). The discovery of the purple was so ancient as to be attributed to Hercules (id., 281).

Glass was known to the Egyptians of the third and fourth dynasties (variously estimated from B. C. about 4000 to about 2400); but the Sidonians excelled in its manufacture, and had processes all their own (L. and C., ii, 215; R., 283, 284).

In the early ages they wove wool and linen, in the later frequently silk. Sidonian embroidery was famous of old, and always found a ready market.

The skill of the Phœnicians in metal work is attested by Solomon's employment of a Tyrian artist for the work on the temple (1 Kings 7:13, 14).

The Bible story of the Phœnicians is mostly connected with the oppression of Israel by the SIDONIANS (q. v.) in Judg. 10:12 and other scattered allusions; the alliance with David and Solomon, and the marriage of Jezebel to Ahab, and the warnings against Tyre and Sidon in the prophets, especially Ezekiel.

The long-continued prosperity of Phœnicia, so near their own borders, may help to explain the inveterate tendency of the Israelites to lapse into Baal worship.

We have given the words of our authorities as far as space permitted, thinking that in so short a compend of a history extending so widely in space and time the reader would prefer the carefully

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weighed words of well-known and trusted specialists.

We compared the Philistines to the Northmen; we may liken the Phœnicians to the English.—W. H.

ABBREVIATIONS.

L. and C.—Lenormant and Chevallier, *Ancient History of the East.*

R.—Rawlinson, *Story of Phœnicia.*

S. B. D.—Smith, *Bible Dictionary.*

S. B. M.—Smith, *Dict. of Greek and Roman Biography and Mythology.*

S. G.—Smith, *Dict. of Greek and Roman Geography.*

L. and S.—Liddell and Scott, *Greek-English Lexicon*, seventh edition.

Lb.—Labberton, *New Historical Atlas and General History.*

Hd.—Herodotus.

Gr.—Grote, *History of Greece.*

T.—Dr. C. P. Tiele, *Babylonisch-Assyrische Geschichte.*

PHRYGIA (Gr. *Φρυγία, froog-ee'-ah, barren*), a province of Asia Minor, inland. Once it seemed to include the greater part of the peninsula of Asia Minor, then it was divided into Phrygia Major and Minor, and the Romans again divided it into three parts, Phrygia Salutaris on the east, Phrygia Pacatiana on the west, and Phrygia Katakekaumene (*the burnt*) in the middle, for this part was volcanic. The country was fertile, and its rich pastures made it famous for its breeds of cattle. Paul crossed this province twice in the course of his missionary journeys. It is the Greater Phrygia that is referred to in the New Testament. The town of Antioch in Pisidia (Acts 13:14), Colosse, Hierapolis, Iconium, and Laodicea were situated in it. In the passages (16:6; 18:23) Phrygia is mentioned in a manner not intended to be precise, the former referring to Paul's second missionary journey, and the latter to the third. Nor is Acts 2:10 inconsistent with this view. By Phrygia we must understand an extensive district, which contributed portions to several Roman provinces, and varying portions at different times.

PHU'RAH (Heb. פֻּרָה, *poo-raw', bough*), the servant of Gideon, who went with him by night when he visited the camp of the Midianites (Judg. 7:10, 11).

PHUT, PUT (Heb. פּוּט, *poot*), the third name in the list of the sons of Ham (Gen. 10:6; 1 Chron. 1:8), elsewhere applied to an African country or people. In the list it follows Cush and Mizraim, and precedes Canaan. We cannot place the tract of Phut out of Africa, and it would thus seem that it was almost parallel to that of the Mizraites, as it could not be farther to the north; this position would well agree with Libya. The few mentions of Phut in the Bible clearly indicate a country or people of Africa, and it was, probably, not far from Egypt (Isa. 66:19, A. V. "Put;" Nah. 3:9; Jer. 46:9; Ezra 27:10; 30:5; 38:5). From these passages we cannot infer anything as to the exact position of this country or people; unless indeed in Nahum, Cush and Phut, Mizraim and Lubim, are respectively connected, which might indicate a position south of Egypt. Jeremiah (46:9) describes the Egyptian army as consisting of Ethiopians, of Phutites, and of Lydians; and Ezekiel (30:5) prophesies that Cush and Phut and Lud shall fall by the sword along with the Egyptians. The geographical position of Phut has not been cleared up (Smith, *Bib. Dict.*; Sayce, *Higher Crit.*, pp. 135–137).

PHU'VAH (Heb. פֻּוָּה, *poov-vaw', blast*), one of the sons of Issachar (Gen. 46:13). The name is given as "Pua" (Num. 26:23) and "Puah" (1 Chron. 7:1). His descendants were called Punites (Num. 26:23).

PHYGEL'LUS (Gr. *Φύγελλος, foog'-el-los, a fugitive*) (2 Tim. 1:15), a Christian connected with those in Asia of whom St. Paul speaks as turned away from himself. It is open to question whether their repudiation of the apostle was joined with a declension from the faith, and whether the open display of the feeling of Asia took place—at least so far as Phygellus and Hermogenes were concerned—at Rome. Phygellus may have forsaken (see 2 Tim. 4:16) the apostle at some critical time when his support was expected; or he may have been a leader of some party of nominal Christians at Rome, such as the apostle describes at an earlier period (Phil. 1:15, 16) opposing him there (Smith, *Bib. Dict.*, s. v.).

PHYLACTERY. 1. Name. (Gr. *φυλακτήριον, foo-lak-tay'-ree-on, a station for a guard.*) The name "phylactery" seems to be confined to the New Testament. Neither the Septuagint nor the other Greek versions have this term in their translations of the passages which enjoin this token. Even Josephus does not use the word "phylactery," though he mentions the custom. The Jews in Christ's time, and to this day, call phylacteries *tep-ee-leen'* (Heb. תְּפִלִּין, *prayer fillets*).

2. Form and Use. Phylacteries were strips of parchment with four passages of Scripture written upon them in the following order:

4	3	2	1
Deut. 11:13-22.	Deut. 6:4-9.	Exod. 13:11-16.	Exod. 13:1-10.

Each strip was rolled up, tied with the white hairs of a calf's or a cow's tail, and placed in one of the compartments of a small box. During prayer these phylacteries were worn by the male Israelites firmly attached with leathern straps to the forehead between the eyebrows, and on the left arm, so as to be near the heart. This practice—regarding the origin of which only this much is certain, that it was in existence in our Lord's time (Matt. 23:5; Josephus, *Ant.*, iv, 8, 13)—is founded upon a literal interpretation of Exod. 13:9, 16, where, with reference to the enactments as to the observance of the passover and the sanc-

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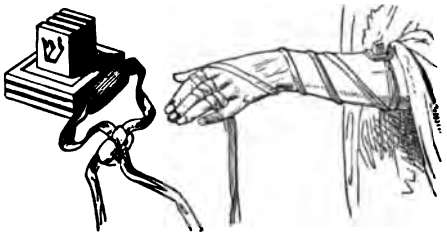
tifying of the first born, we read: "And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes" (v. 9), and . . . "for frontlets between thy eyes" (v. 16); and Deut. 6:8; 11:18, where the injunction, so far as the latter part of it is concerned, is repeated, and that with reference to the whole of the command-



Phylactery on the Arm.

ments. Of course, the injunction was intended to be taken figuratively.

The box for the head phylactery and for the arm were ordinarily one and one half inches square; the former having on the outside to the right the three-pronged letter *shin* (Heb. שׁ), which is designed as an abbreviation of the divine name *Shadai*, "the Almighty," while on the left side it had a four-pronged *shin*, the two constituting the sacred number seven.

3. How Worn. Through a flap in the box a very long leathern strap is passed. Before commencing his morning prayers the Israelite puts on first the phylactery for the arm. The strap, passed through the loop, makes a noose for the arm. Having put his naked arm through this in such a way that when it is bent it may touch the

Phylactery on Forehead.

flesh and be near the heart to fulfil the precept, "Ye shall lay up these my words in your hearts" (Deut. 11:18), he twists the strap three times close to the box in the form of the letter *shin*, and pronounces the following benediction: "Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with the commandments and enjoined us to put on phylacteries." He then twists the strap seven times around the arm, forming two *shins*, one with three prongs and the other with four.

He next puts on the head phylactery, placing it exactly in the center between the eyes so as to touch the spot where the hair begins to grow (Deut. 11:18), and pronounces the following benediction before he finally secures it: "Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and enjoined upon us the command about phylacteries."

"To make broad their phylacteries" (Matt. 23: 5) was to make the strips wider, requiring a larger box, thus making them more conspicuous. Some believe that this means having wider straps.

"It is now generally admitted that the real meaning of phylacteries is equivalent to amulets or charms. And as such the Rabbinists really regarded and treated them, however much they might otherwise have disclaimed all connection with heathen views."

PHYSICIAN. "Physician, heal thyself" (Luke 4:23), seems to mean that Jesus had been describing the various ills from which his hearers suffered and had applied the words of Isaiah to himself as the restorer of humanity. Jesus then added the proverb thus: "You are going even to turn into ridicule what you have just heard, and to say to me, Thou who pretendest to save humanity from its misery, begin by delivering thyself from thine own," viz., the want of esteem and consideration which attached to him.

"They that are whole need not a physician," etc. (5:31), was quoted to the scribes and Pharisees who objected to Jesus eating with Levi. So far as this concedes to the Pharisees that they were perfectly well, and therefore for them he, as a physician, was useless—so far it is irony. On the other hand it was calculated to excite serious doubts in their minds as to whether their point of view was correct (Godet, *Com.*, in loc.).

See DISEASES, TREATMENT OF.

PI-BE'SETH (Heb. פִּי־בֶסֶת, *pee-beh'-seth*; Gr. Βουβαστός, Sept.; the Egyptian *Pi-Pasht*, i. e., the place of *Pasht*) was "so-called from the cat-headed *Bubastis* or *Pasht*, the Egyptian Diana, which was worshiped there in a splendid temple. It was situated on the royal canal leading to Suez, not far from its junction with the Pelusiac arm of the Nile. It was the chief seat of the *Nomas Bubastites*, was destroyed by the Persians, who demolished its walls (Diod. Sic., xvi, 51), and has entirely disappeared, with the exception of some ruins which still bear the name of *Tel-Bastah*" (Keil, *Com.*, on Ezek.). The prophet Ezekiel (30:17) declares that the young military men of Pi-beseth will fall by the sword, but the population of the city will go into exile.

PICTURE, the rendering of two Hebrew words:

1. *Mas-keeth'* (Heb. מַשְׂכִּית, *figure*), idolatrous representations, either independent images, or more usually stones sculptured in low relief, or engraved and colored (Num. 33:52; comp. Ezek. 23:14, "portrayed"). Pictures, movable as with us, were probably unknown to the Jews; but colored sculpture and drawings on walls or wood,

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as mummy cases, must have been familiar to them in Egypt.

The "pictures of silver" (Prov. 25:11) were probably cornices with carvings, and the "apples of gold" representations of fruits or flowers, like Solomon's flowers and pomegranates (1 Kings chaps. 6, 7).

2. *Sek-ee-yaw'* (Heb. שְׂכִיָּה, *conspicuous*), the *flag* of a ship, as seen from afar (Isa. 2:16). Delitzsch (*Com.*, in loc.) thinks that the term should not be confined to flags, but that it has "reference to all kinds of works of art, whether in sculpture or paintings, which delighted the observer by their imposing, tasteful appearance."

PIECE OF GOLD, MONEY, SILVER. See METROLOGY IV.

PIETY. Occurs in the A. V. only in the exhortation "Let them learn first to show *piety* at home" (1 Tim. 5:4; Gr. εὐσεβέω, *yoo-seb-eh'-o*), better toward their own "household." Toward *God* the Greek word means reverence, toward *man* due and proper respect. See GLOSSARY.

PIGEON. See ANIMAL KINGDOM, SACRIFICIAL OFFERINGS.

PI-HAHI'ROTH (Heb. פִּי הַחִירֹת, *pee hah-khee-roth'*, *place of reservoirs*), the place before, or at, which the Israelites encamped at the close of their third march from Rameses. It was "between Migdol and the sea, over against Baal-zephon" (Exod. 14:2, 9; Num. 33:7, 8, "Hahiroth"), and is not identified beyond dispute. Dr. Trumbull (*Kadesh-Barnea*, p. 406) says "there are seeming traces of its name in 'Agrood, or Ajrood, or Akrood, where is now, at about four hours N. W. of Suez, a fortress with a very deep well, for the accommodation of pilgrims going out on the way of the Dead Sea."

PI'LATE, PON'TIUS (Gr. Πιλάτος, *pil-at'-os*, Πόντιος, *pon'-tee-os*), the Roman procurator of Judea.

1. Name. Pilate's family name, *Pontius*, indicates that he was connected, by descent or adoption, with the *gens* of Pontii. His cognomen, Pilatus, may have been derived from *pilatus*, armed with *pilum* (or javelin), or *pileatus*, the *pileus* (or cap) being the badge of manumitted slaves.

2. Personal History. (1) Early history. The early history of Pilate is unknown, save some unreliable traditions. A German legend relates that he was an illegitimate son of Tyrus, king of Mayence, who sent him to Rome as a hostage. There he committed a murder, and was sent to Pontus, where he subdued the barbarous tribes, receiving in consequence the name of Pontius, and was sent to Judea. **(2) Procurator.** Pilate was appointed governor of Judea by Tiberius (A. D. 26), and immediately offended the Jews by removing the headquarters of his army from Cæsarea to Jerusalem. The soldiers, of course, took with them their standards, bearing the image of the emperor, into the holy city. The sight of these standards planted within sight of the temple greatly enraged the people, who declared themselves ready rather to submit to death than to this idolatrous innovation. Pilate yielded to their demands, and ordered the standards to be returned to Cæsarea (Josephus, *Ant.*, xviii, 3, 12; *War*, ii, 9, 2–4). On two other occasions Pilate nearly drove the Jews to insurrection; the *first*, when he hung up golden shields in his palace on Mount Zion, inscribed with the names of deities. These were only removed by an order from the emperor. The *second*, when he appropriated the revenue of the temple, arising from the redemption of vows, to the building of an aqueduct. To these acts must be added the slaughter of certain Galileans (Luke 13:1), who seem to have been slain while offering their sacrifices in the temple. **(3) His connection with Jesus.** It was the custom for the procurators to reside at Jerusalem, during the great feasts, to preserve order, and, accordingly, at the time of our Lord's last Passover Pilate was occupying his official residence in Herod's palace; and to the gates of this palace Jesus, condemned on the charge of blasphemy, was brought early in the morning by the chief priests and officers of the Sanhedrin, who were unable to enter the residence of a Gentile, lest they should be defiled and unfit to eat the Passover (John 18:28). Pilate, therefore, came out to learn their purpose, and demanded the nature of the charge. At first they seem to have expected that he would have carried out their wishes without further inquiry, and therefore merely described our Lord as a disturber of the public peace; but as a Roman procurator had too much respect for justice, or at least understood his business too well to consent to such a condemnation, they were obliged to devise a new charge, and therefore interpreted our Lord's claims in a political sense, accusing him of assuming the royal title, perverting the nation, and forbidding the payment of tribute to Rome (Luke 23:3—an account plainly presupposed in John 18:33). It is plain that from this moment Pilate was distracted between two conflicting feelings—a fear of offending the Jews and a conscious conviction that Jesus was innocent. Moreover, this last feeling was strengthened by his own hatred of the Jews, whose religious scruples had caused him frequent trouble, and by a growing respect for the calm dignity and meekness of the sufferer. First he examined our Lord privately, and asked him whether he was a king. At the close of the interview he came out to the Jews and declared the prisoner innocent. To this they replied that his teaching had stirred up all the people from Galilee to Jerusalem. The mention of Galilee suggested to Pilate a new way of escaping from his dilemma, by sending on the case to Herod Antipas; but Herod, though propitiated by this act of courtesy, declined to enter into the matter. So Pilate was compelled to come to a decision, and, first having assembled the chief priests and also the people, he announced to them that the accused had done nothing worthy of death; but, at the same time, in hopes of pacifying the Sanhedrin, he proposed to scourge him before he released him. But as the accusers were resolved to have his blood, they rejected this concession, and therefore Pilate had recourse to a fresh expedient. It was the custom for the Roman governor to grant every year, in honor of the Passover, pardon to one condemned criminal. Pilate therefore of-

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fered the people their choice between two—the murderer Barabbas and the prophet whom a few days before they had hailed as the Messiah. To receive their decision he ascended the *βῆμα* (*Bema*), a portable tribunal placed on the *Gabbatha*, a tessellated pavement in front of the palace. As soon as he was seated he received a message from his wife, who had "suffered many things in a dream," urging him not to condemn the Just One. But he had no alternative, as the rabble, urged by the priests, chose Barabbas for pardon, and clamored for the death of Jesus; insurrection seemed imminent, and Pilate yielded. Before issuing the fatal order he washed his hands before the multitude, as a sign that he was innocent of the crime, in imitation, probably, of the ceremony enjoined in Deut., ch. 21. As it produced no effect, Pilate ordered his soldiers to inflict the scourging preparatory to execution; but the sight of unjust suffering so patiently borne seems again to have troubled his conscience, and prompted a new effort in favor of the victim. But the priests only renewed their clamors for his death, and, fearing that the political charge of treason might be considered insufficient, returned to their first accusation of blasphemy, and, quoting the law of Moses (Lev. 24:16), which punished blasphemy with stoning, declared that he must die, "because he made himself the Son of God." But this title augmented Pilate's superstitious fears, already aroused by his wife's dream (John 19:7); he feared that Jesus might be one of the heroes or demigods of his own mythology. He took him again into the palace and inquired anxiously into his descent ("Whence art thou?") and his claims. The result of this interview was one last effort to save Jesus by a fresh appeal to the multitude; but now arose the formidable cry, "If thou let this man go, thou art not Cæsar's friend;" and Pilate, to whom political success was as the breath of life, again ascended the tribunal, and finally pronounced the desired condemnation. So ended Pilate's share in the greatest crime which has been committed since the world began. (4) **Later history.** Scripture gives us no further information concerning Pilate, but we learn from Josephus that his anxiety to avoid giving offense to Cæsar did not save him from political disaster. The Samaritans were unquiet and rebellious. Pilate led his troops against them, and defeated them easily enough. The Samaritans complained to Vitellius, now president of Syria, and he sent Pilate to Rome to answer their accusations before the emperor. When he reached it he found Tiberius dead, and Caius (Caligula) on the throne, A. D. 36. Eusebius adds that soon afterward, "wearied with misfortunes," he killed himself. As to the scene of his death, there are various traditions. One is that he was banished to Vienna Allobrogum (Vienne on the Rhone), where a singular monument—a pyramid on a quadrangular base, fifty-two feet high—is called Pontius Pilate's tomb. Another is that he sought to hide his sorrows on the mountain by the lake of Lucerne, now called Mount Pilatus; and there, after spending years in its recesses in remorse and despair, rather than penitence, plunged into the dismal lake which occupies its summit. We learn from Justin Martyr, Tertullian, Eusebius, and others that Pilate made an official report to Tiberius of our Lord's trial and condemnation; and in a homily ascribed to Chrysostom, though marked as spurious by his Benedictine editors (*Hom.* viii, *in Pasch.*, vol. viii, p. 968, D), certain *ὑπομνήματα* (*Acta*, or *Commentarii Pilati*) are spoken of as well-known documents in common circulation. The *Acta Pilati*, now extant in Greek, and two Latin epistles from him to the emperor, are certainly spurious.

3. Character. Pilate seems to have been a representative of the rich and corrupt Romans of his age; a worldly-minded statesman, not insensible to justice and mercy, yet who lived exclusively in the life that now is. His desire was, doubtless, to save our Lord, but his own security and comfort would thereby have been interfered with. He was too selfish to suffer personal annoyance, and "the unrighteous condemnation of a good man was a trifle in comparison with the fear of the emperor's frown and the loss of place and power." Destitute of any fixed principles, and having no aim but office and influence, Pilate seems to have consulted the law of personal convenience, and to have done right only when it did not interfere with his selfish aims and purposes. Thus he yielded to the clamor of the Jews and acted contrary to his sense of justice, for fear that they would accuse him to the emperor of disloyalty, and thus secure his deposition (Smith, *Bib. Dict.*, s. v.).

PIL'DASH (Heb. פִּלְדָּשׁ, *pil-dawsh'*, derivation uncertain), one of the eight sons of Nahor, Abraham's brother, by his wife and niece, Milcah (Gen. 22:22), B. C. about 2300.

PIL'EHA (Heb. פְּלַהָא, *pil-khaw'*, *a slice*), the chief of the people who signed the covenant with Nehemiah (Neh. 10:24), B. C. 445.

PILGRIM (Gr. *παρεπίδημος*, *par-ep-id'-ay-mos*), one who comes from a foreign country to reside in a city or land; used

Figuratively of the Christian whose native country is heaven (Heb. 11:13; 1 Pet. 2:11; comp. Gen. 47:9).

PILL. See GLOSSARY.

PILLAR. The rendering of nine Hebrew words and one Greek word.

1. The essential notion of a pillar is of a shaft or isolated pile, either supporting or not supporting a roof. Pillars form an important feature in oriental architecture, partly, perhaps, as a reminiscence of the tent with its supporting poles, and partly also from the use of flat roofs, in consequence of which the chambers were either narrower or divided into portions by columns. The general practice in oriental buildings of supporting flat roofs by pillars, or of covering open spaces by awnings stretched from pillars, led to an extensive use of them in construction. At Nineveh the pillars were probably of wood, and it is very likely that the same construction prevailed in the "house of the forest of Lebanon," with its hall and porch of pillars (1 Kings 7:2, 6). The "chapiters" of the two pillars, Jachin and Boaz, resembled the tall capitals of the Persepolitan columns.

2. But perhaps the earliest application of the pillar was the votive or monumental. This in

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early times consisted of nothing but a single stone or pile of stones (Gen. 28:18; 31:46, etc.). The stone Ezel (1 Sam. 20:19) was probably a terminal stone or a waymark. The "place" (q.v.) set up by Saul (15:12) is explained by St. Jerome to be a trophy. The word used is the same as that for Absalom's pillar. So also Jacob set up a pillar over Rachel's grave (Gen. 35:20). The monolithic tombs and obelisks of Petra are instances of similar usage. Absalom set up a pillar "to keep (his) name in remembrance" (2 Sam. 18:18). But the word *mats-tsay-baw'* (Heb. מַצֵּבָה), "pillar," is more often rendered "statue" or "image" (e. g., Deut. 7:5; 12:3; 16:22; Lev. 26:1, etc.).

Figurative. The figurative use of the term "pillar," in reference to the cloud and fire accompanying the Israelites on their march, or as in Cant. 3:6 and Rev. 10:1, is plainly derived from the notion of an isolated column not supporting a roof. In poetry we read of pillars on which earth and heaven rest (Job 9:6; 26:11; Psa. 75:3); and the comparison is made of a man, or his limbs, with pillars, for strength and firmness (Cant. 5:15; Jer. 1:18; Gal. 2:9; Rev. 3:12; 10:1). In 1 Tim. 3:15, we have the metaphorical expression, "the pillar and ground of the truth."

PILLAR OF CLOUD AND FIRE (Heb. עַמּוּד עָנָן עַמּוּד אֵשׁ, *am-mood' ayn, am-mood' aysh*). In Exod. 13:18, it is stated that "God led the people about, through the way of the wilderness;" in vers. 21, 22 (comp. 14:24; Num. 14:14; Neh. 9:12–19) it is said that "Jehovah went before them by day in a pillar of cloud, to lead them in the way, and by night in a pillar of fire to give them light; to go by day and night," etc.; that they might march at all hours. "To this sign of the divine presence and guidance there was a natural analogon in the caravan fire, which consisted of small iron vessels or grates with wood fires burning in them, fastened at the end of long poles and carried as a guide in front of caravans, by which the direction of the road was indicated in the day time by the smoke and at night by the light of the fire." A still closer analogy is found in the custom of the ancient Persians of carrying fire, which they called "sacred and eternal," in silver altars in front of the army. The pillar of cloud and fire must not, however, be confounded with any such caravan or army fire, or set down as nothing more than a mythical conception, or a dressing up of this natural custom. The cloud was not the result of a caravan fire, nor a mere symbol of the divine presence; it had a miraculous origin and supernatural character.

1. There was but one pillar of both cloud *and* fire (Exod. 14:24), for even when shining in the dark it is still called the pillar of cloud (14:19) or the cloud (Num. 9:21), so that it was a cloud covering the fire. By day it appeared as a cloud in contrast with the light of the sun, but by night as a fiery splendor, "a fire-look" (9:15, 16).

2. **Form.** When this cloud went before the army of Israel it assumed the form of a column; but when it stood still above the tabernacle or came down upon it, it most probably took the form of a round globe of cloud. When it separated the Israelites from the Egyptians at the Red Sea, we imagine it spreading out like a cloud bank, forming, as it were, a dividing wall.

3. **God's Presence.** In this cloud Jehovah, i. e., the visible representation of the invisible God under the Old Testament, was really present with Israel and spoke to them out of the cloud. In this, too, appeared "the glory of the Lord" (Exod. 16:10; 40:34; Num. 17:7). The fire in the pillar was the same as that in which the Lord revealed himself in the burning bush, and afterward descended upon Sinai amid thunder and lightning in a thick cloud (Exod. 19:16–18). It was a symbol of the "zeal of the Lord," and therefore was enveloped in a cloud which protected Israel by day from heat, sunstroke, and pestilence (Isa. 4:4, 5; 49:10; Psa. 91:5, 6; 121:6). At night it lighted up Israel's path by its splendor, and defended it from terror, calamity (Psa. 27:1, sq.; 91:5, 6). It also threatened destruction to those who murmured against God (Num. 17:10), sending out fire against the rebels and consuming them (Lev. 10:2; Num. 16:35).

PILLED. See GLOSSARY.

PILLOW, the rendering of three very different Hebrew words and one Greek word:

1. *Keb-eer'* (Heb. כְּבִיר, *plaiting*). In 1 Sam. 19:13, 16, it is recorded that Michal took an image (*teraphim*) and laid it in the bed and put a pillow of goats' hair for his bolster. This was, probably, a piece of woven goats' hair folded up.

2. *Mer-ah-ash-aw'* (Heb. מְרַאֲשָׁה, *headpiece*). Simply a place for laying the head (Gen. 28:11, 18, elsewhere "bolster").

3. *Keh'-seth* (Heb. כֶּסֶת; Ezek. 13:18, 20). "'Pillow' is a decidedly erroneous rendering of this word, which means a covering or concealment. The charge is brought against the prophetesses that they sewed coverings together to wrap around the hand of God; i. e., they cover up and conceal the word of God by their prophesying, so that the threatening and judicial arm of God, which ought above all to become both manifest and effective through his prophetic word, does not become either the one nor the other" (Kliefoth, quoted by Keil, *Com.*, in loc.).

4. *Pros-kef-al'-ahee-on* (Gr. προσκεφάλαιον, *headpiece*, Mark 4:38). Our Lord employed the rowers' bench or its cushion for a pillow.

PILOT (Heb. חֹבֵל, *kho-bale'*, a *steersman*) is also rendered "ship-master" (Jonah 1:6), but in Ezek. 27:8 "pilots" seems to be used in a figurative sense for the chief men of Tyre. Keil (*Com.*, on Ezek.) thinks the meaning to be that the chief men in command of the ships (captains and pilots) were as a rule citizens of Tyre.

PIL'TAI (Heb. פִּלְטַי, *pil-tah'ee, my deliverances*), the representative of the priestly house of Moadiah or Maadiah, in the time of Joiakim, the son of Jeshua, and apparently one of the priests who returned with Zerubbabel to Jerusalem (Neh. 12:17), B. C. 536.

PIN (Heb. יָתֵד, *yaw-thade'*, a *tent-pin*), the copper pegs driven into the ground to hold the cords of the tabernacle court (Exod. 27:19; 35:

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18; 38:20, 31, etc.), or for any other purpose or material (Judg. 16:14; Ezek. 15:3, rendered "nail" in Judg. 4:21, 22; 5:26; Ezra 9:8, etc.).

"Pins and needles were also among the articles of the toilet, which have been occasionally found in the tombs. The former are frequently of considerable length with large gold heads, and some of a different form, tapering gradually to a point, merely bound with gold at the upper end, without any projecting head (seven or eight inches in length), appear to have been intended for arranging the plaits or curls of hair; like those used in England in the days of Elizabeth for nearly the same purpose" (Wilkinson, *Anc. Egypt.*, ii, 344).

PINE. See VEGETABLE KINGDOM.

PINING SICKNESS. "Pining" is the rendering, in Isa. 38:12, of the Hebrew דַּלָּה (*dal-law'*), *dangling*, i. e., like a loose thread or hair. The expression, "he will cut me off with pining sickness," is a part of the figure of a weaver cutting off a piece of finished cloth from the loom. It is rendered in the A. V., "I have rolled up like a weaver my life; he will cut me off from the loom" (i. e., *thrum*).

PINNACLE (Gr. πτερύγιον, *pter-oog'-ee-on*, a *wing, any pointed extremity*, Matt. 4:5; Luke 4:9). It is impossible to definitely decide what portion of the temple is referred to as the pinnacle. The use of the definite article makes it plain that it was not *a* pinnacle, but *the* pinnacle. Much difference of opinion exists respecting it, but it may be that it was the *battlement* ordered by law to be added to every roof.

PI'NON (Heb. פִּינֹן, *pee-none'*, probably *perplexity*), one of the "dukes" (i. e., head or founder of a tribe) of Edom (Gen. 36:41; 1 Chron. 1:52), B. C. about 1210.

PIPE. See MUSICAL INSTRUMENTS.

PI'RAM (Heb. פִּרְאָם, *pir-awm'*, *wildly*), the Amorite king of Jarmuth who, with four confederate kings, made war against Gibeon, and were defeated by Joshua. They fled to the cave at Makkedah, from which they were brought at the close of the battle and pursuit and hanged. Their bodies were taken down and cast "into the cave wherein they had been hid" (Josh. 10:3–27), B. C. 1170.

PIR'ATHON (Heb. פִּרְעָתוֹן, *pir-aw-thone'*) is mentioned as the dwelling place of Abdon, who died after holding the office of judge for eight years, and was buried there (Judg. 12:13–15). It is also mentioned (2 Sam. 23:30; 1 Chron. 11:31) as the home of Benaiah, the hero. It was in the land of Ephraim, on the mountains of the Amalekites.

PIR'ATHONITE (Heb. פִּרְעָתוֹנִי, *pir-aw-thonee'*), the native of, or dweller in, PIRATHON. Two such are named in the Bible. 1. Abdon ben-Hillel (Judg. 12:13, 15). 2. From the same place came "Benaiah the Pirathonite of the children of Ephraim" (1 Chron. 27:14).

PIS'GAH (Heb. פִּסְגָּה, *pis-gaw'*, a *cleft*), an old topographical name which is found, in the Pentateuch and Joshua only, in two connections.

1. The top, or head, of the Pisgah from which Moses took his survey of the promised land, the particular peak upon which he stood being Nebo (Num. 21:20; 23:14; Deut. 3:27; 34:1).

2. ASHDOTH HAP-PISGAH (q. v.), perhaps the springs, or roots, of the Pisgah (Deut. 3:17; 4:49; Josh. 12:3; 13:20).

"'The Pisgah' must have been a mountain range or district, the same as or a part of that called the mountains of Abarim (comp. Deut. 32:49 with 34:1). It lay on the east of Jordan, contiguous to the field of Moab, and immediately opposite Jericho. The field of Zophim was situated on it, and its highest point or summit—its 'head'—was the Mount Nebo. If it was a proper name we can only conjecture that it denoted the whole or part of the range of the highlands on the east of the lower Jordan. No traces of the name Pisgah have been met with in later times on the east of Jordan, but in the Arabic garb of *Ras el-Feshkah* (almost identical with the Hebrew Rosh hap-pisgah) it is attached to a well-known headland on the northwestern end of the Dead Sea, a mass of mountain bounded on the south by the *Wady en-Nar*, and on the north by the *Wady Sidr*, and on the northern part of which is situated the great Mussulman sanctuary of Neby Mûsa (Moses)" (Smith, *Dict.*, s. v.).

Upon Pisgah Balaam offered sacrifices, so that it was probably one of the ancient "high places" of Moab (Num. 23:14). The exact identification of Pisgah was long a problem, until the Duc de Luynes (1864) and Professor Paine, of the American Palestine Exploration Society (1873) independently identified it with Jebel Siaghah, the extreme headland of the range Abarim, of which the highest summit is Nebo. Respecting the view from this point Dr. Smith writes (*Hist. Geog.*, p. 563): "The whole of the Jordan valley is now open to you, from Engedi, beyond which the mists become impenetrable, to where, on the north, the hills of Gilead seem to meet those of Ephraim. The Jordan flows below. Jericho is visible beyond. Over Gilead, it is said, Hermon can be seen in clear weather, but the heat hid it from us. The view is almost that described as the last on which the eyes of Moses rested, the higher hills of West Palestine shutting out all possibility of a sight of the (Mediterranean) sea."

PISID'IA (Gr. Πισιδία, *pis-id-ee'-ah*, *pitchy*), a mountainous district in Asia Minor, north of Pamphylia, twice visited by St. Paul, and in which he was probably "in peril of robbers" (Acts 13:14; 14:21–24; 2 Cor. 11:26). It was overrun with desperate bands of men who resisted the power of Rome. Antioch was in Pisidia, as distinguished from the more renowned Antioch in Syria.

PI'SON (Heb. פִּישׁוֹן, *pee-shone'*, *canal*), one of the four heads into which the stream was divided, which watered the Garden of Eden (Gen. 2:11). Numerous conjectures are made as to the identity of this stream, yet the matter is undetermined. The Nile, the Indus, the Hydaspes, the Danube, etc., have all been suggested. The stream is described as that which surrounds the whole land of Havilah, which expression would apply very well to the course of the *Cyrus* of the ancients. This

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river rises in Armenia, flows north to a point not far from the eastern border of Colchis, and then turns east in Iberia, from which it flows southeast to the Caspian Sea (K. and D., *Com.*).

PIS'PAH (Heb. פִּסְפָּה *pis-paw'*, *dispersion*), the second named of the sons of Jether, of the tribe of Asher (1 Chron. 7:38).

PIT, the rendering of several Hebrew and two Greek words, and used in the sense of a deep hole dug, in the first instance, for a well or cistern. When these were without water they were used as (1) *A place of burial* (Psa. 28:1; 30:3; Isa. 38:18); (2) *A prison* (Isa. 24:22; Jer. 37:16); (3) As a place of *destruction* (Zech. 9:11).

Figurative. To "go down into the pit" (Psa. 28:1; 30:3, 9, etc.), a phrase of frequent occurrence; is employed to denote dying without hope, but commonly a simple going to the place of the dead. "To dig a pit" (Psa. 7:15; 57:6; Prov. 26:27) is to plot mischief. The pit, as a place of great discomfort, and probable starvation, very naturally suggested a place of punishment (Rev. 9:1, sq.; 11:7; 17.8, etc.).

PITCH. See MINERAL KINGDOM.

PITCHER. 1. *Kad* (Heb. כַּד, from an old root to *deepen*), a water jar, or pitcher, with one or two handles, used chiefly by women for carrying water, as in the story of Rebecca (Gen. 24:15–20). These pitchers were usually carried on the head or shoulder. The same word is used (A. V. "barrel," 1 Kings 17:12; 18:33) of the vessel in which the widow of Sarepta kept her meal, and the barrels of water used by Elijah on Mount Carmel; also of the pitchers employed by Gideon's three hundred men (Judg. 7:16).

2. *Neh'-bel* (Heb. נֵבֶל), or *nay'-bel* (נֵבֶל), is only used in Lam. 4:2, where it is joined with *kheh'-res* (חֶרֶשׂ, *pottery*), and thus evidently an earthen vessel.

3. *Ker-am'-ee-on* (Gr. κεράμιον, *earthenware*, Mark 14:13; Luke 22:10), probably the same as No. 1.

Figurative. "The pitcher broken at the fountain" (Eccles. 12:6) is used figuratively for the cessation of life. "Earthen pitchers," as contrasted with "fine gold" (Lam. 4:2), is used to represent the real worth and the low valuation put upon good men.

PI'THOM (Heb. פִּתֹם, *pee-thome'*, R.V. "store"), a treasure city built by Rameses II (Exod. 1:11). As Pithom was the sacred name, so SUCCOTH (q. v.) was the secular name of this place (Exod. 12:37). Probably identical with Patumos of Herodotus. The city was built of bricks, some of which had been made without straw. M. Naville found a fragment of pottery at the site, on which was written "The good recorder of Pithom" (Pi Tum). This fragment has been taken to England. Concerning the bricks of which the great storehouse was made, he says: "Many of them are made with straw, or with fragments of reeds, of which traces are still to be seen; and some of Nile mud, without any straw at all." The site is identified with Tell-el-Maskhuta, twelve miles W. of Ismailia, and twenty miles E. of Tell-el-Kebir, on the southern bank of the present Suez Canal. See EGYPT.

PI'THON (Heb. פִּתוֹן, *pee-thone'*, *expansive*), the eldest son of Micah, the grandson of Jonathan, the son of Saul (1 Chron. 8:35; 9:41), B. C. after 1000.

PITY. In many instances *pity* is the rendering of Hebrew words elsewhere translated "mercy." It is also the rendering of the Heb. חָמַל (*khaw-mal'*), to *be gentle, clement*. In Exod. 2:6; 1 Sam. 23:21, it means to *have sympathy, compassion* with. Elsewhere it has the meaning of *to spare, to treat with pity* (1 Sam. 15:3, 15; 2 Sam. 21:7; 2 Chron. 36:15, 17). It is written of God that "the Lord is very pitiful" (James 5:11), and that "like as a father pitieth his children, so the Lord pitieth them that fear him" (Psa. 103:13). The apostle Peter exhorts Christians to "love as brethren, be pitiful" (1 Pet. 3:8). It will thus be seen that pity is both a divine characteristic and Christian grace.

PLACE (Heb. יָד, *yawd*, *hand*). "'He set him up a place' (1 Sam. 15:12), literally 'hand,' or

Votive Stele from Carthage.

monument. This same word is used in 2 Sam. 18:18, and in Isa. 56:5, in the former of Absalom's column, or monument; in the latter, of the portion or 'memorial' promised to God's people within his house. This meaning is doubtless connected with the ancient custom of carving on the me-

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morial pillar by a grave, a hand and arm. And the use of the hand as a memorial has not entirely ceased in the East. The dome of almost every Mohammedan mosque is surmounted by a carved crescent in wood or stone" (Rev. Wm. Ewing in *S. S. Times*).

PLAGUE. The following Hebrew and Greek words are rendered *plague* in the A. V.:

1. *Neh'-gah* (Heb. נֶגַע, *a stroke, blow*). *Strokes*, i. e., judgments, calamities, which God sends upon men (Gen. 12:17; Exod. 11:1; Psa. 38:12; 39:11, etc.). The term is applied to the disease of leprosy (Lev. 13:3).

FIGURATIVE. A person afflicted with leprous spots (Lev. 13:4, 12, etc.).

2. *Neh'-ghef* (Heb. נֶגֶף, a *stumbling*), and so a divine judgment, mostly of a fatal disease (Exod. 12:13; 30:12; Num. 8:19; 17:11, 12).

3. *Mak-kaw'* (Hob. מַכָּה, *a beating, smiting*), calamities inflicted of God (Lev. 26:21; Num. 11:33; Deut. 28:59, 61; 29:22; 1 Sam. 4:8; Jer. 19:8; 49:17; 50:13).

4. *Mag-gay-faw'* (Heb. מַגֵּפָה), chiefly pestilential and fatal diseases (Exod. 9:14; Num. 14:37; 16:48, sq.; 25:8, 9, 18; 1 Sam. 6:4; 2 Sam. 24:21, 25; 1 Chron. 21:22, etc.).

5. *Deh'-ber* (Heb. דֶּבֶר, *destruction*) is rendered "plague" only in Hos. 13:14, in the passage, "O death, I will be thy plagues." It means the cessation or annihilation of death (comp. 1 Cor. 15:55; Isa. 25:8).

6. The Greek words are μάστιξ (*mas'-tix, whip*), figuratively a disease (Matt. 5:29, 34; Mark 3:10; Luke 7:21); and πληγή (*play-gay', stroke*), a public calamity, heavy affliction, sent by God as a punishment (Rev. 9:18, 20; 11:6; 15:1, 6, 8; 16:9; 18:4, 8; 21:9; 22:18).

PLAGUES OF E'GYPT, the term usually employed in speaking of the divine visitations of wrath with which Jehovah punished the Egyptians, because they would not allow the Israelites to leave.

1. History. Moses, with Aaron as spokesman, appeared before Pharaoh to convey to him the divine command to allow the departure of the Israelites. In attestation of their authority Aaron cast down his rod before the king, and it became a serpent. This miracle, having been performed, or simulated, by his magicians, Pharaoh hardened his heart against Jehovah, refused the desired permission, and thus produced the occasion for the ten plagues. "Although it is distinctly stated that the plagues prevailed throughout Egypt, yet the descriptions seem principally to apply to that part of Egypt which lay nearest to Goshen, and more especially to 'the field of Zoan,' or the tract about that city, since it seems almost certain that Pharaoh dwelt in the Delta, and that territory is especially indicated in Psa. 78:43. The descriptions of the first and second plagues seem especially to refer to a land abounding in streams and lakes, and so rather to the lower than the upper country." Still we must not forget that the plagues evidently prevailed throughout the land. There is nothing in the account of the plagues to fix the time occupied in their infliction. While some contend for the space of a year it seems to be that that time enables them to compare the plagues with certain natural phenomena occurring at fixed seasons of the year in Egypt. Each plague, according to the historian, lasted only a short time; and unless we suppose an interval of several weeks between each, a few months, or even weeks, would afford sufficient time for the happening of the whole.

2. The Plagues. (1) That of blood (Exod. 7:19–25). Pharaoh, having hardened his heart against the first sign, Moses and Aaron were empowered to enforce the release of Israel by a series of penal miracles. In the morning he met Pharaoh near the Nile, and made another demand for the people's release. Upon his refusal Aaron lifted up the rod over "the waters of Egypt," and they "were all turned to blood." "The changing of the water into blood is to be interpreted in the same sense as in Joel 2:31, where the moon is said to be turned into blood; that is to say, not as a chemical change into real blood, but as a change in the color, which caused it to assume the appearance of blood (2 Kings 3:22). The reddening of the water is attributed by many to the red earth which the river brings down from Sennaar, but Ehrenberg came to the conclusion, after microscopical examinations, that it was caused by cryptogamic plants and infusoria. This natural phenomenon was here intensified into a miracle, not only by the fact that the change took place immediately in all the branches of the river at Moses's word and through the smiting of the Nile, but even more by a chemical change in the water, which caused the fishes to die, the stream to stink, and what seems to indicate putrefaction, the water to become undrinkable" (K. and D., *Com.*, in loc.). The plague appears to have extended throughout Egypt, embracing the "streams," or different arms of the Nile; "the rivers," or Nile canals; "the ponds," or standing lakes formed by the Nile; and all the "pools of water," or the standing lakes left by the overflowings of the Nile. The "vessels of wood, and the vessels of stone," were those in which was kept the water for daily use, those of stone being the reservoirs in which fresh water was kept for the poor. "The Egyptians digged round about the river for water to drink," as it probably purified itself by filtering through the banks. The miracle was imitated by the magicians, but where they got water is not stated. On the supposition that the changing of the Nile water took place at the time when the river began to rise, and when the reddening generally occurs, many expositors fix upon the month of June or July for the time of this plague, in which case all the plagues would be confined to the space of about nine months. Perhaps a more likely date was September or October, that is to say, after the yearly overflow of the Nile. This plague was very humiliating, inasmuch as they were so dependent upon the Nile for water that it was worshiped as a god, as well as some of its fish. **(2) Plague of frogs** (Exod. 8:1–14). The second plague also proceeded from the Nile, and consisted in the unparalleled numbers in which the frogs appeared. These were the small Nile frog, called by

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the Egyptians *Dofda*. As foretold to Pharaoh, they not only penetrated into the houses and inner rooms ("bedchamber"), and crept into the domestic utensils, the beds, the ovens, and the kneading troughs, but even got upon the men themselves. This miracle was also imitated by the Egyptian magicians, who "brought up frogs upon the land of Egypt." Whether the Egyptian augurs really produced frogs by means of some evil occult power, or only simulated the miracle, is not stated. One thing is certain, that they could not remove the evil, for Pharaoh was obliged to send for Moses and Aaron to intercede with Jehovah to take them away. This request of Pharaoh, coupled with the promise to let the people go, was a sign that he regarded Jehovah as the author of the plague. Upon the morrow God removed the plague, the frogs died, and filled the land with the odor of their putrefaction. This plague must have been very aggravating to the Egyptians, for the frog was included among their sacred animals, in the second class of local objects of worship. It was sacred to the goddess Hekt, who is represented with the head of this animal. Then, too, the fertilizing water of Egypt had twice become a plague. **(3) Plague of lice** (Exod. 8:16–19). It seems that "lice" is not the correct word to be here used, but rather a small gnat or tick, so small as to be hardly visible to the eye, but with a sting causing a very painful irritation. They creep into the eyes and nose, and after the harvest they rise in great swarms from the inundated rice fields. The plague was caused by Aaron's smiting the dust of the ground with his staff, and all the dust throughout the land of Egypt was turned into gnats, which were upon man and beast. We are not able, nor is it necessary, to assert whether this miracle consisted in calling creatures into existence, or in a sudden creative generation and supernatural multiplication, for in either case we have a miracle. The failure of the magicians in this instance is thought to have been due to God's restraining the demoniacal powers, which the magicians had before made subservient to their purpose. Their declaration, "This is the finger of God," was not due to any purpose of glorifying God, but simply to protect their own honor, that Moses and Aaron might not be considered as superior to themselves in virtue or knowledge. It was merely equivalent to saying, It is not by Moses and Aaron that we are restrained, but by a *divine power*, possibly some god of Egypt. **(4) The plague of flies** (Exod. 8:20, sq.). The fourth plague was foretold to Pharaoh in the morning as he came forth to the water, doubtless for worship. It consisted of swarms (Heb. עָרֹב, *aw-robe'*, *mixture*) of flies, probably dog flies. They are more numerous and annoying than gnats, and when enraged they fasten themselves upon the human body, especially the edges of the eyelids, and become a dreadful plague. As the Egyptian magicians only saw the work of some deity in the plague they could not imitate, a distinction was made in the plagues which followed between the Israelites and the Egyptians. Jehovah placed a "division," i. e., a redemption, deliverance, between the two peoples. Thus Pharaoh was to be taught that Israel's God was the author of the plagues; that he had authority over Egypt; indeed, that he possessed supreme authority. Pharaoh called Moses, and told him to sacrifice to God in the land. This Moses declined to do, on the ground that by so doing the Israelites would be an abomination in the eyes of the Egyptians. This abomination would not have consisted in their sacrificing animals which the Egyptians considered holy, for the cow was the only animal offered in sacrifice which the Egyptians regarded as holy. The abomination would rather be that the Israelites would not observe the sacrificial *rites* of the Egyptians. The probability is that the Egyptians would look upon such sacrifice as an insult to their gods, and, enraged, would stone the Israelites. Pharaoh, therefore, promised to let the Israelites go if he were released from the plague, but hardened his heart as soon as the plague was taken away. **(5) Plague of murrain** (Exod. 9:1–7). This plague consisted of a severe *murrain*, which carried off the cattle of the Egyptians which were in the *field*, those of the Israelites being spared. A definite time was fixed for the plague, in order that, whereas murrains occasionally occur in Egypt, Pharaoh might see in this one the judgment of Jehovah. That the loss of cattle seems to have been confined to those in the *field* must be understood from v. 3 and from the fact that there were beasts to be killed by the hail (v. 25). The heart of Pharaoh still remained hardened. **(6) Boils.** The sixth plague was of boils breaking forth in blisters (Exod. 9:8–12). Moses and Aaron took soot or ashes from a smelting furnace or lime kiln, and threw it toward heaven. This flew like dust throughout the land, and became boils (q. v.). The magicians appear to have tried to protect the king by their secret arts, but were attacked themselves. The king's heart remained hardened, and he refused to let the people go. **(7) Plague of hail** (Exod. 9:17–35). In response to the continued hardness of Pharaoh, Jehovah determined to send such a hail as had not been known since Egypt became a nation (vers. 18, 24). A warning was sent out for all God-fearing Egyptians to house their servants and cattle, thus showing the mercy of Jehovah. The hail was accompanied by thunder and lightning, the latter coming down like burning torches, and multitudes of men and beasts were slain, trees and herbs destroyed. Terrified by the fierceness of the storm Pharaoh called for Moses and Aaron and said, "I have sinned this time: the Lord is righteous, and I and my people are wicked" (v. 27). Moses promised to pray to Jehovah in behalf of the Egyptians, that the storm should cease; but as soon as the storm ceased Pharaoh again hardened his heart and refused permission to Israel. "The account of the loss caused by the hail is introduced (vers. 31, 32) to show how much had been lost, and how much there was still to lose through continued refusal. According to Pliny the barley is reaped in the sixth month after the sowing time, the wheat in the seventh. The barley is ripe about the end of February or beginning of March, the wheat at the end of March or beginning of April. The flax is in flower at the end of January. Consequently the plague of hail occurred at the end of January, or at the latest in the first half of February; so that there were at least

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eight weeks between the seventh and tenth plague" (K. and D., *Com.*, in loc.). The havoc caused by this plague was greater than any of the earlier ones; it destroyed men, which those others seem not to have done. **(8) Plague of locusts** (Exod. 10:1–20). Pharaoh still persisting in resisting the command of Jehovah, Moses was directed to announce another. He appeared before the king and put the question, "How long wilt thou refuse to humble thyself before me?" and added the command, "Let my people go, that they may serve me." A compromise was suggested, by which the men should be allowed to go and worship, but that the women should remain, knowing full well that in such a case the men would return. This compromise being rejected Moses and Aaron were driven from the king's presence. Moses lifted up his rod, and the Lord brought an east wind, which the next day brought locusts (q. v.). They came in such dreadful swarms as Egypt had never known before, nor has experienced since. "They covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees or in the herbs of the field through all the land of Egypt." The fact that the wind blew a day and a night before bringing up the locusts showed that they came from a great distance, and therefore proved to the Egyptians that the omnipotence of God reached far beyond the borders of Egypt and ruled over every land. Another miraculous feature of the plague was its unparalleled extent, viz., over all Egypt, whereas ordinary swarms are confined to particular districts. In this respect the judgment had no equal either before or afterward (v. 14). In response to Pharaoh's entreaty "the Lord turned a mighty strong west wind, which took away the locusts and cast them into the Red Sea." Pharaoh's promise to allow the Israelites to depart was no more sincere than those which he had made before. **(9) Plague of darkness** (Exod. 10: 21, sq.). As the king still continued defiant, a continuous darkness came over all Egypt, with the exception of Goshen (v. 23). It is described as the *darkness of obscurity*, i. e., the thickest darkness. The combination of two words or synonyms gives the greatest intensity to the thought. The darkness was so great that they could not see one another, and no man rose from his place. The Israelites alone "had light in their dwellings." This does not refer to their houses, and means that their part of the land was not visited by the plague. The cause of this plague is not given in the text, but most commentators agree that it was the *Chamsin*, a wind which generally blows in Egypt before and after the vernal equinox, and lasts two or three days. It rises suddenly, and fills the air with fine dust and coarse sand; the sun is obscured, and the darkness following is greater than the thickest fog. Men and animals hide themselves from this storm, and the inhabitants shut themselves up in the innermost rooms of their houses till it is over, for the dust penetrates even through well-closed windows. "The darkness which covered the Egyptians, and the light which shone upon the Israelites were types of the wrath and grace of God" (Hengstenberg). Pharaoh proposed another compromise, viz., that the Israelites, men, women, and children, should go, but that the flocks and herds should remain. But Moses insisted upon the cattle being taken for the purpose of sacrifices and burnt offerings, saying, "Not a hoof shall be left behind." This firmness of Moses he defended by saying, "We know not with what we shall serve the Lord until we come thither." At this Pharaoh was so enraged that he not only dismissed Moses, but threatened him with death if he should come into his presence again. Moses answered, "Thou hast spoken well," for as God had already told him that the last blow would be followed by the immediate release of the people, there was no further necessity for him to appear before Pharaoh. This announcement to Moses is recorded by the historian in chap. 11:1. **(10) Death of the firstborn** (Exod. 11–12:30). The brief answer of Moses (10:29) was followed by the address (11:4–8), in which he announces the coming of the last plague and declares that there should be "a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more;" and that the servants of Pharaoh would come to Moses and entreat him to go with all the Israelites. "And he went out from Pharaoh in a great anger." Then Moses commanded the Israelites to borrow (i. e., *ask*) from the Egyptians, and the latter readily assented. The Passover (see FESTIVALS) was instituted, and the houses of the Israelites sprinkled with the blood of the victims. The firstborn of the Egyptians were smitten at midnight, as Moses had forewarned Pharaoh. The clearly miraculous nature of this plague, coming as it did without intervention on the part of Moses, taking only the firstborn, and sparing those of the Israelites, must have convinced Pharaoh that he had to deal with One who inflicted this punishment by his own omnipotence. That very night Pharaoh sent for Moses and Aaron, and gave them permission to depart with their people, their children, and their cattle, even urging haste. See EXODUS.

3. General Considerations. (1) Miraculous nature of the plagues. Whether the plagues were exaggerations of natural evils or not, they were evidently of a miraculous character. They formed the chief part of the miraculous side of the great deliverance of the Israelites from Egyptian bondage. As miraculous the historian obviously intends us to regard them, and they are elsewhere spoken of as the "wonders" which God wrought in the land of Ham (Psa. 105:27), i. e., in Egypt (106:7), "tokens and wonders" which he sent into the midst of Egypt (135:9). Even if we admit them to have been of the same kind with phenomena natural to the country, their miraculous character would be shown by the unparalleled degree to which the affliction reached; in their coming and going at the command of Moses as the agent of Jehovah; and in the exemption of the Israelites from the general calamity. In respect to the theory of natural explanations of these plagues the following is timely: "The *Christliche Welt*, of Leipzig, No. 45, contains an article entitled *Die Plagen Ägyptens*, in which the author,

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a physician and many years a resident of Cairo, gives the result of his observations of present facts as they illustrate the account given of the Egyptian plagues in the Book of Genesis. . . . Naturally this report aims, first of all, at a glorification of Jahweh; yet his account of the wondrous doings of Israel's God is grounded on the actual climatic conditions of the country. Modern research and observations enable us to understand intelligently the origin and progress of each plague as resulting from a state of affairs that actually exists in Egypt every year down to our own day. Indeed we can go further and say that if it ever should happen that *all* of these plagues should occur in the course of one winter—and only of this season can we think here—they would occur in exactly the order in which they are reported in Exodus" (*N. Y. Independent*, December 10, 1896).

(2) Design. As we have already said, the plagues had for their ultimate object the liberation of Egypt; but there were probably other ends contemplated: 1. On Moses, tending to educate and discipline him for the great work on which he was about to enter; to give him confidence in Jehovah, and courage in obeying him. 2. Upon the Israelites, impressing them with God's care for them and his great power exercised in their behalf. 3. Upon the Egyptians, convincing them of the advantage of casting in their lot with Israel. 4. In demonstrating to Egypt, Israel, and other nations the vanity of Egypt's gods (Exod. 12:12).

(3) The Egyptian Imitations. The question arises whether these imitations were real miracles performed through the agency of evil spirits or tricks of legerdemain? "It is certainly more conformable to scriptural modes of expression, and therefore more likely to be true, to consider these miracles real; and that the magicians were the instruments of supernatural powers of evil, which at any crisis in the history of redemption always condense their energies." On the other hand it may be said that the magicians did nothing more than the jugglers of India easily do to-day. It must be noted that they failed to perform a miracle on the instant, as in the case of the plague of the lice, when no time was allowed them. They were also unable to remove the infliction, or even exempt themselves therefrom. See MOSES, PHARAOH.

PLAIN, the rendering of seven Hebrew words:

1. *Aw-bale'* (אָבֵל, *moisture*), answers to our word "meadow." It is rendered "plain" only in Judg. 11:33, appearing elsewhere in composition as Abel-Meholah (Judg. 7:22), Abel-Shittim (Num. 33:49), etc.

2. *Ay-lone'* (אֵלוֹן, *strong*), is used in Scripture to denote a *strong* tree, probably the *oak*. In the A. V. the rendering "plain" is given in Gen. 12:6; 13:18; 14:13; Judg. 4:11; 9:6 (marg. *oak*), 37.

3. *Bik-aw'* (בִּקְעָה, *cleft*), not a narrow valley between mountain ranges, but a broad plain, as "the plain of Shinar" (Gen. 11:2), "the valley of Jericho" (Deut. 34:3), "the valley of Megiddo" (2 Chron. 35:22; Zech. 12:11), etc. This word is rendered "plain" in Gen. 11:2; Neh. 6:2; Isa. 40:4; Ezek. 3:22, 23; Amos 1:5; elsewhere "valley."

4. *Kik-kawr'* (כִּכָּר, *circle*), the region *round about any place*, as that of Jordan (Gen. 13:10–12). It is also used in Gen. 19:17, 25, 28, 29; Deut. 34:3; 2 Sam. 18:23; 1 Kings 7:46, etc. Although uniformly rendered "plain" in A. V., it is apparently a proper name. The word is often used to signify a "piece of money," generally "a talent" (Exod. 25:39; 1 Chron. 20:2, etc.); also "a cake" or "loaf of bread" (1 Sam. 10:3; Prov. 6:26).

5. *Mee-shore'* (מִישׁוֹר, *level*). In the A. V. it is uniformly rendered *plain*, and occurs in Deut. 3:10; Josh. 13:9, 16, 17, 21; 1 Kings 20:23, 25; Jer. 21:13; 48:8, 21; Zech. 4:7; and in these passages, with one exception, it is used for the district in the neighborhood of Heshbon and Dibon.

FIGURATIVE. "My foot standeth in an even place" (Psa. 26:4); "Lead me in a plain path" (27:11), i. e., free from obstacles over which one might stumble, and so of *safety*. It is used figuratively for righteousness, as "Thou shalt judge the people with righteousness" (67:4).

6. *Ar-aw-baw'* (עֲרָבָה, *sterility*), an arid region. With the article in Hebrew it means *the valley of Jordan*, and has the force of a proper name. It is usually rendered "plain" (Deut. 1:1, 7; 2:8, etc.); but "champaign," Deut. 11:30; "desert," Ezek. 47:8; and "Arabah," Josh. 15:6; 18:18.

7. *Shef-ay-law'* (שְׁפֵלָה, *depression*), a *low* plain. In the A. V. it is rendered "plain," Jer. 17:26; Obad. 19; Zech. 7:7; "low plains," 1 Chron. 27:28; 2 Chron. 9:27; elsewhere "vale" or "valley." The Hebrews always applied the word to the maritime plain of Philistia.

PLAIN. See GLOSSARY.

PLAINS OF PALESTINE. See PALESTINE.

PLAITING. See HAIR.

PLANE (Heb. מַקְצֻעָה, *mak-tsoo-aw'*, a *scraper*), a carpenter's tool, perhaps a *chisel* or *carving* tool (Isa. 44:13). See HANDICRAFT.

PLANE TREE, the rendering in the R. V. of the Hebrew עַרְמוֹן (*ar-mone'*, *naked*, Gen. 30:37; Ezek. 31:8). It is improperly rendered in the A. V. "chestnut" (q. v.). The plane tree is frequently found in Palestine, on the coast and in the north. Shedding its outward bark it came by its Hebrew name, *smooth* or *naked*.

PLANK (Heb. עֵץ, *ates*). something made of *wood*, as a plank (1 Kings 6:15; Ezek. 41:25, 26).

PLANT. See AGRICULTURE, GARDEN, VEGETABLE KINGDOM.

PLASTER. See MINERAL KINGDOM.

PLASTER, MASON'S. 1. *Gheer* (Heb. גִּיר, from its *effervescence*, *lime*, Dan. 5:5). 2. *Seed* (Heb. שִׂיד, *boiling*), as lime in slacking (Deut. 27:2, 4; rendered "lime" in Isa. 33:12; Amos 2:1). 3. *Too'-akh* (טוּחַ), *to smear*, Lev. 14:42, 43, 48, elsewhere "daub."

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The special uses of plaster mentioned in Scripture are:

1. When a house was infected with "leprosy," the priest was to take away the part of the wall infected, and, putting in other stones, to plaster the house with fresh mortar (Lev. 14:42, 48).

2. The words of the law were ordered to be engraved on Mount Ebal on stones which had been previously coated with plaster (Deut. 27:2, 4; Josh. 8:32). The process here mentioned was probably of a similar kind to that adopted in Egypt for receiving bas-reliefs. The wall was first made smooth, and its interstices, if necessary, filled up with plaster. When the figures had been drawn, and the stone adjacent cut away so as to leave them in relief, a coat of lime whitewash was laid on, and followed by one of varnish after the painting of the figures was complete.

3. It was probably a similar coating of cement on which the fatal letters were traced by the mystic hand "on the plaster of the wall" of Belshazzar's palace at Babylon (Dan. 5:5). See LIME, MORTAR, PLASTER in article MINERAL KINGDOM.

PLASTER, MEDICINAL (Heb. מָרַח, *maw-rakh'*, to *soften* by rubbing), to anoint with healing salve or similar substance (Isa. 38:21).

PLAT. See GLOSSARY.

PLATE. 1. *Pakh* (Heb. פַּח, a *sheet* of metal, as with us (Exod. 39:3; Num. 16:38, 39). 2. *Tseets* (Heb. צִיץ, *glistening*), a burnished metal plate (Exod. 28:36; 39:30; Lev. 8:9). 3. *Loo'-akh* (Heb. לוּחַ), the heavy plates of laver (1 Kings 7:36). 4. *Seh'-ren* (Heb. סֶרֶן), an *axle* (1 Kings 7:30).

PLATTER. Figurative. "To make clean the outside of the cup or *platter*," while it remained unclean within (Matt. 23:25, 26; Luke 11:39), is a symbol of hypocrisy. See DISH.

PLAY. See GAMES, GLOSSARY, MUSIC.

PLEAD. See GLOSSARY.

PLEDGE. See HOSTAGES, LOAN.

PLE'IADES (Heb. כִּימָה, *kee'-maw*, *heap*, *cluster*, Job 9:9; 38:31; Amos 5:8, A. V. "seven stars"), a constellation of seven large and other smaller stars in the eastern sky.

PLOW, PLOUGH (Heb. חָרַשׁ, *khaw-rash'*, to *scratch*; Gr. ἄροτρον, *ar'-ot-ron*). Egypt, probably with truth, claims the honor of inventing the plow. It was entirely of wood, of very simple form, as it is still in that country. It consisted of a share, two handles, and a pole or beam, the last being inserted into the lower end of the stilt, or the base of the handles, and was strengthened by a rope connecting it with the heel. It had no coulter, but was probably shod with metal. It was drawn by two oxen, guided and driven by the plowman with a long goad.

The plow now used in Palestine differs in some respects from that described above. It is lightly built, with the least possible skill or expense, consisting of two poles, which cross each other near the ground. The pole nearer the oxen is fastened to the yoke, while the other serves, the one end as the handle, the other as the plowshare. With these frail plows and tiny oxen, the farmer must wait until the ground is saturated and softened (Jer. 14:4), however late the season may be. Then they cannot sow and plow in more than half an acre per day, and few average so much (Thomson, *Land and Book*, i, p. 208). Thomson thinks that the twelve yoke of oxen (1 Kings 19:19) were each yoked to a plow.

Figurative. Plowing was a symbol of: Repentance (Jer. 4:3); peace and prosperity (Isa. 2:4; Mic. 4:3); desolation (Jer. 26:18); of the labor of ministers (1 Cor. 9:10); "the plowers *plow* upon my back" (Psa. 129:3) is a figure of scourging; keeping the hand upon the plow is a sign of constancy (Luke 9:62). "The *plowing* of the wicked is sin" (Prov. 21:4) is better rendered *the light* of the wicked, that in which they glory (the same Hebrew word, נִיר, *neer*, standing for plow and light).

PLOWMAN (Heb. אִכָּר, *ik-kawr'*, Isa. 61:5) is not only a plowman, but a *farmer* in general. Among the Hebrews the rich and noble in the cultivation of the soil did not always put themselves upon a level with their servants; but it was not considered a degradation to put their hand to the plow, or otherwise occasionally join in agricultural labor (1 Sam. 11:7; 1 Kings 19:19).

PLOWSHARE (Heb. אֵת, *ayth*, Isa. 2:4; Joel 3:10; Mic. 4:3), the iron tip of the plow where it enters the earth. To beat a plowshare into a sword is symbolic of war; the reverse, of peace.

PLUMB LINE (Heb. אֲנָךְ, *an-awk'*), or **PLUMMET** (Heb. מִשְׁקֶלֶת, *mish-keh'-leth*), a line, to one end of which is attached a weight. Its use by masons was early known to the Egyptians, and is ascribed to their king Menes.

Figurative. A wall built with a plumb line is a perpendicular wall, a wall built with mechanical correctness and solidity. The wall built with a plumb line is a figurative representation of the kingdom of God in Israel, as a firm and well-constructed building. To hold a plumb line to a building may represent the act of construction; or it may be applied to a building in judgment as to the propriety of destroying it (2 Kings 21:13; Amos 7:7, 8). The expression, "Judgment also will I lay to the line, and righteousness to the plummet" (Isa. 28:17), is a figure by which what Jehovah is about to do is depicted as a building which he is erecting, and which he will carry out, so far as his despisers is concerned, on no other plan than that of strict retribution. To carry a plummet in the hand (Zech. 4:10) is a sign of being engaged in the work of building or of superintending the erection of a building.

POCH'ERETH (Heb. פֹּכֶרֶת, *po-keh'-reth*, *ensnaring*). The "children" of Pochereth were among "Solomon's servants" who returned from the captivity with Zerubbabel (Ezra 2:57; Neh. 7:59), B. C. before 536.

POET (Gr. ποιητής, *poy-ay-tace'*, a *performer*). This term occurs in Acts 17:28, in which Paul quotes from *Aratus* of Cilicia, in the 3d century, and *Cleanthes* of Mysia, "We are also his off-

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spring." From this he argues the absurdity of worshiping idols.

POETRY. See BIBLE, LITERATURE OF.

POISON. 1. *Khay-maw'* (Heb. חֵמָה, *heat*) is used of the heat produced by wine (Hos. 7:5, marg.); the hot passion of anger (Deut. 29:27, etc.); and the burning venom of poisonous serpents (Deut. 32:24, 33; Psa. 58:4; 140:3). Reference in Job 6:4 seems to be made to the custom of anointing the ends of arrows with the venom of snakes.

2. *Roshe* (Heb. רֹאשׁ, Job 20:16) is used figuratively for that relish of low desire which brings its own punishment; for the punishment of sin is fundamentally nothing but the nature of sin itself brought fully out.

3. *Ee-os'* (Gr. ἰός, *emitted*, Rom. 3:13; James 3:8), something thrown out, hence the venom of a serpent.

POLE (Heb. נֵס, *nace*), in Num. 21:8, 9, is used of the pole upon which the brazen serpent was placed; elsewhere for the flag or standard itself, "sign," "banner," etc., as elsewhere.

POLL (Heb. גֻּלְגֹּלֶת, *gul-go'-leth*, a *skull*, and so rendered in Judg. 9:53; 2 Kings 9:35), the *head* (Num. 3:47). Cutting the hair or shaving the head is rendered by the verb "to poll," from the Hebrew גָּזַז (*gah-zawz'*), to *cut off*; גָּלַח (*gaw-lakh'*), to *be bald*; and כָּסַם (*kaw-sam'*), to *shear*. See GLOSSARY.

POLLUTION (Gr. ἀλίσγημα, *al-is'-ghem-ah*, *contamination*), a Hellenistic word (Acts 15:20). The pollution here referred to has reference to meat sacrificed to idols. After the sacrifice was concluded, a portion of the victim was given to the priests, the rest being eaten in honor of the gods, either in the temples or a private house. Some salted the flesh and laid it up for future use, while others sold it in the "shambles" (1 Cor. 10:25, comp. 8:1, sq.). Of course this flesh, having been offered to idols, was an abomination to the Jews; and any use of it was thought to infect the user with idolatry. The Council of Jerusalem directed that converts decline invitations to such feasts, and refrain from the use of such meat, that no offense might be given (Acts 15:28, sq.).

POL'LUX (Acts 28:11). See GODS, FALSE.

POLYGAMY. See MARRIAGE, 1.

POMEGRANATE. Representations of pomegranates, in blue, purple, and scarlet, ornamented the hem of the robe of the ephod (Exod. 28: 33, 34) (see HIGH PRIEST, DRESS OF), and carved figures of the pomegranate adorned the tops of the pillars in Solomon's temple (q. v.). The "spiced wine of the juice of the pomegranate" (Cant. 8:2) is made at the present day in the East as it was in the days of Solomon.

Figurative. The liquid ruby color of the pulp of this fruit is alluded to in the figurative description of the beautiful complexion of the bride (Cant. 4:3). See VEGETABLE KINGDOM.

POMMEL (Heb. גֻּלָּה, *gool-law'*, *round*), the ball, or round ornament, on the capital of a column (2 Chron. 4:12, 13; "bowl" in 1 Kings 7:41, 42). See GLOSSARY.

POND. 1. *Ag-am'* (Heb. אֲגַם, *collection* of water), the swampy lakes left by the Nile when it subsided (Exod. 7:19; 8:5).

2. *Aw-game'* (Heb. אֲגַם), in Isa. 19:10, where it is rendered in the A. V. "ponds for fish." Delitzsch (*Com.*, in loc.) renders the verse thus: "And the pillars of the land are ground to powder; all that work for wages are troubled in mind." The former he understands to be the highest castes, the others the laboring people. Many understand fish ponds, the existence of which is abundantly proven from the paintings in the tombs.

PONDER. See GLOSSARY.

PON'TIUS PI'LATE. See PILATE.

PON'TUS (Gr. Πόντος, *pon'-tos*, the *sea*), "a large district in the north of Asia Minor, extending along the coast of the Pontus Euxinus, from which circumstance the name was derived. It is three times mentioned in the New Testament (Acts 2:9, 10; 18:2; 1 Pet. 1:1). All these passages agree in showing that there were many Jewish residents in the district. As to the annals of Pontus, the one brilliant passage of its history is the life of the great Mithridates. Under Nero the whole region was made a Roman province, bearing the name of Pontus" (Smith, *Bib. Dict.*).

POOL, the rendering of the following Hebrew and Greek words:

1. *Ag-am'* (Heb. אֲגַם, Isa. 14:23; 35:7; 41:18; 42:15); elsewhere "pond" (q. v.).

2. *Ber-aw-kaw'* (Heb. בְּרֵכָה, *benediction*, and so *prosperity*), a favor, or gift, sent from God. "Who passing through the valley of Baca (i. e., *weeping*) make it a well; the rain also filleth the pools" (Psa. 84:6). Through such valleys, by reason of their dry and barren condition, the worshipers often had to pass to Jerusalem. A kind providence might turn these valleys into pools by refreshing rains, so the grace of God refreshes and revives the hearts of his people, and instead of sorrows they have "rivers of delight" (36:8; 46:4).

3. *Mik-veh'* (Heb. מִקְוֶה, *collection* of water, Exod. 7:19), a gathering of water, and so rendered in Gen. 1:10.

4. *Kol-oom-bay'-thrah* (Gr. κολυμβήθρα, a *diving place*, only in John 5:2, 4, 7; 9:7, 11).

The following are the principal pools (*reservoirs*) mentioned in Scripture:

1. Pool of Hezekiah (2 Kings 20:20). It was a basin opened by King Hezekiah in the city, and fed by a water course. In 2 Chron. 32: 30 it is stated that "this same Hezekiah also stopped the upper water course of Gihon, and brought it straight down to the west side of the city of David," i. e., by a subterranean channel into the city of David. This pool, called by the Arabs *Birket el-Hammâm*, is pointed out by tradition in the northwest part of the modern city, not far east of the Jaffa gate.

2. The Upper and Lower Pool. The "upper" pool (Isa. 7:3; 36:2; 2 Kings 18:17) lying near the fuller's field, and on the road to it, outside the city. The lower pool is named in Isa. 22:9. They are generally known as the upper and lower pools of Gihon. It supports the identi-

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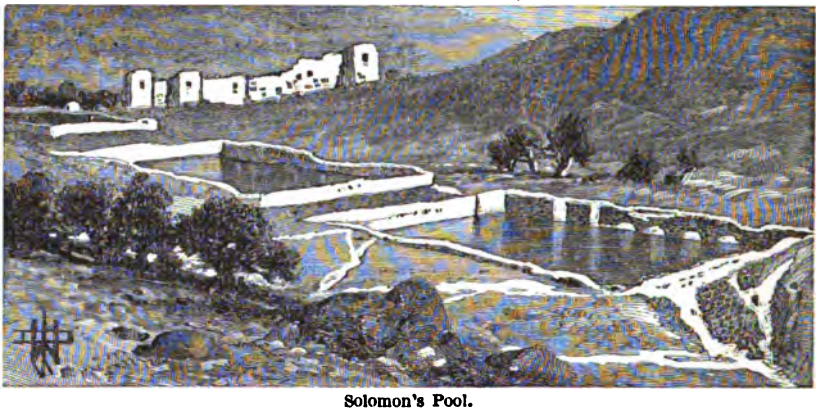
fication of these with "the upper and lower pools" that there are no other similar or corresponding reservoirs in the neighborhood; and the western position of the upper pool suits well the circumstances mentioned in Scripture (Isa. 36:2). It may be added that a trustworthy tradition places the fuller's field westward of the city.

3. The Old Pool (Isa. 22:11), not far from the double wall ("two walls"). This double wall was near the royal garden (2 Kings 25:4; Jer. 39:4), which must be sought in the southeast of the city, near the fountain of Siloam (Neh. 3:15).

4. The King's Pool (Neh. 2:14) is thought to



Solomon's Pool.

be found in the fountain of the Virgin Mary, on the east of Ophel (Robinson, ii, 102, 149), and is perhaps the same as the pool of Solomon. See GIBEON, HEBRON, SAMARIA, SOLOMON, BETHESDA, and SILOAM for the pools under those names.

POOR. In the Hebrew and Greek, as in the English language, there were a number of words to express the condition of being in need. The Scriptures frequently mention the poor, and teach that no inconsiderable part of the righteousness required by believers under both Testaments has respect to the treatment accorded to the poor. No merit, however, is given to the assumption of poverty; and the Mosaic law takes every precaution to prevent poverty. Its extreme form of want and beggary was ever represented as the just recompense of profligacy and thriftlessness (Psa. 37:25; 109:10; Prov. 20:4; 24:34).

Mosaic Enactments. It was contemplated from the first that there would be those among the covenant people who would be in circumstances calling for sympathy and aid (Deut. 15:11). Negatively, the poor man was to have no advantage over others on the ground of his poverty (Exod. 23:3); but neither, on the other hand, was his judgment on that account to be wrested (v. 6). Among the special enactments in his favor the following must be mentioned: (1) The right of gleaning (Lev. 19:9, 10; Deut. 24:19, 21). (2) From the produce of the land in sabbatical years the poor and the stranger was to have their portion (Exod. 23:11; Lev. 25:6). (3) Reentry upon land in the jubilee year, with the limitation as to town homes (Lev. 25:25–30). (4) Prohibition of usury, and of retention of pledges (Lev. 25:35, 37; Exod. 22: 25–27, etc.). (5) Permanent bondage forbidden, and manumission of Hebrew bondmen or bondwomen enjoined in the sabbatical and jubilee years (Deut. 15:12–15; Lev. 25:39–42, 47–54). (6) Portions from the tithes to be shared by the poor after the Levites (Deut. 14:28; 26:12, 13). (7) The poor to partake in entertainments at the feasts of Weeks and Tabernacles (Deut. 16:11, 14; see Neh. 8:10). (8) Daily payment of wages (Lev. 19:13). Principles similar to those laid down by Moses are inculcated in the New Testament, as Luke 3:11; 14:13; Acts 6:1; Gal. 2:10; James 2:15. In later times mendicancy, which does not appear to have been contemplated by Moses, became frequent.

POOR IN SPIRIT (Gr. πτωχὸς τῷ πνεύματι, *pto-khos' tō pnyoo'-mah-tee, destitute*), the spiritually poor, i. e., those who feel, as a matter of consciousness, that they are in a miserable, unhappy condition; those *who feel within themselves the opposite of having enough, and of wanting nothing in a moral point of view* (Meyer, *Com.*, in loc.).

POPLAR. See VEGETABLE KINGDOM.

POR'ATHA (Heb. פּוֹרָתָא, *po-raw-thaw'*, perhaps *given by lot*), one of the ten sons of Haman slain by the Jews in the palace at Shushan (Esth. 9:8), B. C. about 509.

PORCH, the rendering of the following words:

1. *Oo-lawm'* (Heb. אוּלָם or אֻלָם, *vestibule*, or *hall*, 1 Chron. 28:11), the entrance hall of a building (Ezek. 40:7, 48), a pillar hall (1 Kings 7:6), a throne hall (v. 7), and the veranda surrounding a court (Ezek. 41:15). It is especially applied to the vestibule of the temple (1 Kings, chaps. 6 and 7; Joel 2:17). "The porch of the Lord" (2 Chron. 15:8; 29:17) seems to stand for the temple itself.

2. *Mis-der-ohn'* (Heb. מִסְדְּרוֹן, Judg. 3:23), strictly a vestibule, was probably a sort of veranda chamber in the works of Solomon, open in front and at the sides, but capable of being inclosed with awnings or curtains. It was perhaps a corridor or colonnade connecting the principal rooms of the house.

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3. *Poo-lone'* (Gr. πυλών), the porch (Matt. 26: 71) may have been the passage from the street into the first court of the house in which, in Eastern houses, is the *mustábah*, or stone bench, for the porter or persons waiting, and where also the master of the house often receives visitors.

4. *Sto-ah'* (Gr. στοά), the colonnade, or portico, of Bethesda, and that of the temple called Solomon's porch (John 5:2; 10:23; Acts 3:11; 5:12). Josephus described the porticoes, or cloisters, which surrounded the temple of Solomon, and also the royal portico (Smith, *Dict.*, s. v.).

POR'CIUS (Festus). See Festus.

PORCUPINE, PORPOISE. See Animal Kingdom.

PORT (Heb. שַׁעַר, *shah'-ar*, Neh. 2:13), elsewhere rendered "gate" (q. v.). See Glossary.

PORTER (Heb. שׁוֹעֵר, or שֹׁעֵר, *sho-are'*, from שַׁעַר, *shah'-ar*, a *gate;* Gr. θυρωρός, *thoo-ro-ros'*). As used in the A. V., *porter* has always the sense of door or gatekeeper. In the later books of the Old Testament, written after the building of the temple, the term is applied to those Levites who had charge of the various entrances (1 Chron. 9: 17; 15:18; 2 Chron. 23:19, etc.). In 1 Chron. 15: 23, 24, we have the rendering "doorkeeper," and in John 18:16 "the damsel that kept the door." In 2 Sam. 18:26; 2 Kings 7:10, 11, we meet with the porter of the city gates (comp. Acts 12:13); and a porter seems to have been usually stationed at the doors of sheepfolds. The porters of the temple, who were *guards* as well, numbered four thousand in David's time (1 Chron. 23:5), were divided into courses (26:1–19), and had their posts assigned them by lot (v. 13). They entered upon their service on the Sabbath day, and remained a week (2 Kings 11:5–7; those mentioned in vers. 4, 10, sq., are probably the king's bodyguard). See Glossary, Watch.

PORTION, the rendering of several Hebrew and Greek words, with various meanings:

1. An allowance, as of food, clothing, etc. (Gen. 14:24; 47:22; Neh. 11:23; 1 Sam. 1:5; Psa. 17: 14; Prov. 31:15; Isa. 53:12; Dan. 1:8, sq.). The command, "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord" (Neh. 8:10) has reference to a custom, still existing in the East, of sending a portion of a feast to those who cannot well attend it, especially their relations, and those in mourning as well as in times of joy (2 Sam. 11:8, 10; Esth. 9:19).

2. One's lot, destiny, etc. (Job 3:22; 20:29; 27:13; Psa. 11:6; Isa. 17:14); the result of effort (Eccles. 2:10).

3. Part of an estate, one's inheritance (q. v.). It may be that the expression, "The Lord is the portion of my inheritance" (Psa. 16:5; 119:57; Lam. 3:24) includes all the other meanings.

POSSESS. See Glossary.

POSSESSED WITH DEVILS. See Demoniac.

POST (Heb. רָץ, *rawts*, a *runner*), primarily the person who conveyed any message with speed; and subsequently the means of regular communication. Reference to such communication in Scripture: Job declares, "My days are swifter than a post" (9:25, literally a *runner*), showing that at a very early time persons possessing swiftness of foot were so commonly employed by great men as couriers as to render such an allusion both intelligent and appropriate. Complete establishments of such formed a part of royal establishments (2 Chron. 30:6, 10). Jeremiah shows that a regular postal service of this sort existed in his time (Jer. 51:31, "And one post shall run to meet another"), clearly implying that posts were wont to be maintained by relays of special messengers regularly organized for their work. The same sort of postal communication is referred to in Esth. 3:15; 8:13, 14. See Glossary.

POST. 1. *Ah'-yil* (Heb. אַיִל, *strong*), a word indefinitely rendered by LXX and Vulgate. Probably, as Gesenius argues, the doorcase of a door, including the lintel and side posts. Akin to this is *ailâm* (Ezek. 40:16, etc.), probably a portico.

2. *Am-maw'* (Heb. אַמָּה, *measure*, usually "cubit," once only "post," Isa. 6:4).

3. *Mez-oo-zaw'* (Heb. מְזוּזָה), from a root signifying to shine, i. e., implying motion (on a center); the usual term for door post (Exod. 21:6).

4. *Saf* (Heb. סַף, usually "threshold," 2 Chron. 3:7; Ezek. 41:16; Amos 9:1). The posts of the doors of the temple were of olive wood (1 Kings 6:33).

POT, a term of very wide application, including many sorts of vessels:

1. *Aw-sook'* (Heb. אָסוּךְ, 2 Kings 4:2), an earthen jar, deep and narrow, without handles, probably like the Roman and Egyptian amphora, inserted in a stand of wood or stone.

2. *Ghcb-ee'-ah* (Heb. גַּבִּיעַ). The "pots" set before the Rechabites (Jer. 35:5) were probably bulging jars or bowls.

3. *Dood* (Heb. דּוּד), a vessel for culinary purposes, of smaller size than a "caldron," or kettle, with which it is mentioned (Job 41:20; Psa. 81:6).

4. *Kheh'-res* (Heb. חֶרֶשׂ, "potsherd," Job 2:8; Psa. 22:15; Prov. 26:23; Isa. 45:99), an earthen vessel for stewing or seething

5. *Kel-ee'* (Heb. כְּלִי, Lev. 6:28), a *vessel* of any kind, and usually so rendered.

6. *Keer* (Heb. כִּיר, only in Lev. 11:35), a vessel for boiling or roasting (1 Sam. 2:14). "In the dual it can only signify a vessel consisting of two parts, i. e., a pan or pot *with a lid.*"

7. *Seer* (Heb. סִיר), the most usual and appropriate word (Exod. 38:3; 2 Kings 4:38–41; 25:14; 2 Chron. 4:11, 16; 35:13, etc.). It is combined with other words to denote special uses (Exod. 16:3; Psa. 60:8; Prov. 27:21).

8. *Paw-roor'* (Heb. פָּרוּר), probably an open, flat vessel (Judg. 6:19; 1 Sam. 2:14; "pan," Num. 11:8).

9. *Tsin-tseh'-neth* (Heb. צִנְצֶנֶת), a covered vessel for preserving things (Exod. 16:33; comp. Heb. 9:4).

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10. The rendering of Heb. שַׁפְתַּיִם, *sheh-fat-taw'-yeem* (Psa. 68:13, "Though ye have lien among the pots," etc.). The word means *a forked pin* or *peg* upon which carcasses were hung for flaying. It is also the word for a double inclosure, for the gathering of flocks at night, a *sheep-fold*. To "lie among the pots, i. e., folds," was spoken proverbially of shepherds and husbandmen living in leisure and quiet, remote from the turmoil of war (Gesenius, *Heb. Lex.*, s. v.).

11. *Xes'-tace* (Gr. ξέστης), *sextarius*, i. e., a vessel for measuring liquids, holding about a pint; a *wooden pitcher* from which water or wine is poured, whether holding a sextarius or not (Mark 7:4, 8).

12. *Hoo-dree'-ah* (Gr. ὑδρία), a vessel for holding water, a waterpot (John 2:6, sq.; 4:28). The waterpots of Cana appear to have been large amphoræ, such as are in use at the present day in Syria. These were of stone or hard earthenware. The waterpot of the Samaritan woman may have been a leathern bucket, such as Bedouin women use.

POTENTATE (Gr. δυνάστης, *doo-nas'-tace*, of *great authority*), the title applied to God (1 Tim. 6:15, "the only potentate;" comp. Rom. 16:27), expressive of his transcendent power and authority.

POTIPHAR (Heb. פּוֹטִפַר, *po-tee-far'*, contraction of פּוֹטִי פֶרַע, POTIPHERAH, q. v.), an Egyptian and an officer ("captain of the guard") of Pharaoh. When Joseph was taken to Egypt Potiphar purchased him of the Midianite merchants. So favorably impressed did he become of the ability and fidelity of Joseph, that he made him overseer over his house, and committed all his possessions to his care. Upon the accusation of his wife Potiphar cast Joseph into prison (Gen. 39:1–20, B. C. 2000). After this we hear no more of Potiphar, unless, which is not likely, he was the chief of the executioners afterward mentioned.

POTIPH'ERAH, or POTIPHE'RAH (Heb. פּוֹטִי פֶרַע, *po'-tee feh'-rah*, corresponding to the Coptic *Pete-phrah, belonging to the sun*), an Egyptian and priest of On (Heliopolis), whose daughter Asenath was married to Joseph (Gen. 41:45, 50; 46:20, B. C. about 2000).

POTSHERD (Heb. חֶרֶשׂ, *kheh'-res*), a fragment of an earthen vessel. Scraping the boil (see Job 2:8) with a potsherd will not only relieve the intolerable itching, but also remove the matter.

Figurative. The potsherd is used as a figure of anything mean and contemptible (Isa. 45:9); also for that which is very dry (Psa. 22:15). Hypocritical professions of friendship are likened to "a potsherd covered with silver dross" (Prov. 26:23). It is worthless pretense.

POTTAGE (Heb. נָזִיד, *naw-zeed'*, something *boiled*, Gen. 25:29, 34). The price paid by Esau to Jacob in consideration of transferring his birthright. In v. 34 we read that it was made of lentils (q. v.).

POTTER. See HANDICRAFTS.

POTTER'S FIELD (Gr. ἀγρός τοῦ κεραμέως, *ag-ros' too ker-am-e'-oce*), a piece of ground which was purchased by the priests (Matt. 27:7) with the thirty pieces of silver rejected by Judas, and converted into a burial place for Jews not belonging to the city; Matthew adducing this (v. 9) as a fulfillment of an ancient prediction. According to Acts 1:18, the purchase is made by Judas himself, an idiom of Scripture by which an action is sometimes said to be *done* by a person who was the *occasion* of its being done. What that prediction was, and who made it, is not, however, at all clear. Matthew names Jeremiah; but there is no passage in the Book of Jeremiah, as we possess it, resembling that which he gives; and that in Zechariah (11:12) which is usually supposed to be alluded to, has only a very imperfect likeness to it. Four explanations suggest themselves: 1. That the evangelist unintentionally substituted the name of Jeremiah for that of Zechariah, at the same time altering the passage to suit his immediate object. 2. That this portion of the Book of Zechariah was in the time of Matthew attributed to Jeremiah. 3. That the reference is to some passage of Jeremiah which has been lost from its place in his book, and exists only in the evangelist. Some support is afforded to this view by the fact that potters and the localities occupied by them are twice alluded to by Jeremiah. Its partial correspondence with Zech. 11:12, 13, is no argument against its having at one time formed a part of the prophecy of Jeremiah; for it is well known to every student of the Bible that similar correspondences are continually found in the prophets. See, for instance, Jer. 48:45; comp. with Num. 21:27, 28; 24:17; Jer. 49:27; comp. with Amos 1:4 (Smith, *Dict.*, s. v.). 4. "That it is to be regarded as a very old copyist's error, of a more ancient date than any of the critical helps that have come down to us" (Luther, *Com.*, on Zech., 1528).

Meyer (*Com.*, on Matt. 27:9) says: "According to the historical sense of Zechariah, the prophet, acting in Jehovah's name, resigns his office of shepherd over Ephraim to Ephraim's own ruin; and having requested his wages, consisting of thirty pieces of silver, to be paid him, he casts the money, as being God's property, into the *treasury of the temple*. For we ought to read אֶל־הַיּוֹצֵר, *into the treasury*, and not אֶל־הַיּוֹצֵר, *to the potter*."

POTTER'S GATE, a gate of Jerusalem (Jer. 19:2) not mentioned elsewhere by this name. It is probably identical with the Valley Gate leading to the valley of HINNOM (q. v.), if not with the Dung Gate (Neh. 2:13; 3:13, sq.; 12:31), through which one went from the city southward. Potters' works seem to have been located in its vicinity. "The 'gate of potsherds' (A. V. "east gate"), so called from the many potsherds thrown down before it" (Orelli, *Com.*, in loc.).

POUND. See METROLOGY, IV, 2.

POVERTY. See POOR.

POWDERS (Heb. אַבְקַת, *ab-aw-kaw'*, *dust*). Powdered spices, used for perfume and incense (Cant. 3:6).

POWER, or the ability of performing, belongs essentially to God, who is All-powerful, the Omnipotent. Power has the sense of: *Ability*,

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strength (Gen. 31:6; Psa. 22:20; Isa. 37:27, etc.); *Right, privilege*, or *dignity* (John 1:12; Acts 5:4; 1 Cor. 7:37; 9:4, sq., Gr. δύναμις, *doo'-nam-is*); *absolute authority* (Matt. 28:18, same Greek as above) the *exertion* or *act* of power, as of the Holy Ghost (Eph. 1:19, Gr. κράτος, *krat'-os*). See GLOSSARY.

PRÆTORIUM. See PRETORIUM.

PRAISE, the rendering of a number of Hebrew and Greek words. Praise is an expression of approval or admiration; of gratitude and devotion for blessings received. When directed toward men, it should never descend to fulsome flattery; nor should the love of it become so great as to hush the voice of conscience and of duty. While without it there will be no sense of reproach, when it has gone beyond its proper place, instead of improving, it corrupts.

Praise of God is "the acknowledging his perfections, works, and benefits. Praise and thanksgiving are generally considered as synonymous, yet some distinguish them thus: Praise properly terminates in God, on account of his natural excellencies and perfections, and is that act of devotion by which we confess and admire his several attributes; but *thanksgiving* is a more contracted duty, and imports only a grateful sense and acknowledgment of past mercies. We praise God for all his glorious acts of every kind, that regard either us or other men; . . . but we thank him, properly speaking, for the instances of his goodness alone, and for such only of these as we ourselves are some way concerned in."

PRAYER. 1. Scriptural Terms. The following Hebrew terms are rendered *prayer* in the A. V.: 1. תְּפִלָּה (*tef-il-law'*), in general, supplication to God (Psa. 65:2; 80:4; Isa. 1:15; Job 16:17, etc.); also intercession, supplication for another (2 Kings 19:4; Isa. 37:4; Jer. 7:16; 11:14). 2. פָּלַל (*paw-lal'*), to *judge*, and then *to interpose as umpire, mediator* (Gen. 20:7; Deut. 9:20; 1 Sam. 7:5; Job 42:8), with the general sense of prayer (Psa. 5:2; 1 Sam. 1:26; 2 Sam. 7:27, etc.). 3. רִיב (*reeb*), to *strive*, and so *to contend before a judge, to plead a cause* (Job 15:4; Psa. 55:17; Isa. 1:17, "plead for the widow;" Isa. 51:22, "God that pleadeth the cause of his people"). 4. עָתַר (*aw-thar'*), *to burn incense*, thence to *pray* to God (Job 33:26); the prayers of the righteous being likened to incense (Rev. 5:8). 5. חָלָה (*khaw-law'*), to *caress*, to *stroke one's face*, to strive to please; spoken of one who entreats God's favor (Zech. 7:2; 8:21, 22). 6. לַחַשׁ (*lukk'-ash*), to *whisper*, *prayer* uttered in a low voice (Isa. 26:16). *Lakhash* is a quiet, whispering prayer (like the whispering forms of incantation in ch. 3:3); sorrow renders speechless in the long run; and a consciousness of sin crushes so completely that a man does not dare to address God aloud (29:4).

The following Greek terms are rendered prayer: 1. δεησις (*deh'-ay-sis*), prayer for particular benefits. 2. προσευχή (*pros-yoo-khay'*), prayer in general, not restricted as respects its contents. 3. ἐντευξις (*ent'-yook-sis*, 1 Tim. 4:5), confiding access to God. In combination, δέησις gives prominence to the expression of personal need, προσευχή to the element of devotion, ἐντευξις to that of childlike confidence, by representing prayer as the heart's converse with God (Grimm, *Gr. Lex.*). 4. εὐχή (*yoo-khay'*), which occurs only once in the New Testament in the sense of a prayer (James 5:15), but in this noun and its verb, the notion of the vow, of the dedicated thing is more commonly found than that of prayer. The two other occasions on which the word is found (Acts 18:18; 21:23), bear out this remark (Trench, *Syn.*, ii, p. 1). 5. αἴτημα (*ah'-ee-tay-mah*), *petition* (Phil. 4:6, *requests*; 1 John 5:15, A. V. *petitions*).

2. Scriptural History. "Prayer, constituting as it does the most direct expression of religious feeling and consciousness, has been, from the very first, the principal means by which men, created in the image of God, have evinced their attitude toward him; and from the earliest times, ever since in the days of Enoch men began to call upon the name of the Lord (Gen. 4:26), it has formed an integral part of the public worship of God." The patriarchs and pious Israelites in all ages have expressed the feelings and dispositions of their hearts by praise, thanksgiving, prayer, and intercession before God (Gen. 18:23, sq.; 20:17; 24:12; 25:21; 32:10, sq.; Exod. 32:11, sq.; 1 Sam. 1:10; 2:1, sq.; 8:6; 12:23; 1 Kings 8:22, sq.; 17:20, sq.; 2 Kings 4:33; 19:15; Jonah 2:2; 4:2; Dan. 6:10, sq.; 9:3, sq., etc.). We find also that wherever the patriarchs erected an altar for worship, they did so with the view of calling upon the name of the Lord (Gen. 12:8; 13:4; 21:33).

The law did not prescribe any prayer for public worship, except the confession of sin on the great day of atonement (see FESTIVALS, and Lev. 16:21), and the thanksgiving on the occasion of the offering of the firstlings and tithes (Deut. 26:3, sq.; ch. 13, sq.), yet it is certain that in Israel no act of worship was unaccompanied with prayer. It was not expressly mentioned in the law because it not only happened that prayer was a regular accompaniment of laying the hand on the victim in sacrifice, but also because it was usual for the congregation, or the Levites as representing it (1 Chron. 23:30), to offer up prayer morning and evening while the incense was being burned (Luke 1:10). As early as David's time we hear of private prayer being offered three times a day (Psa. 55:17), which subsequently became an established practice (Dan. 6:11), the hours being at the time of the morning sacrifice, about the third hour (Acts 2:15), midday, about the sixth hour (10:9), and at the time of the evening sacrifice, about the ninth hour (Dan. 9:21; Acts 3:1).

Grace, before and after meals, was an ancient practice, although we find no explicit testimony regarding it earlier than in the New Testament (Matt. 15:36; John 6:11; Acts 27:35). How earnest and fervent the prayers of pious Israelites were may be seen from the Psalms and many other parts of the Old Testament. It degenerated into mere lip service at so early a period as to provoke the censure of the older prophets (Isa. 1:15; 29:13). Later, prayer seems to have degenerated into a mere performance, especially

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among the Pharisees (Matt. 6:5, 7). As a rule the Israelites prayed in a solitary room, especially the upper chamber (Dan. 6:11; Judith 8:5; Tobit 3:12; Acts 1:13), in elevated places and mountains with the view of being alone (1 Kings 18:42; Matt. 14:23; Mark 6:46; Luke 6:12). If near the sanctuary, they offered their prayers in the court (1 Sam. 2:1; Isa. 16:7; Luke 18:10; Acts 3:1), with faces turned toward the holy of holies (Psa. 5:3; 1 Kings 8:38); in which direction it was the practice to turn the face during prayer, even when at a distance from the temple (2 Chron. 6:34; Dan. 6:11).

The posture. This was generally standing (1 Sam. 1:26; Dan. 9:20; Matt. 6:5, etc.), but sometimes, as expressive of deeper devotion, in a kneeling attitude (1 Kings 8:54; 2 Chron. 6:13; Ezra 9:5; Dan. 6:10; Luke 22:41, etc.), or with the head bowed down to the ground (Neh. 8:6). In both cases the hands were uplifted, and spread toward heaven or in the direction of the holy of holies (1 Kings 8:22; Neh. 8:7; Lam. 2:19; 3:41; Psa. 28:2, etc.). In cases of deep, penitential prayer it was usual to smite the breast with the hand (Luke 18:13) and to bend the head toward the bosom (Psa. 35:13; comp. 1 Kings 18:42).

Postures in Prayer.

After the sacrificial worship was discontinued prayer came entirely to occupy the place of sacrifice. Very minute regulations regarding the order and the different sorts of prayer, as well as the outward posture, are given in the Talmud. The ancient rabbis and their followers regarded the wearing of phylacteries (q. v.) as essential to prayer (Keil, *Arch.*, i, p. 454, sq.).

3. Christian Doctrine. Prayer is the expression of man's dependence upon God for all things. What habitual reverence is to praise, the habitual sense of dependence is to prayer. "Prayer, or communion with God, is not reckoned among the means of grace technically so called. It is regarded rather as the concomitant of the others. But, while it is undeniably true that prayer is a condition of the efficacy of other means, it is itself and alone a means of grace" (Pope, *Syst. Theol.*, iii, 298). And it is a means of grace that has large value, for it affords the privilege of close communion with God, especially when one is alone with him in its supplications. While, on the one hand, there arises a deep sense of need, of helplessness, and unworthiness, there comes also an assurance of the divine fullness and love, which enlarges our petitions and brings confidence of answers to our prayers.

Requisites. Prayer requires sincerity, repentance or contrition, purpose of amendment and a good life, the spirit of consecration, faith, and submission to the will of God.

Elements of power. "There are certain elements of power in prayer which have a clear and scriptural ground: fervency of mind (James 5:16). In such a prayer the mind is intensely active. The object for which we pray is grasped in all the vigor of thought and feeling. Another element of power lies in the help of the Holy Spirit. There are in Scripture clear promises of his help, and statements which mean the same thing (Zech. 12:10; Eph. 6:18). Then we have these explicit words: 'Likewise the Spirit also helpeth our infirmities,' etc. (Rom. 8:26). . . . There are many ways in which he may thus help us. He may give us a deeper sense of our spiritual needs, clearer views of the fullness and freeness of the divine grace, and kindle the fervor of our supplication. We reach a deeper meaning in the words, 'But the Spirit himself maketh intercession for us.' He joins us in our prayers, pours his supplications into our own. Nothing less can be the meaning of these deep words. Here is the source of the glowing fervor and the effectual power of prayer. There are instances which cannot else be explained: such as the prayer of Jacob (Gen. 32:24–30), of Moses (Exod. 32:9–14), and of Elijah (James 5:17, 18). Another element of this power lies in the intercession of Christ. In his high-priestly office he presents our prayers with the incense of his own blood and the intercession of his own prayers (Rev. 8:3, 4)."

4. Objections. The old question, "What profit should we have if we pray unto him?" (Job 21:15), is a question that continues to be asked. Those who deny the personality of God declare that it is vain to pray, for there is no God to hear our prayers. Such objectors set themselves against the common consciousness of all mankind, and may be dismissed with the question, "He that planteth the ear, shall he not hear?" (Psa. 94:9). Others admit the ability of God to hear, but they see no use in prayer, since God is so high, and his counsels far too firmly established to be ever moved by our poor petitions. We answer, God is "not far from every one of us" (Acts 17:27); and in giving man a strong instinct to pray God has virtually pledged himself to hear his prayer and to answer it (1 John 5:14, 15).

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Again it is urged that God is immutable, and "The idea of a supernatural providence, with answers to prayer, is the idea of a temporal agency of God above the order of nature. The objection is that such an agency is contradictory to the divine immutability. There is no issue respecting the truth of immutability. Is such an agency contradictory to this truth? An affirmative answer must reduce our Christian theism to the baldest deism. Only a false sense of immutability can require the same divine action toward nations and individuals, whatever the changes of moral conduct in them; the same toward Christian believers, whatever the changes of estate with them. A true sense of immutability requires changes of divine action in adjustment to such changes in men. It seems strange that any one who accepts the Scriptures can for a moment give place to this objection."

"Another objection is based on the divine omniscience. This objection is made specially against the efficacy of prayer. God foreknows all things, knows from eternity the state and need of every soul. Hence prayer is not necessary, nor can it have any influence upon the divine mind. These inferences are not warranted. If it were the office of prayer to give information of our wants, it is surely needless and must be useless. Prayer has no such office. It is required as the proper religious movement of a soul in its dependence and need, and thus becomes the means of God's blessing" (Miley, *Syst. Theol.*, i, p. 341, sq.).

Objection to the need of prayer on the ground of the wisdom and goodness of God—that being wise and good he will give what is good without asking, "admits but of one answer, viz., that it may be agreeable to perfect wisdom to grant that to our prayers which it would not have been agreeable to that same wisdom to have given us without praying for. A favor granted to prayer may be more apt, on that very account, to produce good effects upon the person obliged. It may be consistent with the wisdom of the Deity to withhold his favors till they are asked for, as an expedient to encourage devotion in his rational creation, in order thereby to keep up and circulate a knowledge and sense of their dependency upon him. Prayer has a natural tendency to amend the petitioner himself, and thus to bring him within the rules which the wisdom of the Deity has prescribed to the dispensation of his favors" (Paley, *Moral Philosophy*, book v, ch. 2).

PRAYER, LORD'S. See LORD'S PRAYER.

PREACHER, PREACHING. By preaching is generally understood the delivering of a religious discourse based upon a text of Scripture.

1. Scripture Terms. The study of these is very interesting, showing as they do the various characteristics and purposes of preaching: (1) *Baw-sar'* (Heb. בָּשַׂר, to *be cheerful, joyful*), to cheer with glad tidings, as "I have preached righteousness in the great congregation" (Psa. 40:9); "to preach good tidings unto the meek," etc. (Isa. 61:1). (2) *Kaw-raw'* (Heb. קָרָא, to *call* out to), is used in the sense of proclaiming, as a herald, e. g., Sanballat accused Nehemiah of "appointing prophets to preach of thee at Jerusalem" (Neh. 6:7, announce him as king); and the same word is used (Neh. 8:8) of the Levites *reading* aloud the law and *teaching* the people (v. 9); and Jonah (3:2) was commanded to *preach* unto Nineveh, i. e., to proclaim judgment and mercy to its people. (3) *Ko-heh'-leth* (Heb. קֹהֶלֶת, an *assembler*). Thus Solomon is designated (Eccles. 1:2, etc.), "the only true signification of which seems to be that given by the earliest versions, e. g., Vulgate and Septuagint, i. e., one addressing a public assembly and discoursing of human things; unless one chooses to derive the signification of preacher or orator from the primary notion of calling and speaking" (Gesenius, *Lex.*, s. v.). (4) *Ang-ghel'-lo* (Gr. ἀγγέλλω, to *announce*) in several combinations, as: εὐαγγελίζω (*yoo-ang-ghel-id'-zo*, to announce good tidings, *evangelize*, Matt. 11:5; Luke 7:22; Heb. 4:2, 6), especially to instruct men concerning the things pertaining to Christian salvation (Luke 9:6; 20:1; Acts 1:37; Rom. 15:20; 1 Cor. 1:17; 9:16, 18, etc.); καταγγέλλω (*kat-ang-ghel'-lo*, to *proclaim publicly*, Acts 13:5; 15:36, etc.); προευαγγελίζομαι (*pro-yoo-ang-ghel-id'-zom-ahee*, to announce or promise good tidings *beforehand*, i. e., before the event by which the promise is made good) (Gal. 3:8). (5) *Dee-al-eg'-om-ahee* (Gr. διαλέγομαι, to *think different things with one's self*), to converse, discourse with anyone (Acts 20:9; comp. 18:4; 19:8, etc.). (6) *Lal-eh'-o* (Gr. λαλέω, to *talk*), to speak to one about a thing, i. e., to *teach* (Mark 2:2; Acts 8:25; 13:42; 14:25; 16:6, etc.). (7) *Ak-ŏ-ay'* (Gr. ἀκοή, *hearing*), the thing *heard*; specially, the *preaching* of the Gospel (John 12:38; Rom. 10:16, A. V. "report;" Gal. 3:2, 5, A. V. "hearing"). (8) *Kay-roos'-so* (Gr. κηρύσσω, to *be a herald*), to officiate as a herald, used of the public promulgation of the Gospel and matters pertaining to it, by John the Baptist, Jesus, by the apostles and other Christian teachers (Matt. 11:1; Mark 1:4; 3:14; 16:20; Rom. 10:15, etc.). (9) *Par-rhay-see'-ah* (Gr. παῤῥησία, *freedom in speaking*, Acts 9:27; comp. 2 Cor. 3:12).

Thus it will be seen that to some extent preaching had been recognized in the old dispensation; Noah being "a preacher of righteousness" (2 Pet. 2:5), the Psalmist and the prophets delivering their messages of truth in song, and accusation and rebuke, pleading and exhortation, prophecy and promise. The reading and exposition of Scripture was from the beginning the chief object of the synagogue service, and is frequently mentioned in the New Testament (Luke 4:16; Acts 13:15; 15:21). See SYNAGOGUE.

In the New Testament times our Lord and his apostles preached wherever the people could be gathered; in the synagogues, the mountain side, the shores of seas and rivers, the public street, the porch of the temple. "The preaching of the word of God (the law and the Gospel) is the chief means ordained by Christ himself, and sufficient for all, by which the Holy Ghost brings about the commencement and continuance of saving faith in the heart of the sinner." So the apostle states (Rom. 10:17), "Faith cometh by hearing, and hearing by the word of God." The history of God's

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kingdom furnishes a number of instances showing that the operation of the Holy Ghost for conversion and sanctification is inseparably united to the preaching of the word, e. g., the day of Pentecost (Acts 2:37, sq.; 10:44, sq.); the many remarkable examples of the combined operation of the word and Spirit in the apostolic age (Acts 9:31; 16:14; Gal. 3:5; Eph. 1:13; James 1:18); see "what is written in praise of God's testimony under the old covenant (Psa. 19:8–11; 119; Jer. 23:29); and how the Lord himself spoke of the sufficiency of the testimony of Moses and the prophets (Luke 16:27–31); the testimony of Paul (Rom. 1:16) as to the power of God unto salvation; of Peter (1 Pet. 1:23) as to the seed of regeneration; of the epistle to the Hebrews (4:12) as to the sharp and two-edged sword of the word—then compare all this with what experience tells us in varied forms of ourselves and others, and we shall no longer hesitate with the apostle to call the word of God, as nothing else on earth, 'the sword of the Spirit' (Eph. 6:17)" (Van Oosterzee, ii, p. 736).

PRECEPT (Heb. מִצְוָה, *mits-vaw'*, *command*, divine or human; פִּקּוּד, *pik-kood'*, *appointed*, i. e., *mandate;* צַו, *tsav*, or צָו, *tsaw*, *injunction;* Gr. ἐντολή, *en-tol-ay'*, *injunction*), a direction, command, rule enjoined by a superior. Religious precepts are divided into moral and positive. A moral precept derives its force from its intrinsic fitness; a positive precept from the authority which enjoins it. Moral precepts are commanded because they are right; positive are right because commanded. The duty of honoring our parents, and of observing the Sabbath, are instances, respectively, of each kind of precept.

PRECIOUS, the rendering of several Hebrew and Greek words, with many applications:

1. *Khane* (Heb. חֵן, *grace*, *beauty*) is rendered 'precious" only in Prov. 17:8, "A gift is as a precious stone in the eyes of him that hath it," where it is used in the ordinary sense of a stone of value.

2. *Khaw-mad'* (Heb. חָמַד, to *delight in*) and its derivatives are used to express desirableness, as pleasant vessels (Dan. 11:8); also rendered "goodly" (Gen. 27:15; 2 Chron. 36:10).

3. *Meh'-ghed* (Heb. מֶגֶד), or *mig-daw-naw'* (מִגְדָּנוֹת), implies something *excellent*, e. g., rain, dew (Deut. 33:13), fruits as products of the sun (v. 14; comp. Cant. 4:13, 16), in the sense of rare (1 Sam. 3:1); in Psa. 116:15 is the declaration, "Precious in the sight of the Lord is the death of his saints," implying, I think, that in view of God's care for his people and his knowledge of the joy awaiting them their death is not a humiliation but an honor.

FIGURATIVE. The lips of knowledge is compared to a precious jewel (Prov. 20:15; comp. Lam. 4:2).

4. *Tobe* (Heb. טוֹב) is used in the widest sense of *good*, i. e., gracious, pleasant, upright, joyful.

5. *Yaw-kar'* (Heb. יָקַר, to *be heavy*, *costly*) and its derivatives are used to express that which is highly esteemed (1 Sam. 26:21; comp. 2 Kings 1:13, 14; Psa. 72:14; 139:17); of jewels, etc. (1 Kings 10:2, 11; 1 Chron. 20:2; Ezek. 27:22; 28:13).

6. *Tee-may'* (Gr. τιμή, *value*, *price*), in various forms, as: βαρύτιμος (*bar-oo'-tim-os*), selling at a great price (Matt. 26:7); ἔντιμος (*en'-tee-mos*), held in high honor (1 Pet. 2:4); ἰσότιμος (*ee-sot'-ee-mos*), "like precious," i. e., equally efficient, faith (2 Pet. 1:1 only); τίμιος (*tim'-ee-os*, *valuable*) is used to denote value, e. g., "precious stones" (1 Cor. 3:12, R. V. "costly"), fruit of the earth (James 5:7), faith (1 Pet. 1:7), blood of Christ (v. 19 and 2:7); in the latter passage, "he is precious," the R. V. is, "For you therefore which believe is the preciousness," probably of which the apostle had been speaking; the *promises* as of great value because of their influence upon the believer's character (2 Pet. 1:4).

7. *Pol-oo-tel-ace'* (Gr. πολυτελής, *great* and *costly*), requiring great outlay, as the ointment (Mark 14:3) or garments (1 Tim. 2:9, A. V. and R. V. "costly").

PRECIOUS STONES. For discussion of these in detail, see MINERAL KINGDOM.

The precious stones mentioned in the Bible are some twenty in number, and have been given by the English translators names, which have definite applications in modern jewelry and mineralogy. But in only a few cases is it at all probable that we can really identify the stones of the original with those named in the translations. An immense amount of profitless conjecture has been spent in the attempt to determine the stones of the high priests' breastplate, of the Tyrian royal treasures, and of other Old Testament references—in the case of the Apocalyptic vision of the heavenly city, there is less, though considerable uncertainty. The reason for this lies chiefly in the fact that only within recent times, since chemistry and mineralogy have become accurate sciences, has any precise meaning attached to the names of gems. The two great classical authorities, Theophrastus and Pliny, illustrate this fact most clearly, and show that—as was indeed inevitable in the absence of both physics and chemistry, as we know them—all sorts of stones of generally similar aspect were usually included under a single name; while closely related varieties of the same species, if different in color, would be classed as distinct stones.

For all the Old Testament gems, we may pass over the conjectures of various commentators, and place our main dependence on the LXX, Josephus, and the Vulgate. The seventy translators at Alexandria were men of culture and of care; and the great work of Theophrastus (*On Minerals*, περι λίθων), was then recently prepared, and gave the best account that the ancient world possessed. Of course it was known and accessible to Alexandrian scholars; and we may feel sure that the translators must have used it freely, and given us the best Greek equivalents then possible for the Hebrew terms. The New Testament being altogether in Greek, the whole question resolved itself practically into ascertaining the modern equivalents of the Theophrastian names. This is fairly possible for the New Testament, but in the Old Testament so much obscurity surrounds the meaning of the ancient Hebrew terms, that the uncertainty is extreme as to how far the Greek

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version conforms to the original sense. The notes of some of the rabbis and Targums, and the allusions of Josephus (himself a priest) to the stones of the breastplate, which was in existence in his time, and which he must have been familiar with, also have value. Jerome, too, must have seen it in the temple of Concord at Rome. All other commentators have dealt merely in learned guesswork. The Hebrew words, with their several renderings in the LXX, the Vulgate, and the two English versions, are arranged in a table appended to this article, so that all the passages may be seen together and the various translations compared. The last column gives also the marginal readings in the R. V. whenever they differ from the text.

In treating of the Scripture allusions (see MINERAL KINGDOM) to precious stones in detail, we must distinguish between two different kinds of references—those in which the gems are spoken of directly as articles used for ornament or sought for their value, and those in which they are mentioned only by way of comparison or illustration. The stones of the breastplate and the treasures in the markets and palaces of Tyre, fall under the first head; but those named in comparison with wisdom, in the book of Proverbs, and yet more those used in the attempt to describe visions of the divine glory, in Ezekiel, or of the heavenly city, in Revelation, fall under the second group. In the first we may seek to identify the stones meant; in the second the inspired writer is striving for words to convey impressions of supernatural glory, to "describe the indescribable." Here our aim should be to grasp the general idea meant to be conveyed rather than to seek specific identification of the minerals referred to in the attempt. This distinction will aid in the consideration of the subject, and should be borne in mind.

REFERENCE.	HEBREW.	LXX.	VULGATE.	A. V.	R. V.	
					TEXT.	MARGIN.
Gen. 2:12	שֹׁהַם	λίθος ὁ πράσινος	lapis onychinus	onyx	onyx	beryl
Exod. 24:10	סַפִּיר	σαπφείρος	l. sapphirinus	sapphire	sapphire	
Exod. 25:7	שֹׁהַם	λ. σαρδίου	l. onychinus	onyx	onyx	beryl
Exod. 28:9	שֹׁהַם	λ. σμαράγδου	l. onychinus	onyx	onyx	beryl
Exod. 28:17	אֹדֶם	σάρδιον	sardius	sardius	sardius	ruby
Exod. 28:17	פִּטְדָה	τοπάζιον	topazius	topaz	topaz	
Exod. 28:17	בָּרְקַת	σμαράγδος	smaragdos	carbuncle	carbuncle	emerald
Exod. 28:18	נֹפֶךְ	ἄνθραξ	carbunculus	emerald	emerald	carbuncle
Exod. 28:18	סַפִּיר	σαπφείοος	sapphirus	sapphire	sapphire	
Exod. 28:18	יָהֲלֹם	ἰασπις	jaspis	diamond	diamond	sardonyx
Exod. 28:19	לֶשֶׁם	λιγύριον	ligurium	ligure	jacinth	amber
Exod. 28:19	שְׁבוֹ	ἀχάτης	achates	agate	agate	
Exod. 28:19	אַחְלָמָה	ἀμέθυστος	amethystus	amethyst	amethyst	
Exod. 28:20	תַּרְשִׁישׁ	χρυσόλιθος	chrysolithus	beryl	beryl	chalcedony
Exod. 28:20	שֹׁהַם	βηρύλλιον	onychinus	onyx	onyx	beryl
Exod. 28:20	יָשְׁפֵה	ὀνύχιον	beryllus	jasper	jasper	
Exod. 35:9	שֹׁהַם	λ. σαρδίου	l. onychinos	onyx	onyx	
Exod. 35:27	שֹׁהַם	λ. σμαράγδου	l. onychinos	onyx	onyx	beryl
Exod. 39:6	שֹׁהַם	λ. σμαράγδου	l. onychinos	onyx	onyx	
Exod.39:10–13		(precisely as	28:17-20 abo	ve, in all)		
1 Chron. 29:2	שֹׁהַם	λ. σοδμ	l. onychinos	onyx	onyx	beryl
Job 28:16	שֹׁהַם	ὀνυξ	l.sardonychus	onyx	onyx	beryl
Job 28:16	סַפִּיר	σαπφείρος	sapphirus	sapphire	sapphire	
Job 28:18	רָאמוֹת	μετέωρα	excelsa	coral	coral	
Job 28:18	גָּבִישׁ	γαβίς	eminentia	pearls	crystal	
Job 28:18	פְּנִינִים	ἐσώτατα	occulta	rubies	rubies	red coral,or pearls
Job 28:19	פִּטְדַת	τοπάζιον	topazius	topaz	topaz	
Prov. 3:15	פְּנִינִים	λίθοι πολυτελοῖ	cunctis opibus	rubies	rubies	red coral,or pearls
Prov. 8:11	פְּנִינִים	λίθοι πολυτελοῖ	cunctis pre-ciosissimis	rubies	rubies	red coral,or pearls

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Reference.	Hebrew.	LXX.	Vulgate.	A. V.	R. V.	
					Text.	Margin.
Prov. 20:15	פְּנִינִים	*πλῆθος ἐσωτάτων*	multitudo gemmarum	rubies	rubies	red coral,or pearls
Prov. 31:10	פְּנִינִים	λ. *πολυτελοῖ*	procul et de ultimis finibus	rubies	rubies	red coral,or pearls
Cant. 5:14	תַּרְשִׁישׁ	*θαρσίς*	hyacinthi	beryl	beryl	topaz
Cant. 5:14	סַפִּירִים	*σαπφείρος*	sapphirus	sapphire	sapphire	
Isa. 54:11	סַפִּירִים	*σαπφείρος*	sapphirus	sapphire	sapphire	
Isa. 54:12	כַּדְכֹּד	*ἴασπις*	jaspis	agates	rubies	
Isa. 54:12	אַקְדָּח	λ. *κρυστάλλου*	l. sculptos	carbuncles	carbuncles	
Jer. 17:1	שָׁמִיר	*ὄνυχι ἀδαμαντίνῳ*	ungue adamantino	diamond	diamond	
Lam. 4:7	פְּנִינִים	*ἐπυρώθησαν*	rubicundiores ebore antiquo	rubies	rubies	coral
Lam. 4:7	סַפִּיר	*σαπφείρος*	sapphirus	sapphire	sapphire	
Ezek. 1:4	חַשְׁמַל	*ἠλέκτρου*	electrum	amber	amber	electrum
Ezek. 1:16	תַּרְשִׁישׁ	*θαρσείς*	quasi visio maris	beryl	beryl	
Ezek. 1:26	סַפִּיר	λ. *σαπφείρου*	l. sapphirinus.	sapphire	sapphire	
Ezek. 1:27	חַשְׁמַל	*ἠλέκτρου*	electrum	amber	amber	electrum
Ezek. 3:9	שָׁמִיר	*κραταιότερον πέτρας*	adamantem	adamant	adamant	
Ezek. 8:2	חַשְׁמַל	*ἠλέκτρου*	electrum	amber	amber	electrum
Ezek. 10:1	סַפִּיר	λ. *σαπφείρου*	l. sapphirus	sapphire	sapphire	
Ezek. 10:9	תַּרְשִׁישׁ	λ. *ἀνθρακος*	l. chrysolithi	beryl	beryl	stone of Tarshish
Ezek. 27:16	נֹפֶךְ	*στακτὴ*	gemmam	emerald	emerald	carbuncle
Ezek. 27:16	רָאמוֹת	*Ῥαμὸθ*	sericum	coral	coral	
Ezek. 27:16	כַּדְכֹּד	*χορχὸρ*	chodchod	agate	rubies	
Ezek. 28:13	אֹדֶם	*σάρδιον*	sardius	sardius	sardius	ruby
Ezek. 28:13	פִּטְדָה	*τοπάζιον*	topazius	topaz	topaz	
Ezek. 28:13	יָהֲלֹם	*σμάραγδος*	jaspis.	diamond	diamond	
Ezek. 28:13	תַּרְשִׁישׁ	*ἀνθραξ*	chrysolithus	beryl	beryl	chrysolite
Ezek. 28:13	שֹׁהַם	*σαπφείρος*	onyx	onyx	onyx	
Ezek. 28:13	יַשְׁפֵּה	*ἴασπις*	beryllus	jasper	jasper	
Ezek. 28:13	סַפִּיר	*χρυσίον*	sapphirus	sapphire	sapphire	
Ezek. 28:13	נֹפֶךְ	*λιγύριον*	carbunculus	emerald	emerald	carbuncle
Ezek. 28:13	בָּרֶקֶת	*ἀχάτης ἀμέθυστος χρυσόλιθος βηρύλλιον ὀνύχιον*	smaragdus	carbuncle	carbuncle	emerald
Dan. 10:6	תַּרְשִׁישׁ	*θαρσίς*	chrysolithus	beryl	beryl	
Zech. 7:12	שָׁמִיר	(no noun)	adamantem	adamant stone	adamant stone	

Upon examining the table the following results appear:

1. That there is general agreement as to פִּטְדָה, topaz (i. e., chrysolite); סַפִּיר, sapphire (i. e., lapis lazuli); אַחְלָמָה, amethyst, and שְׁבוֹ, agate.

2. That שֹׁהַם, although rendered with such singular variety by the LXX, is almost uniformly translated *onyx* or *lapis onychinus* by Jerome in the Vulgate, and once *lapis sardonychus*, which is nearly the same—thus agreeing with Josephus.

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3. That most of the other words are uncertain. In regard to the problematical תַּרְשִׁישׁ, which is so variously given in the LXX, and by Jerome generally rendered *chrysolithus* (i. e., our topaz), and once *hyacinthus* (i. e., sapphire), his translation of it in Ezek. 1:16—"*quasi visio maris*"—is interesting in support of the English rendering *beryl*, or Luther's suggestion of *turquoise*.

4. That there seems no foundation for the translation *rubies* for פְּנִינִים; both Jerome and the LXX use indefinite terms implying precious objects—always plural—and the meaning is probably pearls, though the passage in Lamentations does denote redness, and the word may have meant *beads* of garnet, carnelian, or red coral, perhaps including both beads and pearls, or it may refer to the rare and precious pink pearls of the Red Sea.

5. That between לֶפֶךְ and בָּרְקַת, as denoting emerald and carbuncle, the confusion seems hopeless. The two gems were perfectly familiar, as we know from ancient jewelry; but the words seem to have become, in some singular way, confounded before the time of the LXX.

6. That the passage in Ezek. 28:13 shows differences of text in the list of stones, as also appears at some points in the account of the breastplate; and that it is very possible that some of the confusion of terms may be due to causes of this kind, that cannot now be cleared up.—D. S. M.

PREDESTINATION. See ELECTION, SOVEREIGNTY OF GOD.

PREFER. See GLOSSARY.

PREPARATION (Gr. *παρασκευή, par-ask-yoo-ay'*, a *making ready*); in the Jewish sense, the day of preparation (Matt. 27:62; Mark 15:42; Luke 23:54; John 19:31) was the day on which the Jews made the necessary preparation to celebrate a SABBATH (q. v.) or festival (q. v.).

PRESBYTERY (Gr. *πρεσβυτέριον, pres-boo-ter'-ee-on*), the order or body of elders (1 Tim. 4: 14), mentioned in connection with the ordination of Timothy. See ELDERS, ORDINATION.

PRESENCE (Heb. פָּנֶה, *paw-neh'*, *face*). Jehovah's promise to Moses was "My presence shall go with thee, and I will give thee rest" (Exod. 33: 14). "The presence (*face*) of Jehovah is Jehovah in his own personal presence, and is identical with the 'angel' in whom the name of Jehovah was (23:20, 21), and who is therefore called in Isa. 63:9 'the angel of his presence' (*face*)" (K. and D., *Com.*).

PRESENT. See GIFT.

PRESENTLY. See GLOSSARY.

PRESIDENT (Chald. סָרַךְ, *saw-rake'*, for the Heb. שַׂר, *sho-tare'*, and used only in Dan., ch. 6). According to Dan. 6:2, Darius not only appointed one hundred and twenty satraps for all the provinces and districts of his kingdom, but he also placed the whole body of satraps under a government consisting of three presidents, who should reckon with the individual satraps. This triumvirate, or higher authority of three, was also not newly instituted by Darius, but already existed in the Chaldean kingdom under Belshazzar (5:7), and was only continued by Darius. Daniel was one of the triumvirate.

PRESS. See OIL, 2; WINE PRESS.

PRESS is used (Mark 2:4; 5:27, 30; Luke 8: 19, 45; 19:3) in the modern sense of *crowd*.

PRESS FAT (Heb. יֶקֶב, *yeh'-keb*, *trough*), the vat into which the juice flowed when pressed out of the grapes (Hag. 2:16). See GLOSSARY, WINE PRESS.

PRESUMPTUOUS, PRESUMPTUOUSLY. Presumption is the act of taking upon one's self more than good sense and propriety warrant; excessive boldness or overconfidence in thought and conduct. In Scripture we have several Hebrew words and one Greek word thus rendered:

1. *Zood* (Heb. זוּד, *to seethe*; figurative, to *be insolent*), spoken mostly of those who knowingly and purposely violate the commands of God and commit sin (Exod. 21:14; Deut. 1:43; 17:13).

2. *Zade* (Heb. זָד, *arrogant*; זָדוֹן, *zaw-done'*, *arrogance*); as presumptuous sins (Psa. 19:13); of resistance to priest or judge through pride. "Resistance to the priest took place when anyone was dissatisfied with his interpretation of the law; to the judge, when anyone was discontented with the sentence that was passed on the basis of the law. Such refractory conduct was to be punished with death, as rebellion against God."

3. *Yawd* (Heb. יָד), *hand*. In Num. 15:30 "presumptuously" is the synonym for "with a high hand," i. e., so that one who raised his hand, as it were, against Jehovah, or acted in open rebellion against him, blasphemed God and was to be cut off (comp. Gen. 17:14).

4. *Tol-may-tace'* (Gr. *τολμητής, daring*), spoken (2 Pet. 2:10) of those who were self-willed, licentious, and despising authority.

Generally, *presumptuous* sins (Psa. 19:13) are those committed with knowledge (John 15:22), deliberation and contrivance (Prov. 6:14; Psa. 36:4), obstinacy (Jer. 44:16; Deut. 1:43), inattention to the remonstrances of conscience (Acts 7:51), opposition to the dispensations of Providence (2 Chron. 28:22), and repeated commission of the same sin (Psa. 78:17).

PRETENCE (Gr. *πρόφασις, prof'-as-is, show*), under color as though they would, etc. (Matt. 23: 14; Mark 12:40; Phil. 1:8). It is rendered *cloak* (1 Thess 2:5), where Paul says that he never "at any time used flattering words, . . . nor a cloak of covetousness;" the meaning being that he had never used his apostolic office in order to disguise or to hide avaricious designs.

PRETORIUM (Gr. *πραιτώριον, prahee-to'-ree-on*, Mark 15:16). The word denotes: 1. The headquarters in a Roman camp, the tent of the commander-in-chief. 2. The palace in which the governor or procurator of a province resided. At Jerusalem it was the magnificent palace which Herod the Great built for himself, and which the Roman procurators seem to have occupied whenever they came from Cæsarea to Jerusalem on public business. The same word is rendered in the A. V. "common hall" (Matt. 27:27); "palace"

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(Phil. 1:13); "hall of judgment" (John 18:28); "judgment hall" (John 18:28, 33; 19:9; Acts 23:35).

The pretorium in Rome (Phil. 1:13) was probably the quarters of the imperial bodyguard, the *pretorian cohort*, which had been built for it by Tiberius. Ramsey (*St. Paul the Traveler*, p. 357) says: "The *pretorium* is the whole body of persons connected with sitting in judgment, the supreme imperial court, doubtless in this case the prefect or both prefects of the Pretorian Guard, representing the emperor in his capacity as the fountain of justice, together with the assessors and high officers of the court."

PREVENT. See GLOSSARY.

PREY. See SPOIL.

PRICE. In addition to its usual meaning of *a stated sum* asked for anything *price* has the meaning of *wages* (Zech. 11:12).

PRICK. (1) The rendering (Num. 33:55) of Heb. שֵׁךְ, *sake*, a briar or thorn; and so the expression "pricks in your eyes," etc., means to suffer the most painful injuries; and (2) of the Gr. κέντρον (*ken'-tron*), a goad (q. v.). See GLOSSARY.

PRIEST, PRIESTHOOD. The idea of a priesthood connects itself, in all its forms, pure or corrupted, with the consciousness, always more or less distinct, of sin. Men feel that they have broken a law. The power above them is holier than they are, and they dare not approach it. They crave for the intervention of some one whom they can think of as likely to be more acceptable than themselves. He must offer up their prayers, thanksgivings, sacrifices. He becomes their representative in "things pertaining unto God." He may become also (though this does not always follow) the representative of God to man. The functions of the priest and prophet may exist in the same person.

In pre-Mosaic times the office of priest was occupied by the father of a family (comp. Job 1:5), or the head of a tribe for his own family or tribe. Abraham, Isaac, and Jacob built altars, offered sacrifices, purified and consecrated themselves and their households (Gen. 12:7; 13:18; 26:25; 33:20; 35:1, 2). Melchizedek combined kingship and priesthood in his own person (14:18). Jethro is not merely the spiritual, but also the civil head of Midian (Exod. 2:16; 3:1).

In Egypt the Israelites came into contact with a priesthood of another kind, and that contact must have been for a time a very close one. The marriage of Joseph with the daughter of the priest of On—a priest, as we may infer by her name, of the goddess Neith (Gen. 41:45)—the special favor which he showed to the priestly caste in the years of famine (47:26), the training of Moses in the palace of the Pharaohs, probably in the colleges and temples of the priests (Acts 7:22)—all this must have impressed the constitution, the dress, the outward form of life upon the minds of the lawgiver and his contemporaries. There is scarcely any room for doubt that a connection of some kind existed between the Egyptian priesthood and that of Israel. The latter was not indeed an outgrowth or imitation of the former, for the one was "of the earth earthy," while the other was ethical and spiritual.

PRIESTHOOD, HEBREW. 1. Name. (Heb. כֹּהֵן, *ko-hane'*, one *officiating*; Gr. ἱερεύς, *hee-er-yooce'*.) There is no consensus of opinion as to the etymology of the Heb. *ko-hane'*, but the supposition of Bähr (*Symbolik*, ii, 15) in connecting it with an Arabic root=קָרַב (*to draw near*), answers most nearly to the received usage of the word. In the precise terminology of the law it is used of one who may "draw near" to the divine presence (Exod. 19:22; 30:20), while others remain afar off, and is usually applied to the sons of Aaron. It is, however, used in a wider sense when it is applied to Melchizedek (Gen. 14:18), Potipherah (41:45), Jethro (Exod. 2:16), and to the priests mentioned in Exod. 19:22, who exercised priestly functions before the appointment of Aaron and his sons. These last owed their position as priests to natural superiority of rank, either as firstborn or as elders.

In 2 Sam. 8:18 there is a case of great difficulty—the sons of David are described as priests (Heb. *kohanim*, A. V. "chief rulers," R. V. "priests"). This conjecture is offered (McC. and S., *Cyc.*, s. v.): "David and his sons may have been admitted, not to distinctively priestly acts, such as burning incense (Num. 16:40; 2 Chron. 26:18), but to an honorary, titular priesthood. To wear the ephod in processions (2 Sam. 6:14), at the time when this was the special badge of the order (1 Sam. 22:18), to join the priests and Levites in their songs and dances, might have been conceded, with no deviation from the law, to the members of the royal house."

K. and D. (*Com.*, in loc.) explain as follows: "David's sons were *confidants*, not priests, domestic priests, court chaplains, or spiritual advisers, but as the title is explained in the corresponding text of the Chronicles (18:17), when the title had become obsolete, 'chief about the king' (marg. 'at the hand of the king'). The correctness of this explanation is placed beyond the reach of doubt by 1 Kings 4:5, where the *kohane* is called, by way of explanation, 'the king's friend.' These *kohanim*, therefore, were the king's confidential advisers."

2. Essential Idea of Priesthood. Moses furnishes us with the key to the idea of Old Testament priesthood in Num. 16:5, which consists of three elements—the being chosen or set apart for Jehovah as his own, the being holy, and the being allowed to come or bring near. The *first* expresses the fundamental condition, the *second* the qualification, the *third* the function of the priesthood. According to Exod. 19:5, sq., it is upon these three elements that the character of the whole covenant people is based. They were chosen to be God's peculiar people (Deut. 7:6), a kingdom of priests and a holy nation (see Exod. 19:4–6). Their sinfulness, however, prevented its realization; and when brought before Jehovah at Sinai they could not endure the immediate presence of God, and begged Moses to act as their mediator (20:18, sq.). In order to maintain fellowship between the holy God and the sinful nation; to have the people's gifts and sacrifices brought

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before God, on the one hand, and God's gifts, mercy, salvation, and blessing conveyed to the people on the other, the Aaronic priesthood was instituted. God, by an act of free favor, committed the priesthood to one particular family—that of Aaron (28:1), which priesthood they received as a gift (Num. 18:7). In like manner the whole tribe of Levi was assigned to the priests as their servants and assistants (see LEVITES). This divine preference was confirmed by the miracle of the budding rod (Num., 17:1, sq.), and the priesthood as a heritage to the descendants of Aaron. The *qualification*, viz., holiness, was represented in outward form by the act of consecration and the robes of office.

The *functions* were shown by the fellowship with Jehovah into which the priests were allowed to enter in the course of the various acts of worship. Holiness is essential to fellowship with God, and Aaron and his sons, no less than the people whom they were to represent before God, were stained by sin. As the sanctity imparted to them by their consecration, their official robes, and other legal requirements, which fitted them to serve at the altar, was only of an outward character, it follows that these could only have had a symbolical meaning. It was doubtless intended that they should symbolize, on the one hand, the sinless character of the human priesthood, and on the other serve as a type of the perfect priesthood of the true and eternal High Priest.

3. Priests. **(1) Selection.** God selected as priests the sons (descendants) of Aaron (Exod. 6: 18, 20; 28:1), but two of his sons, Nadab and Abihu, died without issue, having been put to death for burning strange fire upon the altar (Lev. 10:1, sq.), the priesthood was invested in the descendants of Aaron's two other sons, Eleazar and Ithamar (10:6). The selection went still further, for among these all were disqualified who had any physical defect or infirmity—the blind, lame, flat-nosed (q. v.), limbs unduly long (unshapely), broken-footed, broken-handed, crooked-backed, lean and stunted, blemish of the eye, affected with scurvy, scab of any kind of eruption, stones broken. These, however, were supported, as the other priests (21:17–23); for no one whose legitimate birth entitled him to admission could be excluded.

In later times the Sanhedrin inquired into the genealogy of the candidate, sitting daily for this purpose in the "Hall of Polished Stones." If he failed to satisfy the court about his perfect legitimacy the candidate was dressed and veiled in black, and permanently removed. If his genealogy was satisfactory inquiry was next made as to any physical defects, of which Maimonides enumerates a hundred and forty that permanently and twenty-two which temporarily disqualified for the exercise of the priestly office. Those who stood the twofold test were dressed in white raiment, and their names properly inscribed. To this pointed allusion is made in Rev. 3:5.

The age for entering the priesthood is not mentioned, but it was probably from twenty-five years (Num. 8:24) to thirty years (4:3, 23, 30, 35, 47).

(2) Support. On their settlement in Canaan the priestly families had thirteen Levitical cities assigned to them, with "suburbs," or pasture grounds (Josh. 21:13–19). In addition the following were their chief sources of maintenance: 1. One tenth of the tithes paid to the Levites by the people (Lev. 23:10), partly in the raw state, as wheat, barley, grapes, fruits (Deut. 18:8), and partly as prepared for consumption, as wine, oil, flour, etc. (Lev. 23:17), and even to the first fruits of sheep shearing (Deut. 18:4). 2. A special tithe every third year (14:28; 26:12). 3. The redemption money of the firstborn, of which those of the human race were redeemed for five shekels (Num. 18:16); those of unclean beasts redeemed by a sum fixed by the priest, with a fifth part of the value added (Lev. 27:27); those of clean beasts were not redeemed, but offered in sacrifice, the priest receiving the wave breast and the right shoulder (Num. 18:17, 18). 4. The redemption money paid for men or things specially dedicated to the Lord (Lev., ch. 27). 5. A percentage of the spoil (q. v.) of war (Num. 31:25–47). 6. The showbread, the flesh of the offerings (see SACRIFICES, and Num. 18:8–14; Lev. 6:26, 29; 7:6–10). Their income, which even under the most favorable circumstances must have been moderate, depended largely upon the varying religious state of the nation, since no law existed by which either payment of tithes or any other offering could be enforced. And yet the law obviously was intended to provide against the dangers of a caste of pauper priests.

(3) Dress. When not in actual service neither the priests, nor even the high priest, wore a distinctive dress; but when ministering in the sanctuary the priests were required to wear the following *official dress: Drawers*, i. e., short breeches (Exod. 28:42), reaching only from the loins to the thighs, and made of linen (39:28); a long *coat* with sleeves, made of fine diapered linen (ver. 27); a variegated *girdle*, woven of the same four colors as were in the veil hung before the holy place (ver. 29); a *cap* of linen, and probably resembling in shape the inverted calyx of a flower. They had nothing on their feet, as they were not allowed to tread the sanctuary without having their feet bare (see Exod. 3:5; Josh. 5:15). The additional dress of the high priest is given in PRIEST, THE HIGH.

(4) Duties. The functions of the priesthood were very clearly defined by the Mosaic law, and remained substantially the same, whatever changes might be brought about in their social position and organization. The duties prescribed in Exodus and Leviticus are the same as those recognized in Chronicles and Ezekiel. These functions could be entered upon the eighth day of the service of consecration (Lev. 9:1). They were such as pertained to "a coming nigh the vessels of the sanctuary and the altar" (Num. 18:3): 1. In the *holy place*, to burn incense on the golden altar, morning and evening; clean and trim lamps and light them every evening; put showbread on the table every Sabbath (Exod. 30:7, 8; 27:21; Lev. 24:5–8). 2. In the *court*, to keep the fire constantly burning on the altar of burnt offering (Lev. 6:9, 13), clear away ashes from the altar (vers. 10, 11), offer the morning and evening sacrifices (Exod. 29:38–44), bless the people after the daily sacrifice (Lev. 9: 22; Num. 6:23–27), wave different portions of the

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sacrifice, sprinkle the blood, and put various parts of the victim upon the altar and see to their burning, to blow the silver trumpets (q. v.) and the jubilee horn at particular festival seasons. 3. Generally, to inspect unclean persons, especially lepers, and, when so warranted, to declare them clean (Num. 6:22, sq.; chaps. 13, 14); to administer the oath of purgation to the woman accused of adultery (5:15); to appraise things dedicated to the sanctuary (Lev. 27:2, sq.). 4. *Finally*, to instruct the people in the law, to act as a high court of appeals in any difficult case (Deut. 17:8, sq.; 19:17; 21:5), and in times of war to address the troops, if deemed necessary, before going into action (Deut. 20:2, sq.). The large number of offerings brought up to the sanctuary at the festival times taxed the strength and endurance of the priests to such an extent that the Levites had to be called in to help them (2 Chron. 29:34; 35:14).

(5) **Consecration.** (Heb. קָדַשׁ, *kaw-dash'*, to *make clean*.) The ceremony of the consecration of the high priest, as well as the ordinary priests, to their office is prescribed in Exod. 29:1–34 (comp. Exod. 40:12–15; Lev., ch. 8); and in the case of Aaron and his sons it was performed by Moses (Lev. 8:1–36). The candidate for consecration was conducted to the door of the tabernacle, and had his body washed with water; was invested with the official dress; was anointed with the holy oil (see OIL), which in the case of the high priest, was, according to tradition, poured upon the head; but in the case of the other priests it was merely smeared upon the forehead. In the consecration of Aaron and his sons the fact of anointing is not expressly mentioned, although it had been commanded (Exod. 28:41; 40:15), and the performance of it taken for granted (Lev. 7:36; 10:7; Num. 3:3).

A sacrificial service followed, with Moses officiating as priest. The sacrifice consisted of one young bullock for a *sin offering*, one ram for the *burnt offering*, the ram of *consecration*, a basket of unleavened bread, unleavened cakes kneaded in oil, and thinner unleavened cakes sprinkled with oil.

Those being consecrated (Exod. 29:1, sq.) they laid their hands upon the head of the bullock, which was then slaughtered, and its blood sprinkled upon the horns of the altar of burnt offering, the rest being poured upon the ground at its base. The fat of the viscera, caul of the liver, the two kidneys with their fat, were consumed upon the altar; while the skin, flesh, and dung were burned without the camp.

The ram for the burnt offering was then brought, and, after the hands of those being consecrated were laid upon its head, it was offered as in the case of other burnt offerings (see SACRIFICE). Then came the offering of the ram of consecration. The hands of the consecrated were laid upon its head, it was slaughtered by Moses, who sprinkled some of its blood upon the tip of the right ear of Aaron and his sons, upon their right thumbs, and upon the great toe of their right feet, the rest being sprinkled upon the altar. Then he took the fat, the rump, the fat of the viscera, the caul of the liver, the two kidneys, with their fat, the right shoulder of this ram of consecration; and along with these an unleavened cake, a cake of oiled bread, a thin cake sprinkled with oil, and laid them upon the fat and the right shoulder. Placing these altogether on the hands of Aaron, he waved them before Jehovah. After this the whole was burned upon the altar.

The breast of the ram—the priest's portion—he now waved before Jehovah, afterward sprinkling some of the anointing oil and blood upon the priests and their garments. This concluded the ceremony. The remainder of the flesh was cooked by Aaron and his sons at the door of the tabernacle and eaten by them. Any portion remaining till the next day was burned. The consecration service lasted seven days (Exod. 29:35; Lev. 8:33, sq.), the sacrifice being repeated each day. Meantime those being consecrated were not allowed to leave the sanctuary (Lev. 8:35).

After the consecration services, the consecrated, whether high priest or ordinary priest, were required to offer a special meat offering of one tenth ephah of flour. This was kneaded with oil and baked in separate pieces—one half being offered in the morning and the other in the evening, wholly burned upon the altar (6:19–23). On the eighth day of consecration, the exercise of the priestly function was begun by the newly consecrated in the offering of a calf for a sin offering, and a ram for a burnt offering, for themselves. This was immediately followed by the offering of sacrifices for the people (9:1, sq.).

(6) **Regulations.** Above all Israel, the priests, whom Jehovah had chosen out of the whole nation to be the custodians of his sanctuary, and had sanctified to that end, were to prove themselves the consecrated servants of God in their domestic lives and sacred duties. They were not to defile themselves by touching the dead, excepting such as formed part of one's immediate family, as his mother, father, son, daughter, brother, or sister who was still living with him as a virgin (Lev. 21:1–6); by signs of mourning (vers. 10–12; the wife, though not mentioned, is probably included in the phrase, "his kin that is near unto him);" by marriage with a public prostitute, a "profane" woman (a defloured maid), or a divorced woman; i. e., any person of notoriously immoral life. Such marriage would be irreconcilable with the holiness of the priesthood (Lev. 21:7–9); but he might marry a virgin (ver. 14), or the widow of a priest (Ezek. 44:22). Licentious conduct on the part of any of their own daughters was punished by the offenders being burned to death (Lev. 21:9). If they should happen, unwittingly or unavoidably, to have contracted Levitical uncleanness, they were required to abstain from the holy things until they had become legally purified (Lev. 22:2–7); and every transgression of the law of Levitical purity was regarded as a crime punishable by death (22:9).

Before entering the tabernacle the priests washed their hands and feet (Exod. 30:17–21; 40:30–32); and during the time of their administration they were to drink no wine or strong drink (Lev. 10:9; Ezek. 44:21); they were not to shave their heads.

The priesthood ministering in the temple were arranged into "ordinary" priests and various officials. Of the latter, besides the high priest

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were: The *Sagan*, or suffragan priest, who officiated for the high priest when he was incapacitated, and generally acted as his assistant, taking oversight of the priests, whence he is called "second priest" (2 Kings 25:18; Jer. 52:24); two *Katholikin*, chief treasurers and overseers; seven *Ammarcalin*, subordinate to the *Katholikin*, and who had chief charge of the gates; and three *Gizbarim*, or undertreasurers. These fourteen officers, ranking in the order mentioned, formed the standing "council of the temple," which regulated everything connected with the affairs and services of the sanctuary. Next in rank were the "heads of each course" on duty for a week, and then the "heads of families" of every course. After them followed fifteen overseers; as overseer of gates, guards, lots, etc.

(7) **History.** The priests, at first, probably exercised their functions according to a definite principle of alternation, but when in the course of time their numbers greatly increased, David divided them into twenty-four classes or orders, sixteen of them consisting of the descendants of Eleazar and eight of the descendants of Ithamar, with a president to each class (2 Chron. 36:14; Matt. 2:4; Josephus, *Ant.*, xx, 7, 8, etc.). Each main division was divided into subdivisions, ranging, according to the Talmud, from five to nine for each main division. Each main division and subdivision was ruled by a *head*. The order in which the classes took their turn was determined by lot a new one being appointed each week to conduct the services during that week, beginning and ending on the Sabbath (2 Kings 11:9; 2 Chron. 23:4) These classes are named in 1 Chron. 24. In like manner the various duties were assigned by lot (Luke 1:9), for which purpose there was a special *præfectus sortium* (director of lots) in the temple According to rabbinical tradition four courses returned from captivity, from which twenty-four courses were chosen by lot.

At the disruption of the kingdom, the priests and Levites remained with the kingdom of Judah, and there alone exercised their functions, occupying themselves with matters of jurisprudence, and instructing the people in the law (2 Chron. 17. 7-9) King Jehoshaphat created a supreme court in Jerusalem (17:7-9), composed of princes, Levites, and priests; and so long and so far as king and people remained loyal to the law of Moses, the priests were highly esteemed and exercised a healthy influence upon the progress and development of the theocracy. Apostasy sank the priests into immorality, a departure from God, and into idol-worship (Hos 6:9; Mic. 3:11; Zeph. 3:4; Jer. 5:31; 6:13; Ezek. 22.26; Mal., ch. 2). The officiating priests occupied rooms immediately adjoining the temple, while subsequent to the exile several priestly families took up their residence in private houses in Jerusalem (Neh 11: 10, sq.).

A few might enter more deeply into the divine life, and so receive, like Jeremiah, Zechariah, and Ezekiel, a special call to the office of a prophet; but others, doubtless, served Jehovah with a divided allegiance, acting also as priests of the high places, sharing in the worship of Baal (Jer. 2.8), of the sun and moon, and the host of heaven (8:1, 2). Some "ministered before their idols" in the very temple itself (Ezek. 44:12), and allowed others, "uncircumcised in heart and flesh" to join them (v. 7). They became sensual, covetous, tyrannical, drunkards, and adulterous (Isa. 28:7, 8; 56:10–12), and their corruption was shared by the prophets (Jer. 5:31; Lam. 4:13; Zeph. 3:4).

Although chastened by the captivity, many of the priests repudiating their heathen wives (Ezra 10:18, 19) and taking part in the instruction of the people (Ezra 3:2; Neh. 8:9–13), the root evils soon reappeared. The work of the priesthood was made the instrument of covetousness, every ministerial act being performed for a consideration (Mal. 1:10). They "corrupted the covenant of Levi" (2:8) and forgot the idea that the priest was the messenger of the Lord (2:7). They lost their influence and became "base and contemptible before all the people" (2:9). "This, however, is not to be understood as implying that the priests had now lost all their influence. Politically and socially they still occupied the foremost place quite as much as ever they did; and by virtue of their political standing, in virtue of the powerful resources at their command, and, lastly and above all, in virtue of their sacred prerogative . the priests continued to have an extraordinary significance for the life of the nation."

4. Symbolical and Typical. The priestly prerogatives and qualifications had an undoubted symbolical and typical meaning, which ought to be recognized but not carried to extremes. The following brief summary is abridged from Keil, (*Arch.*, i, p 227, sq.):

(1) **Symbolical.** 1. Selection. In their being chosen to be *Jehovah's peculiar possession*, the priests had no inheritance in Canaan, the Lord himself being their "part and inheritance" (Num. 18:20; Deut. 10:9, etc.). Jehovah, as the Lord of the whole earth and owner of Canaan, not only supplied sufficient dwellings for them, but also assigned an adequate allowance in tithes, first fruits, etc. Thus as belonging to Jehovah and provided for by him, they were taught to live by faith and to regard their whole good as centering in and coming from the Lord. They were also left free to devote themselves exclusively to the Lord's service, to the ministry of his word and law, and to their sacred duties.

2. Holiness. *Being holy* formed the indispensable condition of approach to God, the Holy One Hence in the qualifications, necessary for the priestly office—bodily defect or infirmity being regarded as the counterpart of spiritual defects and shortcomings—the bodily perfection of the priests was not intended merely to be a reflection in their persons of the sacredness of their functions and ministry, and of the place where they officiated, but rather to symbolize the priest's spiritual blamelessness and sanctification of heart. For the same reason every Levitical defilement was to be avoided, and home life and conjugal relations were to be such as would show consecration to God (Lev. 21:7, sq.).

3. Consecration. This was the outward sign of sanctification. The *washing of the body* symbolized the purifying of the soul from the pollu-

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tion of sin. This *negative* preparation was succeeded by the positive impartment of the indispensable requisites for the holy office, viz., the dress and the anointing.

4. DRESS. Four is the sacred number signifying the *kingdom of God;* and as the dress of the ordinary priest consisted of four parts, and that of the high priest of twice four, those who wore it signified thereby that they were servants of that kingdom.

Color. The predominating color of the dress was white, symbolical of glory and holiness (Dan. 12:6, 7; 10:5; Ezek. 9:3; 10:2, 7; Matt. 28:3; Rev. 7:9, etc.); and the priests wearing garments of that color appeared in the light of holy servants of God.

The *breeches*, intended to conceal the "flesh of nakedness," the parts having to do with secretions, symbolized the native side of holiness.

The *coat*, enveloping the whole body, woven in one piece without a seam and forming the principal article of dress, indicated spiritual integrity, the blamelessness and righteousness in which the idea of blessedness and life is realized, while the four-cornered form of the cloth of which the coat was made was for a sign that the one wearing it belonged to the kingdom of God.

Cap. This resembled in shape the calyx of a flower, and pointed to the blooming character, i. e., the fresh vigorous life of him who wore it. Hence the priest was forbidden to remove this headdress, but was to tie it on, lest it should fall off by accident; for, as the cap represented a flower, its falling off would have a significant resemblance to the falling of a flower (1 Pet. 1:24; James 1:10; Psa. 103:15; Isa. 40:6–8).

Girdle. The girdle put on by an oriental when about to do anything in the shape of active work, was the priestly sign of service, and typical of the towel-girded Christ, who in washing the feet of the disciples proved that he "came not to be ministered unto but to minister" (Mark 10:45). Consequently it was of the same colors and wrought in the same style as the veils of the sanctuary, in order to show that the wearer was an office bearer and administrator in the kingdom of God.

5. HIGH PRIEST. In addition to the above the high priest had a special dress consisting of four articles. The number twice four was itself an indication that he was the priest of priests, the highest priest of all. The twofold duty of the priest to approach in a propitiatory attitude, and to teach the law, was indicated by the dress of the high priest.

Upper robe. Woven of blue yarn and in one piece, this article indicated entireness of spiritual integrity; blue pointing to the heavenly origin and character of the office. As every Israelite was to wear tassels of blue on the hem of his robe, to remind him of the law (Num. 15:38, sq.), we may infer that in the fringe of pomegranates and little bells there also lay some reference to the word and testimony of God; and that the tinkling of the bells were to be heard by the high priest to remind him that his calling was to be the representative, guardian, and promulgator of God's commandments.

The *pomegranates*, with their agreeable odor, sweet and refreshing juice, and large quantities of delicious seeds, were meant to point to the divine law as a sweet and delicious spiritual food, invigorating the soul and refreshing the heart (comp. Psa. 19:8–11; 119:24, 43, 50, with Deut. 8:3; Prov. 9:8). Wearing the robe, to which this fringe was attached, the high priest appeared as the depository and organ of the word, and he could directly approach Jehovah only when clad in the robe of God's word, as the organ of that divine testimony on which covenant fellowship with the Lord was based.

Ephod (shoulder-piece) and breastplate. The two parts of which the ephod consisted were called shoulders. It was upon the shoulder that the burden of the office rested, upon it the *insignia* of office was worn (Isa. 22:22). The principal function of the high priest was to appear before God as the reconciling mediator on behalf of the people; and to show that this duty devolved upon him, he wore upon the shoulders of the ephod the names of the twelve tribes engraven upon two onyx stones. . . . The *breastplate*, with the names of the twelve tribes engraven on precious stones, with the Urim and Thummim in its pocket, was the *breastplate of judgment*. By this the high priest was distinguished as the judicial representative of Israel, bearing the people upon his heart, i. e., not merely to keep them in mind, but being, as it were, blended together with them by a living sympathy, to intercede with them before Jehovah.

In the URIM and THUMMIM (q. v.) the high priest had a medium through which God would communicate to him, in every case in which the congregation needed divine light in order to know how to act, such a measure of illumination as would enable him to maintain or reestablish the rights of Israel when they were disputed or infringed (Num. 27:21).

Headdress. Its significance was not so much in its being a turban instead of the cap of the ordinary priests, as in the diadem with its description. The meaning of this diadem lies in its being designated a *crown* (Exod. 29:6; 39:30; Lev. 8:9; also the "king's crown," 2 Sam. 1:10; 2 Kings 11:12), indicating that its wearer was the crowned one among his brethren, the supreme spiritual head of the priesthood. This was a holy crown bearing the inscription, "Holiness to Jehovah," i. e., holy to the Lord. He who was thus crowned was consecrated to Jehovah (Psa. 106:16) and was required to wear the badge of his holiness upon his forehead. The high priest, in virtue of the holiness to the Lord conferred upon him, was to have the power to bear or take upon himself, and so put away the sin that adhered to the people's gifts in consequence of their impurity, in order that these gifts might become acceptable to God, and they in turn enjoy his favor (Exod. 28:38).

Anointing. Being anointed with oil was symbolical of being endued with the Spirit of God (comp. 1 Sam. 10:1, 2; 16:13, sq.; Isa. 61); for the oil with its power of giving light, and of awakening and raising the animal spirits, furnished a significant symbol of the Spirit of God as the principle of spiritual light and life.

(2) Typical. "All the requirements necessary to qualify for the office of the priest had a typical

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meaning in the fact that they were insufficient duly to sanctify the priests and to constitute them mediators between the holy God and the sinful people. Freedom from outward defect, cleansing of the body, investing with the official robes, nor the anointing with oil, could be said to purify the inward nature, but only served to represent a state of outward purity, without, however, truly and permanently producing even this. Consequently, the Levitical priests were required to repeat the washing of hands and feet every day before entering upon service at the altar or going into the holy place. On the Day of Atonement the high priest had to offer a sin offering for himself and the rest of the priests before he could perform similar service for the congregation, and make atonement for them before God. If, therefore, a priest who was holy, blameless, undefiled, and separate from sinners was alone qualified to represent sinners before God, and make atonement for them, and if the priests of the Old Testament did not really possess these attributes, but could only be said to be invested with them in a symbolical form in virtue of certain divine prescriptions and promises, it followed that the various regulations as to the qualification of the priests for the exercise of the functions intrusted to them could have been designed merely as a divine arrangement whereby to foreshadow the nature and character of Him who was to be the true priest and high priest. Accordingly they must have been intended to prepare the way for the realization of the insufficiency of the Levitical priesthood for adequately representing the sinful people before the holy God, and typically to point to the future appearing of the perfect Mediator, who would redeem the people of Israel from all sin, invest them with true sanctification, and make them a genuine kingdom of priests" (Keil, *Arch.*, ii, p. 240).

PRIEST, THE HIGH (Heb. הַכֹּהֵן, *hak-kohane', the priest*). The high priest formed the culminating point in the Israelitish hierarchy. The first to fill this high position was Aaron, who was succeeded by his eldest (surviving) son, Eleazar.

1. Selection. The high priest was required to satisfy all the necessary conditions of admission to the sacred office. See PRIESTHOOD, HEBREW, 3, 1.

2. Support. The source of the high priest's support was the same as that of the other priests; his proportion probably varying according to circumstances (see p. 893).

3. Dress. As befitted the superior dignity of his office, the high priest wore, in addition to the ordinary priest's attire (viz., the coat, breeches, girdle, cap), an *official dress* entirely peculiar to himself, consisting of four parts:

(1) **The breastplate** (Heb. חֹשֶׁן, *kho'-shen*), called also "the breastplate of judgment" (Exod. 28:15; 29:30), a square piece of cloth made of the same material, and wrought in the same fashion as the ephod (see below). It was doubled so as to form a pocket one span broad. Upon this breastplate were twelve precious stones set in gold, and arranged in four rows, while on the stones were engraved the names of the twelve tribes of Israel. At each of the four corners was a ring of gold. By the two upper rings small chains of wreathed gold were attached, at the other ends of which chains were fastened for the purpose of fastening them to the ephod on the shoulders. To the two lower rings, again, blue cords (laces) were attached, the other ends of which were tied to rings that, for this purpose, were fastened to the bottom of the front part of the ephod immediately above the girdle. In this way the breastplate was securely bound to the ephod, and, at the same time, to the breast, both above and below, so that, held as it was by the chains and cords running obliquely in opposite directions, it could not possibly get displaced (Exod. 28.13–28; 39:8–21).

Into the breastplate were put the *Urim* and *Thummim* (Heb. אוּרִים וְתֻמִּים, *oo-reem' ve toom-meem'*), in order that it might be upon Aaron's heart when he went in before the Lord (Exod. 28:30). Even such early writers as Josephus, Philo, and the Rabbins, are unable to furnish any precise information as to what the *Urim* and *Thummim* really were. The only Scripture account given of them is in Exod. 28:30; Lev. 8:8, from which it seems very evident that they were something of a material nature, which being put into the breastplate after the latter had been prepared and put on, formed the medium through which the high priest was enabled to ascertain the will of Jehovah in regard to any important matter affecting the theocracy (Num. 27:21). That the Urim and Thummim were placed in the pocket is made specially clear from Lev. 8:8, where, in the course of dressing himself, Aaron puts on the breastplate, and then puts the Urim and Thummim inside of it, showing that the things thus put into the breastplate must be materially distinct from it. What they really were cannot now be determined with anything like certainty; nor is it known how they were consulted.

(2) **The ephod** (Heb. אֵפוֹד, *ay-fode'*) was woven of blue, purple, scarlet, and fine linen yarn, embroidered with figures of gold. It consisted of two pieces, the one covering the back, the other the breast and upper part of the body. The two parts were fastened together on the top of each shoulder by a golden clasp or fastening, an onyx set in gold, with the names of six tribes on each stone. Upon this ephod the breastplate was fastened (Exod. 28:6–12; 39:2–7).

The robe of the ephod was of blue color, woven without any seam. It was worn immediately under the ephod and was longer than it, reaching a little below the knees, so that the priest's coat could be seen under it. The blue robe had no sleeves, but only slits in the sides for the arms to come through. It had a hole for the head to pass through, with a border round it of woven work, to prevent its being rent. The skirt of this robe had a remarkable trimming of pomegranates in blue, red, and crimson, with a bell of gold between each pomegranate alternately.

(3) **The girdle** (Heb. חֵשֶׁב, *khay'-sheb*, a *belt*) was of the same material and manufacture as the ephod, and was used to bind the ephod firmly to the body (Exod. 28:8).

(4) **The miter** (Heb. מִצְנֶפֶת, *mits-neh'-feth*, *wound round*) was a kind of turban which, accord-

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ing to Josephus and Philo, consisted of an ordinary priest's cap with a turban of dark-blue color over it. On the front of this latter was a diadem of pure gold (i. e., a thin gold plate) on which was engraved, "Holy to Jehovah," and fastened with a dark-blue cord (Exod. 28:36–38; 39:30, sq.).

4. Duties. The functions peculiar to the high priest consisted partly in presenting the sin offering for himself (Lev. 4:3, sq.) and the congregation (v. 13, sq.), as occasion required, and the atoning sacrifice and the burnt offering on the great Day of Atonement (Lev., ch. 16). He also consulted the Lord by means of the Urim and Thummim, in regard to important matters affecting the theocracy, and informing the people thereon (Num. 27:21; 1 Sam. 30:7, sq.). The high priest had the supervision of the rest of the priests and of the entire worship, and was at liberty to exercise all the other sacerdotal functions as well. According to Josephus (*Wars*, v, 5, 7), he officiated, as a rule, every Sabbath, and on new moons or other festivals in the course of the year. In addition to his strictly religious duties, "the high priest was the supreme civil head of the people, the supreme head of the state, in so far, that is, as the state was not under the sway of foreign rulers. In the days of national independence the hereditary Asmonæan high priests were priests and kings at one and the same time; while, at a later period again, the high priests were—at least the presidents of the Sanhedrin, and even in all political matters—the supreme representatives of the people in their relations with the Romans."

5. Consecration. This has already been treated of in article PRIESTHOOD, HEBREW, 3 (5).

6. Regulations. The regulations were still more stringent in the case of the high priest than of the ordinary priests. He was not allowed to marry even a widow, but only a virgin of his own people; he was forbidden to approach a corpse or take part in funeral obsequies, the prohibition being absolute, while exceptions were made in the case of other priests; he was not to go out of the sanctuary to give way to his grief, nor to "profane the sanctuary of his God," i. e., by any defilement of his person which he could and ought to avoid; nor to contract a marriage not in keeping with the holiness of his rank (Lev. 21:10–15).

7. History. In history the high priests naturally arrange themselves into three groups:

(1) On the death of Aaron the *office* of high priest passed to his eldest son, Eleazar (Num. 20: 28, sq.), and, according to divine promise (25: 13) was vested in his descendants from Phineas downward (Judg. 20:28). Then, for reasons unknown, it passed in the person of Eli into the line of Ithamar, in which it continued till the deposition of Abiathar by Solomon, who, in appointing Zadok to the office, restored it once more to the exclusive possession of the house of Eleazar (1 Kings 2:26, sq.; 35). In the group of high priests before David seven are named in Scripture, viz.: Aaron, Eleazar, Phineas, Eli, Ahitub (1 Chron. 9:11; Neh. 11:11; 1 Sam. 14:3), Ahiah; while Josephus asserts that the father of Bukki —whom he calls Joseph, Abiezer, i. e., Abishua— was the last high priest of Phineas's line before Zadok.

(2) There were two high priests in the reign of David, apparently of nearly equal authority, viz., Zadok and Abiathar (1 Chron. 15:11; 2 Sam. 8: 17; 15:24, 35). It is not unlikely that after the death of Ahimelech and the secession of Abiathar to David, Saul may have made Zadok priest, and that David may have avoided the difficulty of deciding between the claims of his faithful friend Abiathar and his new and important ally Zadok by appointing them to a joint priesthood: the first place, with the ephod and Urim and Thummim, remaining with Abiathar, who was in actual possession of them. It appears that Abiathar had special charge of the ark and the services connected therewith, which agrees exactly with the possession of the ephod by Abiathar and his previous position with David before he became king. Abiathar, however, forfeited his place by taking part with Adonijah against Solomon, and Zadok was made high priest in his place.

The first considerable difficulty that meets us in the historical survey of the high priests of the second group is to ascertain who was high priest at the dedication of Solomon's temple. Josephus says (*Ant.*, x, 8, 6) that Zadok was, and the *Seder Olam* makes him, the high priest in the reign of Solomon; but 1 Kings 4:2 distinctly asserts that Azariah, grandson of Zadok, was priest under Solomon, and 1 Chron. 6:10 tells us of an Azariah, grandson of the former, "He it is that executed the priest's office in the temple that Solomon built in Jerusalem," as if meaning at its first completion. We can hardly be wrong in saying that Azariah, the son of Ahimaaz, was the first high priest of Solomon's temple.

Smith thus presents the matter: "In constructing the list of the succession of priests of this group our method must be to compare the genealogical list in 1 Chron. 6:8–15 (A. V.) with the notices of high priests in the sacred history and with the list given by Josephus. Now, as regards the genealogy, it is seen at once that there is something defective; for, whereas from David to Jeconiah there are twenty kings, from Zadok to Jehozadak there are but thirteen priests. Then, again, while the pedigree in its six first generations from Zadok, inclusive, exactly suits the history, yet is there a great gap in the middle; for between Amariah, the high priest of Jehoshaphat's reign, and Shallum, the father of Hilkiah, the high priest in Josiah's reign—an interval of about two hundred and forty years—there are but two names, Ahitub and Zadok, and those liable to the utmost suspicion from their reproducing the same sequence which occurs in the earliest part of the same genealogy—Amariah, Ahitub, Zadok. Besides they are not mentioned by Josephus, at least not under the same names. This part, therefore, of the pedigree is useless for our purpose. But the historical books supply us with four or five names for this interval, viz., Jehoiada, Zechariah, Azariah, Urijah, and Azariah in the reign of Hezekiah. If, in the genealogy of 1 Chron. 6, Azariah and Hilkiah have been accidentally transposed, as it is not impossible, then the Azariah who was high priest in Hezekiah's reign would be the Azariah of 1 Chron. 6:13, 14. Putting the additional historical names at four, and deducting the

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two suspicious names from the genealogy, we have fifteen high priests indicated in Scripture as contemporary with the twenty kings, with room, however, for one or two more in the history. The high priests of this series ended with Seraiah, who was taken prisoner by Nebuzar-adan and slain at Riblah by Nebuchadnezzar (2 Kings 25:18)."

(3) An interval of about fifty-two years elapsed between the high priests of the second and third group, during which there was neither temple, altar, ark, nor priest. Jehozadak (or Josedech, Hag. 1:1, 14, etc.), who should have succeeded Seraiah, lived and died a captive at Babylon. The pontifical office revived in his son, JESHUA (q. v.), and he stands at the head of this series, honorably distinguished for his zealous cooperation with Zerubbabel in rebuilding the temple and restoring the dilapidated commonwealth of Israel. His successors, so far as given in the Old Testament, were Joiakim, Eliashib, Joiada, Johanan, and Jaddua. Jaddua was high priest in the time of Alexander the Great. Jaddua was succeeded by Onias I, his son, and he again by Simon the Just, the last of the men of the great synagogue. Upon Simon's death, his son Onias being under age, Eleazar, Simon's brother, succeeded him. The high-priesthood of Eleazar is memorable as being that under which the LXX version of the Scriptures was made at Alexandria.

After the high-priesthood had been brought to the lowest degradation by the apostasy and crimes of the last Onias or Menelaus, and after a vacancy of seven years had followed the brief pontificate of Alcimus, his no less infamous successor, a new and glorious succession of high priests arose in the Asmonæan family. This family were of the course of Joiarib (1 Chron. 24:7), whose return from captivity is recorded 1 Chron. 9:10; Neh. 11:10, and lasted from B. C. 153 till the family was destroyed by Herod the Great. Aristobulus, the last high priest of his line, was murdered by order of Herod, his brother-in-law, B. C. 35.

"There were no fewer than twenty-eight high priests from the reign of Herod to the destruction of the temple by Titus, a period of one hundred and seven years. The New Testament introduces us to some of these later and oft-changing high priests, viz., Annas, Caiaphas, and Ananias. Theophilus, the son of Ananus, was the high priest from whom Saul received letters to the synagogue at Damascus (Acts 9:1, 14). Phannias, the last high priest, was appointed by lot by the Zealots from the course of priests called by Josephus Eniachim (probably a corrupt reading for Jachim") (Smith, *Dict.*, s. v. See Jahn, *Arch.*; Keil, *Arch.*; Schurer, *Jewish People in Time of Jesus Christ*, div. ii, v, i). For SYMBOLISM, see p. 895.

PRINCE, PRINCESS, the rendering of a large number of Hebrew and Greek words:

1. The fathers, who by right of birth stood at the head of tribes and portions of tribes, were called *princes* (Exod. 34:31; 35:27, A. V. "rulers") or *princes of Israel* (Num. 1:44; 7:42, etc.), and as representing the people, *princes of the congregation* (Num. 4:34; 31:13, etc.).

2. "Princes of provinces" (1 Kings 20:14), who were probably local governors or magistrates. The different officials so designated are given in 1 Kings 4:1–6.

3. The "princes" mentioned in Dan. 6:1 (see Esth. 1:1) were the predecessors of the satraps of Darius Hystaspes.

PRINCIPALITIES (Gr. ἀρχή, *ar-khay'*, *first*, and so *rule*, *magistracy*), used by Paul of angels and demons who were *invested with power* (Rom. 8:38; 1 Cor. 15:24; Eph. 1:21; 3:10; 6:12; Col. 1:16; 2:10, 15; Tit. 3:1).

PRINCIPLES, the elements, rudiments of any art, science, or discipline (Gr. στοιχεῖον, *stoykhi'-on*, Heb. 5:12). In Heb. 6:1 (Gr. ἀρχή, *ar-khay'*) the meaning of the passage is equivalent to the fundamentals of the doctrine of Christ, i. e., the instruction concerning Christ, such as it was at the very outset.

PRINT. 1. (Heb. חָקַק, *khaw-kaw'*, to *carve*, *delineate*), used in the expression, "Thou settest a print upon the heels of my feet" (Job 13:27), and variously understood. Perhaps this is most correct: "Thou makest to thyself furrows (or also lines) round the soles of my feet, so that they cannot move beyond the narrow boundaries marked out by thee" (Delitzsch, *Com.*, in loc.).

2. (Gr. τύπος, *too'-pos*, a *mark*), a figure formed by a blow, a scar (John 20:25). See MARK.

PRINTED (Job 19:23), i. e., *recorded* in a book. See WRITING.

PRIS'CA (2 Tim. 4:19). See PRISCILLA.

PRISCIL'LA (Gr. Πρίσκιλλα, *pris'-kil-lah*, diminutive form Lat. *Prisca*, *ancient*), the wife of AQUILA (q. v.), in connection with whom she is always mentioned (Acts 18:2, 18, 26; Rom. 16:3; 1 Cor. 16:19). She seems to have been in full accord with her husband in sustaining the "Church in their house" (1 Cor. 16:19), in helping the apostle Paul (Acts 18:18), and in the theological teaching of Apollos (v. 26).

PRISON, the rendering of several Hebrew and Greek words: In Egypt it is plain both that special places were used as prisons, and that they were under the custody of a military officer (Gen. 40:3; 42:17). During the wandering in the desert we read on two occasions of confinement "in ward" (Lev. 24:12; Num. 15:34); but as imprisonment was not directed by the law, so we hear of none till the time of the kings, when the prison appears as an appendage to the palace, or a special part of it (1 Kings 22:27). Later still it is distinctly described as being in the king's house (Jer. 32:2; 37:21; Neh. 3:25). This was the case also at Babylon (2 Kings 25:27). But private houses were sometimes used as places of confinement (Jer. 37:15). Public prisons other than these, though in use by the Canaanitish nations (Judg. 16:21, 25), were unknown in Judea previous to the captivity. Under the Herods we hear again of royal prisons attached to the palace, or in royal fortresses (Luke 3:20; Acts 12:4, 10). By the Romans Antonia was used as a prison at Jerusalem (Acts 23:10), and at Cæsarea the pretorium of Herod (ver., 35). The most ancient prisons were simply water cisterns, out of which, since the sides came nearly together above, one could not easily escape unaided (Gen. 37:20, 22). See PUNISHMENT.

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Figurative. Prison is used as a symbol of deep *affliction* (Psa. 142:7), of *hell* (Rev. 20:7), *bondage* to sin and Satan (Isa. 42:7; 49:9; 61:1).

PRISONER. See PUNISHMENT.

PRIVILY, TO PUT AWAY (Matt. 1:19). See DIVORCE, GLOSSARY.

PRIVY. See GLOSSARY.

PRIZE (Gr. *βραβειον, brab-i'-on, award*), a reward bestowed on victors (1 Cor. 9:24; Phil. 3:14) in the public games (q. v.) of the Greeks.

PROBATION, a term not used in the Scriptures, but commonly employed in works upon ethics and theology as expressing a doctrine of the Scriptures, viz., that man in this life is in a state of moral trial and testing.

This fact appears in the condition of man as originally constituted. Our first parents were placed under law, and the penalty of disobedience was made known to them. They were also exposed to temptation. After the fall we find, as a prominent feature of the Old Testament dispensation, the idea of a covenant between God and men. The underlying truth is that of probation. In the Christian Dispensation the covenant assumes a new form—that of grace. Probation did not cease, but its condition changed (see Rom. 6:14). Probation now has the distinguishing character of grace. While divine law has by no means ceased to assert its claim, there is mingled with the administration of the divine government the great reality of redemptive mercy (see Tit. 3:4; Rev. 13:8; 17:14).

The laws by which men collectively and individually have their destinies determined are administered by the divine Mediator and Saviour of the world. And yet probation bears an exceedingly solemn character (see Gal. 6:7; Rev. 17:1).

Calvinism denies that man is at present in a state of probation, the race having passed the probationary state in Adam. Accordingly, Christians, truly elect persons, are certain to persevere in their fidelity to Christ, and in preserving their saving relation to him. But it must be exceedingly difficult to see how this view can be reconciled with the solemn warnings and exhortations of Scripture to actual believers (see ELECTION; FINAL PERSEVERANCE; JUDGMENT, FINAL). For the doctrine of future probation, see INTERMEDIATE STATE (see Pope, *Comp. Christ. Theol.*; Wuttke, *Christ. Ethics*, vol. ii, p. 45, sq.; Butler, *Analogy*).—E. McC.

PROCH'ORUS (Gr. *Πρόχορος, prokh'-or-os, before the dance*), the third on the list of deacons following Stephen and Philip (Acts 6:5), A. D. 33 (30). This is the only mention of him made in the New Testament. There is a tradition that he was consecrated bishop of Nicomedia by St. Peter.

PROCLAMATION, the rendering of several Hebrew words, denoting to *call, cry aloud*, etc., to express the publishing of the edict of a governing power in a formal manner. The laws of Moses, as well as the temporary edicts of Joshua, were communicated to the people by means of the genealogists, or "officers" (A. V.), but those of the kings were proclaimed publicly by criers (Jer. 34:8, 9; Jonah 3:5–7; comp. Dan. 3:4; 5:29, A. V. "herald").

PROFANE (Hebrew from חָלַל, *khaw-lal'*, to *open, give access to*: Gr. *βεβηλόω, beb'ay-lo'-o, to desecrate*). To profane is to *make common*, to *defile*, since holy things were not open to the people, e. g., a sanctuary (Lev. 19:8; 21:9), the Sabbath (Exod. 31:14), the name of God (Exod. 19:22; Mal. 1:12), a father's bed by incest (Gen. 49:4). Esau, by despising his birthright, was called a "profane person" (Heb. 12:16). In Jer. 23:11 it is said, "both prophet and priest are profane" (Heb. חָנֵף, *khaw-nafe'*, soiled), a term implying the strongest opposite of holiness.

PROGNOSTICATOR. See MAGIC.

PROLONG. See GLOSSARY.

PROMISE (Hebrew some form of אָמַר, *aw-mar', to say*, or דָּבַר, *daw-bar', to speak*; Gr. *ἐπαγγελία, ep-ang-el-ee'-ah, announcement*), a solemn asseveration, by which one pledges his veracity that he will perform, or cause to be performed, that which he mentions (1 Kings 8:56; 2 Chron. 1:9; Psa. 77:8; 105:42). Promises differ from the commands of God, the former being significations of the divine will concerning a duty to be performed, while the latter relate to mercies to be received. Some promises are predictions, as the promise of the Messiah and the blessings of the Gospel (Rom. 4:13, 14; Gal. 3:14–29). Hence the Hebrews were called the "children of the promise" (Rom. 9:8), as all true believers in Christ are called "children" and "heirs of the promise" (Gal. 4:28; Heb. 6:12, 17). "There are four classes of promises mentioned in Scripture: (1) Relating to the Messiah; (2) relating to the Church; (3) of blessings, temporal and spiritual, to the pious; (4) promises encouraging the exercise of the several graces and duties that compose the Christian character."

PROPER. See GLOSSARY.

PROPERTY. See LAW OF MOSES, 1 (2).

PROPHECY. See PROPHET.

PROPHESY, PROPHET. See GLOSSARY.

PROPHET, one who is divinely inspired to communicate God's will to his people, and to disclose the future to them.

1. Names. The general Hebrew word for prophet is *naw-bee'* (Heb. נָבִיא), from the verb *naw-baw'* (Heb. נָבָא, to *bubble forth*). The primary idea of a prophet, therefore, is a weller-forth—one who utters a communication. In its passive form it has been taken to mean *one who is divinely inspired*; but the great majority of biblical critics prefer the active sense of *announcing, pouring forth the declarations of God*. The passive is descriptive of the prophet; the active of his office. Two other Hebrew words are used to designate the prophet, *ro-eh'* (רֹאֶה) and *kho-zeh'* (חוֹזֶה), both meaning *one who sees*, and rendered in the A. V. by "seer." The three words occur in 1 Chron. 29:29, where they seem to be contrasted with each other: "Now the acts of David the king, first and last, behold, they are written in the book of Samuel the *seer* (*ro-eh'*), and in the book of

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Nathan the *prophet* (*naw-bee'*), and in the book of Gad the *seer*" (*kho-seh'*). *Ro-eh'* occurs twelve times (1 Sam. 9:11, 18, 19; 2 Sam. 15:27; 1 Chron. 9:22; 26:28; 29:29; 2 Chron. 16:7, 10; Isa. 30:10), and in seven of these it is applied to Samuel. It was superseded in general use by the word *naw-bee'*, by which Samuel was designated as well as by *ro-eh'* (1 Sam. 3:20; 2 Chron. 35:18), and which seems to have been revived after a period of disuse (1 Sam. 10:5, 10, 11, 12; 19:20, 24). *Khaw-zone'* (Heb. חָזוֹן) is the word constantly used for the prophetical vision, and is found in Samuel, Chronicles, Psalms, Proverbs, and in most of the prophets. Whether there is any difference in the usage of these words, and, if any, what that difference is, has been much debated. On the whole, it would seem that the same persons are designated by the three words. Sometimes the prophets are called *tso-fee-eem'* (Heb. צוֹפִים, *watchmen*, Jer. 6:17; Ezek. 3:17; 33:2,6,7); *sho-mare'* (Heb. שׁוֹמֵר, or שֹׁמֵר, a *watchman*, Isa. 21:11; 62:6); *ro-ee'* (Heb. רֹעִי, *pastoral*), a shepherd (Zech. 11:5; 11:16). The word is uniformly translated in the LXX by προφήτης (*prof-ay'-tace*), and in the A. V. by "prophet." In classical Greek προφήτης signifies *one who speaks for another*, especially *one who speaks for a god* and so interprets his will to man. Hence its essential meaning is "an interpreter." The use of the word προφήτης in its modern sense is postclassical, and is derived from the LXX. From the medieval use of the word προφητεία (*prof-ay-ti'-ah*, *prophecy*) passed into the English language in the sense of *prediction*, and this sense it has retained as its popular meaning. The larger sense of *interpretation* has not, however, been lost. In fact the English word prophet, like the word inspiration, has always been used in a larger and in a closer sense.

2. The Prophetical Order. The prophetical institution was not a temporary expedient, but provision was made for it in the law. That the Israelites might not consult with false prophets, such as diviners, observers of times, enchanters, etc., Moses promised (Deut. 18:9, 15), "The Lord thy God shall raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken," etc. (comp. vers. 16–22). While this passage evidently refers to the Messiah, it does not exclude its reference to a succession of prophets, between Moses and Christ, running parallel with the kingdom of Israel. The Scriptures do not represent an unbroken series of prophets, each inducted into office by his predecessor, being silent on this point save in the cases of Joshua and Elisha, who were respectively inducted into office by Moses and Elijah. The prophets are described as deriving their prophetical office immediately from God, and not to have attached much importance to a series of incumbents, each receiving his commission from another, or from others.

From the days of Joshua to Eli "there was no open vision" (1 Sam. 3:1), as during the time of the judges the priesthood, who were originally the instrument through which Israel was taught and governed in spiritual things, had sadly degenerated. The people were no longer affected by the acts lessons of the ceremonial service. They require less enigmatic warnings and exhortations. Under these circumstances a new moral power was evoked—the prophetic order. Samuel, himself a Levite, of the family of Kohath (1 Chron. 6:28), and almost certainly a priest, was the instrument used at once for effecting a reform in the sacerdotal order (9:22), and for giving to the prophets a position of importance which they had never before held. Nevertheless, it is not to be supposed that Samuel created the prophetic order as a new thing before unknown. The germs both of the prophetic and of the regal order are found in the law as given to the Israelites by Moses (Deut. 13:1; 18:20; 17:18), but they were not yet developed, because there was not yet the demand for them.

(1) Schools. Samuel took measures to make his work of restoration permanent as well as effective for the moment. For this purpose he instituted companies, or colleges of prophets. One we find in his lifetime at Ramah (1 Sam. 19:19, 20); others afterward at Beth-el (2 Kings 2:3), Jericho (2:5), Gilgal (4:38), and elsewhere (6:1). Their constitution and object were similar to those of theological colleges. Into them were gathered promising students, and here they were trained for the office which they were afterward destined to fulfill. So successful were these institutions that from the time of Samuel to the closing of the canon of the Old Testament there seems never to have been wanting a due supply of men to keep up the line of official prophets. Their chief subject of study was, no doubt, the law and its interpretation; oral, as distinct from symbolical, teaching being henceforward tacitly transferred from the priestly to the prophetical order. Subsidiary subjects of instruction were music and sacred poetry, both of which had been connected with prophecy from the time of Moses (Exod. 15:20) and the judges (Judg. 4:4; 5:1).

(2) Manner of Life. The mode of life led by the prophets seems to have been subject to no uniform and rigid law, but, doubtless, changing according to circumstances. It must not be taken for granted that there was any peculiar dress adopted by them because of the instances of Elijah and John the Baptist wearing a hairy garment. Nor from their manner of living are we to conclude that all adopted an ascetic mode of life. Sometimes, perhaps as an example, or because of persecution, they lived in poverty (1 Kings 14:3; 2 Kings 4:1, 38, 42; 6:5). It is probable that the writer of the Epistle to the Hebrews (11:37, 38) alludes to the sufferings and privation of the prophets, a vivid description of which is given in the accounts of Elijah, Elisha, and Jeremiah (ch. 20). Their persecution and consequent suffering did not arise from opposition to them as a distinct class, leading an unsociable, ascetic mode of life, but from opposition to their faithful ministry.

3. Prophetic Function. "The prophets had a practical office to discharge. It was part of their commission to show the people of God 'their transgressions and the house of Jacob their sins' (Isa. 58:1; Ezek. 22:2; 43:10; Mic. 3:8). They were, therefore, pastors and ministerial monitors of the people of God. It was their duty to ad-

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monish and reprove, to denounce prevailing sins, to threaten the people with the terrors of divine judgment, and to call them to repentance. They also brought the message of consolation and pardon (Isa. 40:1, 2). They were the watchmen set upon the walls of Zion to blow the trumpet, and give timely warning of approaching danger (Ezek. 3:17; 33:7, 8, 9; Jer. 6:17; Isa. 62:6). Their function differed from that of the priests, the latter approaching God in behalf of men by means of sacrifice, the former coming to men as ambassadors from God, beseeching them to turn from their evil ways and live. The prophets do not seem to have had any official relation to the government, exerting an influence upon rulers and state affairs, not as officers of the state, but as special messengers from God. Nor must it be inferred that the prophetic and priestly classes were antagonistic. There were times when the priesthood settled down to formality and routine, or exercised their office for gain. At such time the prophetic voice was raised in scathing rebukes, whose terms almost lead one to conclude that in the prophetical estimation the whole priestly order, and all the ceremonies over which they presided, were in the essence wrong. Yet even in the midst of such rebukes there is a tone of respect for the law, and a recognition of the sacred function of the priest. So, also, when we come to any crisis in the history in which a positive advance is made, we perceive that it is not by a conquest of one party over the other, but by the hearty cooperation of both, that the movement of reform or advance succeeds. Moses, the forerunner of the prophets, has Aaron the priest beside him; and Joshua is still surrounded by priests in the carrying out of his work. Samuel is both priest and prophet; David and Solomon, in the same way, are served or admonished by both" (Robertson, *Early Religion of Israel*, p. 461).

In addition to the declaration of God's will, the denunciation of his judgments, the defense of truth and righteousness, and bearing testimony to the superiority of the moral to the ritual, prophecy had an intimate relation to God's gracious purpose toward Israel (Mic. 5:4; 7:20; Isa. 60:3; 65:25).

4. Contents and Sphere. The function of the prophet, as already seen, is not merely the disclosure of the future, but included the exposition and application of the law, the declaration of God's will. It thus contained two elements—the *moral*, or *doctrinal*, and the *predictive*. The *doctrinal* element of prophecy teaches: "The existence of an eternal, self-conscious, intelligent, moral, and voluntary Being, who does all things according to the purpose of his will. It ascribes to him all the attributes of such a Being in infinite perfection. It is more or less a commentary upon the doctrine of divine providence, by representing the future even, which it brings to view, as a part of that system of things in which the Creator is present by the direction of his power and the counsels of his wisdom, appointing the issues of futurity, as well as foreseeing the acting with his 'mighty hand and outstretched arm,' seen or unseen, ruling in the kingdoms of men, and ordering all things in heaven and earth" (Dr. Charles Elliott, *Old Testament Prophecy*, p. 44).

The prophets teach respecting man that he was created by God (Mal. 2:10), has a common origin (ib.), has the power of reason (Ezek. 12:2; Isa. 1:18), a capacity for holiness (ib.), for knowledge and progress (2:3–5); he is ruined and cannot save himself (Hos. 13:9; Jer. 2:22; 13:23); he is a subject of God's moral government, and owes entire obedience to his law (Dan. 4:34, 35; Ezek. 18:4, 5, 9; Isa. 1:19, 20; 23:11–16); worship and homage must be rendered by him to God (Isa. 60:6, 7; Mal. 1:11; 3:10). All duties arising out of human relations are also clearly stated and enforced. The prophets, moreover, inculcate, with remarkable clearness and decision, the doctrines of faith and repentance (Isa. 26:3, 4; 55:7; Ezek. 14:6; 18:30; 36:31).

"By the *sphere* of prophecy are meant the parties to whom it was given and the objects which it more immediately contemplated. Its proper sphere, especially in its stricter sense of containing preintimations of good things to come, is the Church. It is for the benefit of the Church; it is the revelation to it of the Lord's secret in regard to the future movements of his providence, which belongs peculiarly to them that fear him (Psa. 20:14). It is only in an incidental and remote manner intended to bear upon those without."

Prophecy is not intended to open the future to idle curiosity, but for the higher purpose of furnishing light to those whose faith needs confirming. The revelation of future events may be needful in times of discouragement to awaken or sustain hope, to inspire confidence in the midst of general backsliding, and to warn of evil threatening the faithful. The predictions against Babylon, Tyre, Egypt, Nineveh, and other kingdoms, were delivered to the people of God to comfort them, by revealing to them the fate of their enemies.

The prophecy of Jonah against Nineveh seems to be exceptional. He was sent to a heathen power to denounce the judgments of God against it. He did not, in his own land and among his own people, preach against Nineveh, but he entered the great city itself and delivered his message there. Thus his was a typical character, and his mission to Nineveh may have been typical of Israel to be "a light of the Gentiles," and intended to remind the ancient Church of the mission which it had neglected and forgotten.

5. Prophetic Inspiration. The Scriptures teach that the prophets received their communications by the agency of the Spirit of God. When the seventy elders were appointed the Lord said to Moses, "I will take of the spirit which is upon thee, and will put it upon them," etc. (Num. 11:17, 25). Samuel said to Saul, "And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them and shalt be turned into another man" (1 Sam. 10:6). "And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied" (19:20). According to Peter (2 Pet. 1:21), "prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

The false prophets were those who "speak a

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vision of their own heart, and not out of the mouth of the Lord" (Jer. 23:16); "foolish prophets, that follow their own spirit, and have seen nothing" (Ezek. 13:3). The true prophet was God's spokesman to man, communicating what he had received from God (Exod. 4:16; 7:1).

The modes of communication between God and man are clearly stated on the occasion of the sedition of Aaron and Miriam: "And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all my house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold" (Num. 12:6). Three modes are here given: (1) Vision; (2) dream; (3) direct communication and manifestation; the highest form being the last, and reserved for Moses. In this he resembled Christ, of whom he was a type. The other two were lower forms, whose comparative rank it is perhaps impossible to determine.

The state of the prophet, while under the influence of the Holy Spirit, has been a matter of considerable comment. Philo and the Alexandrine school held that the prophet was in a state of entire unconsciousness when under such influence. Athenagoras held that the prophets were entranced and deprived of their natural powers, "the Spirit using them as instruments, as a flute player might blow a flute." Montanus held the same theory: "The Almighty ruled alone in the prophet's soul, whose own self-consciousness retired back. God, therefore, spoke from the soul of the prophet, of which he took entire possession, as if in his own name." But such a theory identifies Jewish prophecy, in all essential points, with heathen divination. The diviners of the heathen world were supposed to be, when under the influence of inspiration, in a state of mind expressed by the Greek ἐκστασις *(ek'-stas-is)*, i. e., a *trance*, their being faculties held in complete abeyance. Such a state of mind was regarded as a natural and necessary sign of inspiration, the subject exhibiting the outward signs of violent excitement, resembling insanity.

"The Hebrew prophets were not distinguished by such peculiarities. They were not subject to *amentia*, neither were they placed, as Montanus taught, in an altogether passive relation to the divine influence; but they were possessed of intelligent self-consciousness. They did not lose their self-possession, but spoke with a full apprehension of existing circumstances. At the same time the mind of the prophet seems to have been raised above its ordinary condition; and he sometimes adopted measures to prepare himself for prophesying (2 Kings 3:15; 1 Sam. 10:5; 1 Chron. 25:1). The mind of the prophet was passive while receiving divine communications in visions and in dreams; but in the announcement of their visions and dreams the prophets were in full possession of intelligent self-consciousness. They were conscious that they had a divine commission, that they were sent by God to communicate his purposes; and, accordingly, they preface their prophetic utterances by the formulæ, 'The hand of the Lord was upon me' (Ezek. 1:3; 3:14; 33:22); 'Isaiah saw' (Isa. 1:1); 'Ezekiel saw' (Ezek. 1:1); 'Thus saith the Lord' (Jer. 1:8, 19; 2:19; 30:11; Amos 2:11; 4:5; 7:3); 'The word of the Lord came unto Jonah' (Jonah 1:1; Joel 1:1)."

As to the question, Had the prophets a full knowledge of what they predicted? it would seem that "their understandings were not so miraculously enlarged as to grasp the whole of the divine counsels which they were commissioned to enunciate." We have, as Oehler says, the testimony of the prophets themselves to this effect (Dan. 12:8; Zech. 4:5; 1 Pet. 1:10, 11).

6. Prophetic Style. A writer's characteristic manner of expression we call his *style*. The sacred writers form no exception; each one maintains his individuality; and it is therefore perfectly proper to speak of the style of Isaiah, Jeremiah, etc. But apart from the style which is the expression of the mental and moral idiosyncrasies of the prophets there is a style which characterizes them as prophets. This arises from the method of prophetic revelation. When inspired of God their intellectual and emotional nature was quickened. They knew by intuition, and their hearts glowed with seraphic ardor. They were in "the region of spirit as contradistinguished from that of sense and time." At the same time they retained their personal characteristics and native susceptibilities. We find that prophecy made large use of the present and past condition of the nation, of the Levitical institutions and ceremonies, as symbols in presenting good things to come, e. g.: (1) The future is described in terms of the past (Hos. 8:13; 9:3; 11:5; comp. Rev. 2: 14, 20); (2) Prophecy made great use of the present, and especially of the standpoint and personal circumstances of the agent, to illustrate the future (Ezek. 48:35; comp. Rev. 21:22); (3) Frequently the prophetic style received its completion and coloring from the diversified circumstances of the parties addressed, as well as from the standpoint of the prophet (Dan., chaps. 8, 9); (4) The poetical element of prophecy arises from the ecstatical condition of the prophet; but, as it was the primary aim of the Hebrew religious teachers to influence the heart and conscience, the poetical element, though never entirely suppressed, was held in restraint to further the ends of spiritual instruction.

7. Interpretation. These rules are given in Smith's *Bib. Dict.*, s. v.: "(1) Interpose distances of time according as history may show them to be necessary with respect to the past, or inference may show them to be likely in respect to the future, because, as we have seen, the prophetic visions are abstracted from relations in time. (2) Distinguish the *form* from the *idea*. (3) Distinguish in like manner figure from what is represented by it. (4) Make allowance for the imagery of the prophetic visions and for the poetical diction in which they are expressed. (5) In respect to things past interpret by the apparent meaning, checked by reference to events: in respect to things future, interpret by the apparent meaning, checked by reference to the analogy of the faith. (6) Interpret according to the principle which may be deduced from the examples of visions explained

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in the Old Testament. (7) Interpret according to the principle which may be deduced from the examples of prophecies interpreted in the New Testament."

8. Use of Prophecy. "Predictive prophecy is at once a part and an evidence of revelation: at the time that it is delivered, and until its fulfillment, a part; after it has been fulfilled, an evidence. St. Peter (2 Pet. 1:19) describes it as 'a light shining in a dark place,' or 'a taper glimmering where there is nothing to reflect its rays,' i. e., throwing some light, but only a feeble light as compared with what is shed from the Gospel history. But after fulfillment, St. Peter says, 'the word of prophecy' becomes 'more sure' than it was before; i. e., it is no longer merely a feeble light to guide, but it is a firm ground of confidence, and, combined with the apostolic testimony, serves as a trustworthy evidence of the faith. As an evidence, fulfilled prophecy is as satisfactory as anything can be, for who can know the future except the Ruler who disposes future events; and from whom can come prediction except from Him who knows the future?" (Smith, *Bib. Dict.*).

9. Messianic Prophecy. The Messianic picture drawn by the prophets as a body contains at least as many traits as these: That salvation should come through the family of Abraham, Isaac, Jacob, Judah, David; that, at the time of the final absorption of the Jewish power, Shiloh (the tranquillizer) should gather the nations under his rule; that there should be a great prophet, typified by Moses; a King descended from David; a Priest forever, typified by Melchizedec; that he should be born into the world; that the Lord would lay upon him the iniquity of all; that he would be cut off, but not for himself; and that an everlasting kingdom should be given by the Ancient of Days to one like the Son of Man. This series of prophecies are so applicable to the person and earthly life of Jesus Christ as to be thereby shown to have been designed to apply to him.

Development of Messianic prophecy. "Prediction, in the shape of promise and threatening, begins with the Book of Genesis. Immediately upon the Fall hopes of recovery and salvation are held out, but the manner in which this salvation is to be effected is left altogether indefinite. All that is at first declared is that it shall come through a child of woman (Gen. 3:15). By degrees the area is limited: it is to come through the family of Shem (9:26), through the family of Abraham (12:3), of Isaac (22:18), of Jacob (28:14), of Judah (49:10). Balaam seems to say that it will be wrought by a warlike Israelitish King (Num. 24:17); Jacob, by a peaceful Ruler of the earth (Gen. 49:10); Moses, by a Prophet like himself, i. e., a revealer of a new religious dispensation (Deut. 18:15). Nathan's announcement (2 Sam. 7:16) determines further that the salvation is to come through the house of David, and through a descendant of David who shall be himself a king. This promise is developed by David himself in the Messianic Psalms. Psalms 18 and 61 are founded on the promise communicated by Nathan, and do not go beyond the announcement made by Nathan. The same may be said of Psa. 89, which was composed by a later writer. Psalms 2 and 110 rest upon the same promise as their foundation, but add new features to it. The Son of David is to be the Son of God (2:7), the anointed of the Lord (v. 2); not only the King of Zion (v. 6; 110:1), but the inheritor and lord of the whole earth (2:8; 110:6), and, besides this, a Priest forever after the order of Melchizedec (110:4). At the same time he is, as typified by his progenitor, to be full of suffering and affliction (Psalms 22, 71, 102, 109); brought down to the grave, yet raised to life without seeing corruption (Psa. 16). In Psalms 45 and 72 the sons of Korah and Solomon describe his peaceful reign. Between Solomon and Hezekiah intervened some two hundred years, during which the voice of prophecy was silent. The Messianic conception entertained at this time by the Jews might have been that of a king of the royal house of David who would arise and gather under his peaceful scepter his own people and strangers. Sufficient allusion to his prophetical and priestly offices had been made to create thoughtful consideration, but as yet there was no clear delineation of him in these characters. It was reserved for the prophets to bring out these features more distinctly. In this great period of prophetism there is no longer any chronological development of Messianic prophecy, as in the earlier period previous to Solomon. Each prophet adds a feature, one more, another less clearly: combine the features, and we have the portrait; but it does not grow gradually and perceptibly under the hands of the several artists. Its *culminating* point is found in the prophecy contained in Isa. 52:13–15 and ch. 53."

Prophetic Messages Mentioned in the Historical Books of the Old Testament.

PROPHET.	TO WHOM ADDRESSED.	WHERE RECORDED.
Aaron	Pharaoh	Exod. 7:1, sq.
Unnamed	Israelites	Judg. 6:8–10.
Man of God	Eli	1 Sam. 2:27–36.
Jehovah	Samuel	1 Sam. 3:11–14.
Samuel	Israelites	1 Sam. 7:3.
Samuel	Saul, at Gilgal	1 Sam. 13:13, 14.
Samuel	Saul, after sparing Amalek	1 Sam., ch. 15.
Nathan	David, respecting temple	2 Sam., ch. 7.
Nathan	David, after his adultery	2 Sam., ch. 12.
Gad	David, respecting census	2 Sam., ch. 24.
Ahijah the Shilonite	King Jeroboam	1 Kings 11:29–39.
Shemaiah	King Rehoboam	1 Kings 12:21–24; 2 Chron. 11:2–4.
Man of God	Altar of Jeroboam	1 Kings 13:1, 2.
Ahijah	Wife of Jeroboam	1 Kings 14:5–16.
Jehu, son of Hanani	King Baasha	1 Kings 16:1–4.

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PROPHET.	TO WHOM ADDRESSED.	WHERE RECORDED.
Unnamed	King Ahab	1 Kings 20:13, 14, 22, 28.
Pupil of the prophets	King Ahab	1 Kings 20:35, sq.
Elijah	King Ahab	1 Kings 21:17–26.
Micaiah, son of Imlah	Ahab and Jehoshaphat	1 Kings 22:8, 14, sq.; 2 Chron., ch. 18.
Elisha	Jehoram and Jehoshaphat	2 Kings 3:11, sq.
Pupil of Elisha	Jehu	2 Kings 9:1–10.
Amassa (Heb. מַשָּׂא, A.V. "burden")	Concerning house of Ahab	2 Kings 9:25, 26.
Jehovah	Jehu	2 Kings 10:30.
Jonah	Jeroboam II, indirectly	2 Kings 14:25.
General message	Israel	2 Kings 18:13.
Isaiah	King Hezekiah	2 Kings, chaps. 19, 20.
Unnamed prophets	Israel	2 Kings 21:10–15.
Huldah, wife of Shallum	King Josiah	2 Kings 22:14, sq.; 2 Chron., ch. 35.
Shemaiah	Rehoboam	2 Chron. 12:5–8.
Azariah, son of Oded	King Asa	2 Chron. 15:1–7.
Hanani	King Asa	2 Chron. 16:7–9.
Jahaziel, the Asaphite	The National Assembly	2 Chron. 20:14–17.
Eliezer, son of Dodavah	King Jehoshaphat	2 Chron. 20:37.
Elijah, by letter	King Jehoram	2 Chron. 21:12–15.
Zechariah, son of Jehoiada	Israel, in reign of Joash	2 Chron. 24:20.
Man of God	King Amaziah	2 Chron. 25:7–9.
Unnamed	King Amaziah	2 Chron. 25:15, 16.
Oded	Pekah and army	2 Chron. 28:9–11.

Table of the Prophetical Books.

NAMES.	DATE OF MINISTRY.	KINGS OF JUDAH.	KINGS OF ISRAEL.	SUBJECTS OF PROPHECY.
I. Prophets of Israel:				
Jonah	783–742 B. C.	Uzziah (Azariah)	Jeroboam II.	The Fall of Nineveh.
Amos	760–746	Uzziah (Azariah)	Jeroboam II.	The Sins of Israel.
Hosea	748(?)–734	Uzziah, Jotham, Ahaz, Hezekiah	Jeroboam II to Hoshea	The Sins of Israel.
II. Early prophets of Israel:				
Joel*	756(?)	Uzziah	Jeroboam II.	The Plagues upon Judah.
Isaiah	704–719(?)	Uzziah, Jotham, Ahaz, Hezekiah	Zachariah to Hoshea	The Kingdom of God.
Micah	738–719	Jotham, Ahaz, Hezekiah	Hoshea	The Captivity and Christ.
III. Later prophets of Judah:				
Nahum	Between 664–607	Josiah		The Fall of Nineveh
Zephaniah	639–590	Josiah		The Captivity of Judah.
Jeremiah	628–583	Josiah, Jehoahaz, Jehoiakim		The Captivity of Judah.
Habakkuk	600(?)–590	Jehoiachin		The Chaldean Invasion.
IV. Prophets of the Captivity:		*Kings of Babylon.*		
Daniel	605–536 about	Nebuchadnezzar to Cyrus		The Great Empires.
Ezekiel	592–570	Nebuchadnezzar		The Captivity and Return.
Obadiah	586	Nebuchadnezzar		The Destruction of Edom.
V. Post-Exilic prophets:				
Haggai	520	Darius I.		The Rebuilding of the Temple.
Zechariah	520	Darius I.		The New Israel.
Malachi	432 about	Artaxerxes I.		Reformation and the Messiah.

* Many of the leading scholars place Joel much later, even as late as 500 B. C.

10. Prophets of the New Testament. In the New Testament *prophet* corresponds, in respect both of the sense and of the *usus loquendi*, with the Heb. נָבִיא (*neb-ee'*). "Both terms denote a conscious utterance and exposition of divine inspirations. The office of the prophets in the Christian churches was similar to that among the Hebrews. They taught, roused, and reproved believers, besides disclosing futurity. They are distinguished from the *teachers* (Gr. διδάσκαλοι, *did-as'-kal-oy*), not merely by their declaring the future, but partly by the fact that their vocation was confined to moments of particular excitement, and partly that they addressed more the heart than the understanding" (Tholuck, *Com.*, on Rom. 12:6).

The predictive powers did occasionally exist in the New Testament prophets, as in the case of Agabus (Acts 11:28), but this was not their characteristic. They were not an order like apostles, bishops, or presbyters, but they were men or women (21:9) who had the gift of prophecy given to them. If men they might be apostles (1 Cor., ch. 14); as there was nothing to hinder the differen-

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charisms of wisdom, knowledge, faith, teaching, miracles, prophecy, discernment, tongues, and interpretation (ch. 12) being all accumulated in one person, and this person might or might not be a presbyter. Paul tells us that prophecy was effective in the conversion, apparently sudden and immediate, of unbelievers (14:24), and for the instruction and consolation of believers (v. 31) see Meyer and Tholuck, *Com.*, on Rom. 12:6; McC. and S., *Cyc.;* Smith, *Bib. Dict.;* Elliott, *Old Testament Prophecy*, Art. Offices of Christ.

PROPITIATION (Gr. *ἱλασμός*, *hil-as-mos'*), that which appeases, propitiates (1 John 2:2; 4:10). This word is used in the LXX as the translation of the Hebrew word כַּפֹּרֶת (*kap-po'-reth*, a *covering*, q. v.). The word properly refers to divinely appointed sacrifices for sin, and preeminently to the sacrifice of Christ, of which all preceding ones were the type. See SACRIFICES, ATONEMENT.

PROSELYTE (Gr. *προσήλυτος*, *pros-ay'-loo-tos*, a *newcomer*) is found only in the New Testament, the Heb. גֵּר (*gare*) being rendered *stranger*. From the time of the covenant between Jehovah and Abraham Israel had been a peculiar people, whose mission it was to proclaim among the nations that Jehovah alone was God. There were at all times strangers living in Israel to whom the Mosaic law did not grant the rights of citizenship, but to whom it did extend toleration and certain privileges, for which it obliged them to comply with certain of the religious enactments prescribed to Israel. They were required not to blaspheme the name of Jehovah (Lev. 24:16), not to indulge in idolatrous worship (20:2), not to commit acts of indecency (18:26), not to work on the Sabbath (Exod. 20:10), not to eat leavened bread during the celebration of the Passover (12:19), not to eat blood or the flesh of animals that had died a natural death or had been torn by wild beasts (Lev. 17:10, 15).

1. Naturalization of. Should such strangers wish to become citizens the law sanctioned their admission on the condition of being circumcised. They thus bound themselves to observe the whole law, and were admitted to the full privileges and blessings of the people of the covenant (Exod. 12:48, 49; comp. Rom. 9:4). The exceptions to strangers thus freely admitted were the Ammonites and Moabites, who were to be strictly excluded to the tenth generation (i. e., forever), and the Edomites, whose sons were not to be admitted till the third generation (Deut. 23:3, 8). The reason assigned for these exceptions was that these nations had shown unfriendliness to the Israelites when they left Egypt.

2. In Canaan. Among the proselytes at the time of the entrance into Canaan, the Kenites were the most conspicuous (Judg. 1:16). The presence of *strangers* was recognized in the solemn declaration of blessings and curses from Ebal and Gerizim (Josh. 8:33). The period after the conquest of Canaan was not favorable to the admission of proselytes, the people having no strong faith, no commanding position. The Gibeonites (9:16, sq.) furnish the only instance of conversion, and their position was rather that of slaves than of free proselytes.

3. Under the Monarchy, some foreigners rose to power and fortune, but they were generally treated by David and Solomon as a subject class brought under a system of compulsory labor from which others were exempted (1 Chron. 22:2; 2 Chron. 2:17, 18). As some compensation for their sufferings they became the special objects of the care and sympathy of the prophets. In the time of the monarchy, when Israel developed into a powerful state, many foreigners were attracted for the sake of political and commercial relations. "Still more did their numbers increase at a later period when Israel lost its independence and was subjected to the sway of heathen powers, whose yoke it was never able to shake off except for a somewhat limited period. In these circumstances, in which there was no longer any bond of national unity, the religious fellowship which the law, with its ceremonial regulations, had created among the people, developed into an inward bond of union that every day became only more firmly knit." Notwithstanding the stiff formalism of Pharisaic piety, still the spirit that had animated the law and the prophets was able not only to resist the corrupting influence of an effete heathenism, but also to attract a considerable number of Gentiles, and lead them to seek in the religion of the Jews that salvation which their own gods and idolatrous worship was unable to afford.

Consequently the Talmud and the rabbins distinguish two classes of proselytes—*proselytes of the gate*, i. e., Gentile strangers who, while living among the Jews, had bound themselves to observe the seven Noachian precepts against (1) idolatry, (2) blasphemy, (3) bloodshed, (4) uncleanness, (5) theft, (6) eating flesh with the blood, and (7) of obedience; and the *proselytes of righteousness* (or proselytes of the covenant), who, having been formally admitted to participation in the theocratic covenant, professed their adherence to all the doctrines and precepts of the Mosaic law. The rabbins gave three essentials for admission of males as proselytes to Judaism—circumcision, baptism, and a sacrifice; for females, baptism and sacrifice. Baptism was probably an adaptation of ablution or bathing in water, such as we may well suppose would in every case accompany the circumcision of a Gentile, the law forbidding the unclean to take part in any religious ceremony till they had bathed in water (Exod. 19:10).

"If the baptism of proselytes was of so late an origin, then it is, of course, impossible that the baptism of John and Christian baptism can have been borrowed from it. It is much more likely that the Jews, after the discontinuance of the temple worship, may have taken occasion from Christian baptism to transform the customary bathing with water that was required in order to purification, and which the person to be purified had to perform himself, into a formal act of baptism having the character of a rite of initiation" (Keil, *Arch.*, i. p. 427).

4. After the Captivity. The proselytism of this period was, for the most part, the conformity, not of a subject race, but of willing adherents. As early as the return from Babylon, we have traces of those who were drawn to a faith which they recognized as holier than their own. With

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the extension of the Roman empire, the Jews became more widely known and their power to proselytize increased. In most of the large cities of the empire there were men who had been rescued from idolatry and its attendant debasements, and brought under the power of a higher moral law. The converts who were thus attracted joined, with varying strictness, in the worship of the Jews. In Palestine even Roman centurions learned to love the conquered nation, built synagogues (Luke 7:5), fasted, prayed, and gave alms (Acts 10:2, 30), and became preachers of the new faith to their soldiers (v. 7).

Then to almost every Jewish community there was attached a following of "God-fearing" (A. V. *religious*) proselytes (Acts 13:43), Gentiles who adopted the Jewish mode of worship, attended the synagogues, but who in the observance of the ceremonial law restricted themselves to certain leading points, and so were regarded as outside the fellowship of the Jewish communities.

Proselytism had its dark side, the Jews of Palestine being eager to spread their faith by the same weapons as those with which they had defended it. The Idumæans had the alternative of death, exile, or circumcision, while the Ithræans were converted in the same way. Where force was not used, converts were sought by the most unscrupulous fraud; the vices of the Jew were engrafted on those of the heathen. Their position was pitiable; at Rome and other large cities they were the butt of popular scurrility, bound to make public confession and pay a special tax. Among the Jews they gained but little honor, being looked upon with suspicion, as converted Jews often are now. The better rabbis did their best to guard against these evils. Anxious to exclude all unworthy converts, they grouped them, according to their motives, with a somewhat quaint classification. 1. Love-proselytes, where they were drawn by the hope of gaining the beloved one. 2. Man-for-woman, or Woman-for-man proselytes, where the husband followed the religion of the wife, or conversely. 3. Esther-proselytes, where conformity was assumed to escape danger, as in the original Purim (Esth 8:17). 4. King's-table-proselytes, who were led by the hope of court favor and promotion, like the converts under David and Solomon. 5. Lion-proselytes, where the conversion originated in a superstitious dread of a divine judgment, as with the Samaritans of 2 Kings 17:26. None of these were regarded as fit for admission within the covenant (Smith, *Bib. Dict.*; Schürer, *Jewish People*).

PROVENDER (Heb. מִסְפּוֹא, *mis-po'*, *collected*; בָּלַל, *baw-lal'*, *to mix*; Gen. 24:25, 32; 42:27; 43:24; Judg. 19:19, 21; Isa. 30:24). In the account of King Solomon's stables (1 Kings 4:28) we read, "Barley also and straw for the horses and dromedaries brought they," etc. Barley seems to have been the ordinary food of cattle in Palestine and the southern lands, where oats are not cultivated. As they make but little hay in these countries, they are very careful of their straw, which they cut up very fine and mix with barley and beans. Balls made of bean and barley meal, or of pounded kernels of dates are fed. The "provender" mentioned in Isa. 30:24 was a mash (composed of barley and vetches, or things of that kind) made more savory with salt and sour vegetables. According to Wetzstein, it is ripe barley mixed with salt or salt vegetables.

PROVERB (Heb. מָשָׁל, *maw-shawl'*, *to be like*). In the early stages of social intellectual growth, when men begin to observe and generalize on the facts of human life, they clothe the results of observation in the form of short and pithy sentences. Every race, not in savage condition, has its proverbs of this kind. The Hebrew word rendered "proverb" has a special significance. The proverb of the Israelites and other people of the East was primarily and essentially a "similitude." It was thus a condensed parable or fable, capable at any time of being expanded, sometimes presented with the lesson clearly taught, sometimes involved in greater or less obscurity, that its very difficulty might stimulate the desire to know, and so impress the lesson more deeply on the mind. The proverb might be a "dark saying," requiring an interpretation; e. g., "The fining-pot is for silver, and the furnace is for gold: but the Lord trieth the hearts" (Prov. 17:3), is a parable of which we find an expansion in Mal. 3:3, "He shall sit as a refiner of silver, and he shall purify the sons of Levi, and purge them as gold and silver." In Prov. 1:17, however, the proverb, "Surely in vain the net is spread in the sight of any bird," given as it is, without any interpretation, and capable of many, is a "dark saying," in which the teaching is deliberately involved in more or less obscurity.

Individual proverbs are quoted before we are brought into contact with any collection of them. The saying, "Wickedness proceedeth from the wicked," passed as a "proverb of the ancients" in the days of Saul (1 Sam. 24:13). An individual instance of strange inconsistency was generalized as a type of all like anomalies, and the question, "Is Saul also among the prophets?" became a proverb in Israel (10:11; 19:24). The inclination to transfer to others the guilt which has brought suffering to one's self is expressed in the proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge" (Jer. 31:29; Ezek. 18:2); in both instances being condemned as an error.

The book of Job is full of apothegms of the proverb type, one of which became the motto of the book of Proverbs; "the fear of the Lord, that is wisdom; and to depart from evil, that is understanding" (Job 28:28). When Solomon came into contact with "the children of the east country" (1 Kings 4:30), whose wisdom clothed itself in this form, it was perfectly natural that he should express himself in, and become the patron of maxims, precepts, condensed parables in the shape of proverbs.

The Hebrew word (חִידָה, *khee-daw'*, Hab. 2:6) has the meaning of a conundrum, something enigmatical. The passage is thus rendered by K. and D. (*Com.*): "Will not all these lift up a proverb upon him, and a song, and a riddle upon him?"

Our Lord employed proverbs in his teaching, as,

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"Physician, heal thyself" (Luke 4:23; comp. John 16:25, 29).

PROVIDENCE (Lat. *providentia, foreseeing*), a term which in theology designates the continual care which God exercises over the universe which he has created. This includes the two facts of preservation and government.

1. The doctrine of providence is closely connected with that of creation. That God could create the world and then forsake it is inconceivable in view of the perfection of God. Accordingly, in the power and wisdom and goodness of the Creator, declared in the Scriptures, we have the pledge of constant divine care over all parts of his creation. This idea finds expression in various places in both the Old and New Testaments (e. g., Psa. 33:13, 15; Isa. 45:7; Acts 17:24–28). This sufficiently explains the absence of any mention of providence in the Apostles' Creed. The great truth is implied in the declaration of faith "in God the Father Almighty, Maker of heaven and earth." The faith of believers in revealed religion in all ages has been of the same character; and however often expressed it is still more frequently implied.

2. Belief in providence, while agreeable with, and supported by reason, has its strongest ground in the truth of special divine revelation. It is not surprising that enlightened heathen, as Cicero and Seneca, argued in its behalf. And that even among the opponents of Christianity there have been those who have adhered to this idea. For this is an idea not exclusively Christian, but a necessary feature of religion in general. And of the correctness of this idea human history as a whole, and the spectacle of the universe, furnish abundant illustrations. Facts irreconcilable by us with this belief, on account of the narrow limits of human understanding, exist in large number. And yet the overwhelming preponderance of the facts even within our observation is in the opposite direction. Broad observation and right reason preclude the idea of a government of the world by chance or blind force, and sustains the belief that "there is a power in the world that makes for righteousness." In addition the deep necessities of human nature and life are perpetually crying out "for the living God." That facts apparently opposed to faith at this point exist is what should be expected. For universal and perfect providence implies infinite knowledge; and "we know" only "in part." For every mind less than the infinite providence must have its mysteries. Our faith at this point, as at others, must therefore find its chief support and guidance from the word of God.

3. The Scriptures bearing upon this subject are very numerous and of great variety and force. Space does not admit here the attempt at reference. But aside from the large number of particular passages, the historical parts of the Bible are throughout illustrative of the great reality. In brief, it may be said that according to the Scriptures: 1. The providence of God is unlimited. It includes all things and all creatures; it has respect to all that takes place in the universe (see, e. g., Psa. 145:9–17). The distinction between great things and small, often unreasonable in view of the dependence of the great upon the small, is rightly regarded by the care of the infinite God. Things seemingly of only slight importance or accidental are under his overruling power (see, e. g., 1 Kings 22:34; Esth. 6:1; Matt. 6:26; 27:19; Luke 12:6, 7; Acts 23:16). 2. The exercise of God's providence, nevertheless, has respect to the nature of different objects. All objects cannot be alike precious in his sight. And thus there is ground in Scriptures, as in reason, for the distinction between general and particular and special providence. Mankind holds a peculiar relation to God among all the works of his creation; and among mankind, the people of God, the faithful servants of his kingdom, are the objects of his special love and care (see Matt. 6:25–32; Psa. 91:11, 12; 147:19, 20; Acts 14:16, 17; Rom. 8:28–39). 3. The constant and final aim of God's providence is the fulfillment of his purpose in creation. How broad and wonderful this is may defy our comprehension; but it is declared to be nothing less than the complete establishment of an all-embracing kingdom of God, under the rule of the Lord Jesus Christ (see Eph. 1:9–11; Col. 1:19, 20). 4. The particular steps in this divine process are often unintelligible to us, but the purpose of God is independent and eternal, and is certain of its realization (see Psa. 97:2; Rom. 11:33; Eph. 1:4, 5; Rom. 11:34, 35, et al.). 5. Belief in the providence of God, according to the whole purport of Scriptures, is of the highest importance, because of its connection with a life of trust and gratitude and patience and hope.

4. Upon the various philosophical speculations as to method of God in providence, and his relation to natural causes, and to the free agency of man, we cannot here enter. For this we must refer the reader to works upon systematic theology, mentioned below (see Hodge, *Syst. Theol.*, vol. i, 575, sq.; Van Oosterzee, *Christ. Dogm.*, vol. i, 326, sq.; Dorner, *Syst. Christ. Doct.*, index; Pope, *Comp. Christ. Theol.*, vol. i, 487, sq.; Alford, *Meditations*). The literature of this subject is very extensive.

PROVINCE (Heb. מְדִינָה, *med-ee-naw', district* ruled by a judge).

1. In the Old Testament this word appears in connection with the wars between Ahab and Benhadad (1 Kings 20:14, 15, 19). The victory of the former is gained chiefly "by the young men of the princes of the provinces," i. e., probably, of the chiefs of tribes in the Gilead country.

2. More commonly the word is used of the divisions of the Chaldean (Dan. 2:49; 3:1, 30) and the Persian kingdoms (Ezra 2:1; Neh. 7:6; Esth. 1:1, 22; 2:3, etc.). The facts as to the administration of the Persian provinces which come within our view in these passages are chiefly these: Each province has its own governor, who communicates more or less regularly with the central authority for instructions (Ezra, chaps. 4 and 5). Each province has its own system of finance, subject to the king's direction (Herod. iii, 89). The total number of the provinces is given at one hundred and twenty-seven (Esth. 1:1; 8:9). Through the whole extent of the kingdom there is carried something like a postal system. The word is used, it must

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be remembered, of the smaller sections of a satr. py rather than of the satrapy itself.

3. (Gr. *ἐπαρχία, ep-ar-khee'-ah*, Acts 23:34; 25:1), the region subject to a prefect; a province of the Roman empire, either a larger province or an appendage to a larger one, as Palestine was to that of Syria. The classification given by Strabo (xvii, p. 840) of provinces supposed to need military control, and therefore placed under the immediate government of the Cæsar, and those still belonging theoretically to the republic and administered by the Senate; and of the latter again into proconsular and pretorian, is recognized, more or less distinctly, in the gospels and the Acts. The right of any Roman citizen to appeal from a provincial governor to the emperor meets us as asserted by St. Paul (Acts 25:11). In the council of Acts 25:12 we recognize the assessors who were appointed to take part in the judicial functions of the governor.

PROVOCATION, the rendering of four Hebrew words and one Greek word, with the meaning of *bitterness, anger, strife*. The word is generally used to designate the ungrateful, rebellious spirit and consequent conduct of the Israelites (Psa. 95:8; Neh. 9:18, 26; Heb. 3:8, 15). The expression (Job 17:2), "Doth not mine eye continue in their provocation?" means that on the part of his friends Job sees nothing but *disputings*. The prophet (Ezek. 20:28) complains of the people in the high place that "they presented the provocation of their offering," i. e., their gifts, which provoked irritation on the part of God, because they were offered to idols.

PRUDENCE, PRUDENT, the rendering of several Hebrew and Greek words; in all of which there is the underlying meaning of *intelligence, understanding*, and in the good sense of the word when allied with wisdom (2 Chron. 2:12; Prov. 8:12; Eph. 1:8).

PRUNING HOOK (Heb. מַזְמֵרֹת, *maz-may-raw'*, Isa. 2:4; 18:5; Joel 3:10; Mic. 4:3), a knife for pruning the vine.

PSALM. See Music.

PSALMODY. See Music.

PSALTERY. See Music.

PTOLEMA'IS (Gr. Πτολεμαΐς, *ptol-em-ah-is'*), a city called Accho originally, and located in Galilee (Acts 21:7). It was named after Ptolemy when he was in possession of Cœle-Syria. Paul was there for one day on his return from his third missionary journey (21:7).

PU'A, another form (Num. 26:23) of Phuvah (q. v.).

PU'AH, the name in the A. V. of two men and one woman.

1. (Heb. פּוּוָה, *poov-vaw'*, a *blast*, 1 Chron. 7:1.) See Phuvah.

2. (Heb. פּוּעָה, *poo-aw'*, probably *splendid*), one of the two midwives to whom Pharaoh gave instructions to kill the Hebrew male children at their birth (Exod. 1:15). The two, Shiphrah and Puah, are supposed to have been the chief and representatives of their profession.

3. (Heb. פּוּאָה, *poo-aw'*, a *blast*), the father of Tola, who was of the tribe of Issachar and a judge of Israel (Judg. 10:1).

PUBLICAN (Gr. *τελώνης, tel-o'-nace*), a collector of the Roman revenue. The Roman senate had found it convenient, at a period as early as—if not earlier than—the second Punic war, to farm the *vectigalia* (direct taxes) and the *portoria* (customs) to capitalists, who undertook to pay a given sum into the treasury (*in publicum*), and so received the name of *publicani*. Contracts of this kind fell naturally into the hands of the *equites*, as the richest class of Romans. Not unfrequently they went beyond the means of any individual capitalist, and a joint-stock company (*societas*) was formed, with one of the partners, or an agent appointed by them, acting as managing director (*magister*). Under this officer, who resided commonly at Rome, transacting the business of the company, paying profits to the partners and the like, were the *submagistri*, living in the provinces. Under them, in like manner, were the *portitores*, the actual customhouse officers, who examined each bale of goods exported or imported, assessed its value more or less arbitrarily, wrote out the ticket, and enforced payment. The latter were commonly natives of the province in which they were stationed, as being brought daily into contact with all classes of the population. It is this class (*portitores*) to which the term publican refers exclusively in the New Testament. These publicans were encouraged by their superior in vexatious and even fraudulent exactions, and remedy was almost impossible. They overcharged (Luke 3:13), brought false charges of smuggling in the hope of extorting hush-money (19:8), and, indeed, their employment brought out the besetting vices of the Jewish character. The strong feeling of many Jews as to the unlawfulness of paying tribute made matters worse. The Scribes (Matt. 22:15) for the most part answered in the negative. The publicans were also regarded as traitors and apostates, defiled by their frequent intercourse with the heathen, and willing tools of the oppressor. Practically excommunicated, this class furnished some of the earliest disciples of John the Baptist and Jesus. The position of Zacchæus as a "chief among the publicans" (Luke 19:2, Gr. ἀρχιτελώνης) implies a gradation of some kind among the publicans; perhaps he was one of the *submagistri*.

"The Talmud distinguishes two classes of publicans—the tax-gatherer in general (*Gabbai*) and the *Mokhes* or *Mokhsa*, who was specially the *douanier* or customhouse official. Although both classes fell under the rabbinic ban, the *douanier* —such as Matthew was—was the object of chief execration. And this because his exactions were more vexatious, and gave more scope to rapacity. The *Gabbai*, or tax-gatherer, collected the regular dues, which consisted of ground, income, and poll tax. . . . If this offered many opportunities for vexatious exactions and rapacious injustice, the *Mokhes* might inflict much greater hardship upon the poor people. There was a tax and duty upon all imports and exports; on all that was bought and sold; bridge money, road money, harbor dues,

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town dues, etc. The classical reader knows the ingenuity which could invent a tax and find a name for every kind of exaction, such as on axles, wheels, pack animals, pedestrians, roads, highways; on admission to markets; on carriers, bridges, ships, and quays; on crossing rivers, on dams, on licenses—in short, on such a variety of objects that even the research of modern scholars has not been able to identify all the names. But even this was as nothing compared to the vexation of being constantly stopped on the journey, having to unload all one's pack animals, when every bale and package was opened, and the contents tumbled about, private letters opened, and the *Mokhes* ruled supreme in his insolence and rapacity" (Edersheim, *Life and Times of Jesus*, i, p. 515, sq.). See TAXES.

PUBLIUS (Gr. Πόπλιος, *pop'-lee-os*, perhaps *popular*), the "chief man," and probably governor of Melita (or Malta), who received and lodged Paul and his companions after their shipwreck. The apostle miraculously healed the father of Publius of a fever, and cured others who were brought to him (Acts 28:7, 8), A. D. 62 (59). The Roman martyrologies assert that he was the first bishop of the island, and afterward succeeded Dionysius as bishop of Athens. Jerome records a tradition that he was crowned with martyrdom.

PUDENS (Gr. Πούδης, *poo'-dace*, *modest*), a Christian at Rome who united with others in sending salutations to their friend Timothy (2 Tim. 4:21). This is the only mention of him in Scripture. He is commemorated in the Byzantine Church on April 14 and in the Roman Church on May 19. He is included among the seventy disciples in the list given by Pseudo-Hippolytus. Papebroch, the Bollandist editor, while printing the legendary histories, distinguishes between two saints of this name, both Roman senators —one the host of St. Peter and friend of St. Paul, martyred under Nero; the other, the grandson of the former, living about A. D. 150. Earlier writers are disposed to believe in the existence of one Pudens only. Modern researches among the Columbaria at Rome, appropriated to members of the imperial household, have brought to light an inscription in which the name of Pudens occurs as that of a servant of Tiberius or Claudius. Although the identity of Paul's Pudens with any legendary or heathen namesake is not absolutely proved, yet it is probable that these facts add something to our knowledge of the friend of Paul and Timothy.

PUHITE (Heb. פּוּחִי, *poo-thee'*). According to 1 Chron. 2:53, the "Puhites" were of the "families of Kirjath-jearim," descended from Shobel.

PUL. **1.** (Heb. פּוּל, *pool*), the name of an Assyrian king mentioned in the Old Testament in several passages (2 Kings 15:19; 1 Chron. 5:26). According to these passages Pul received from Menahem, king of Samaria, a tribute of one thousand talents of silver, in return for which he was, on his part, not to interfere with the exercise of royal authority by Menahem. These passages in Kings and Chronicles have given great trouble to the student of the Old Testament. When the Assyrian inscriptions were first discovered, almost immediately were found in them the names of Sennacherib, Shalmaneser, Tiglath-pileser, and other Assyrian kings, but the name of Pul was found in no inscription. Furthermore, when the Assyrian lists of kings and of eponyms were found, the name of Pul did not appear in them, and at the period to which this king is assigned by the Old Testament there was no gap in any of the lists in which the name of a king (Pul) could be inserted. To add to the difficulty, a king by the name of Phulus is mentioned by Alexander Polyhistor and by Eusebius, both of whom call him king of the Chaldeans, whereas the Old Testament makes him out to be an Assyrian king. Numerous efforts on the part of various biblical and Assyrian scholars were made to reconcile the difficulties, but in vain, until the suggestion of Sir Henry Rawlinson, R. Lepsius, and Schrader, that Pul was none other than the well-known Assyrian king, Tiglath-pileser III. The theory was that Tiglath-pileser did not belong to the ancient royal house of Assyria; that his name in reality was Pu-lu; that he came, perhaps, from Babylonia into Assyria, and when he had seized the throne called himself by the historical name Tiglath-pileser, a name made famous, about B. C. 1120, by one of the earliest Assyrian conquerors. This theory was supported by Schrader with a masterly array of facts and arguments. At last the Babylonian chronicle was found by Mr. Pinches in the British Museum, and on this Babylonian chronicle, at the year 728, stands the name Pul, written Pu-lu; whereas, on the other king lists of the Babylonians at that same year stands the name of Tiglath-pileser. All Assyriologists are now agreed that the Babylonian chronicle has settled the question, and that Tiglath-pileser and Pul are one and the same person. It is not, however, certainly known whether the name Pul was the original name of the monarch, or whether it was a name assumed by him when he had become king of Babylon. (For particulars concerning his reign see article TIGLATH-PILESER.) —R. W. R.

2. A place difficult of location, mentioned once (Isa. 66:19). Mr. Pool says the balance of evidence is in favor of identification with the African Phut or Put (Heb. פּוּט, Gen. 10:6; Jer. 46:9, marg.; Ezek. 27:10).

PULPIT (Heb. מִגְדָּל, *mig-dawl'*, *tower*, *rostrum*). The only mention of pulpit in Scripture is Neh. 8:4, where it is stated that "Ezra the scribe stood upon a pulpit of wood . . . and opened the book in the sight of the people." It was a raised platform, broad enough to accommodate fourteen persons.

PULSE. See VEGETABLE KINGDOM.

PUNISHMENT. The rendering of a considerable variety of Hebrew and Greek words in the Scripture. The principal meanings expressed by these terms are reproof, chastisement, restraint, penalty, full justice, vengeance. The specific meaning in each case must be determined by the terms employed and the connection.

1. Biblical View. (1) **In the Old Testament** the punishments most frequently mentioned, and upon which chief stress is laid, are temporal. They were inflicted directly by God, or divinely

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prescribed to be inflicted by persons duly authorized. Instances of the former are found in Gen. 3:16–24; 4:10–13; 6:12, 13; 19:24; Num. 16:28–33, and many other places. In early times we find punishment authorized to be inflicted by the hand of man (Gen. 9:5, 6), but more and more plainly it appears that this is to be done in accordance with divinely appointed and developed social order. The penalties prescribed under the Jewish economy were of great variety, and related to every kind of crime and breach of civil and ecclesiastical regulations. Among capital offenses were blasphemy, Sabbath breaking, witchcraft, adultery, rape, incest, manstealing, idolatry (Lev. 24:14, 16, 23; Num. 15:32, 33; Exod. 22:18; Lev. 20:10; Deut. 22:25; Lev., ch. 22; Exod. 21:16; Lev. 20:2). See further Exod. 21:15, 17; Deut. 22:21–23; Lev. 21:9; Exod. 22:25; Deut. 19:16, 19.

The ordinary mode of capital punishment was stoning, though other forms, as hanging and burning, are also mentioned. It is believed, however, that these latter were preceded by death in the ordinary way of execution (Exod. 19:13; Num. 25:4; Lev. 21:9; Josh. 7:25).

The meaning of the phrase "cut off from his people," as descriptive of punishment, is disputed. It is used many times in the Old Testament, sometimes with reference to crimes the penalty for which is death but frequently also with reference to offenses the penalties for which are not so clear (Exod. 12:15–19; 30:32–35, 38; Lev. 7:25; 17:9; 19:8). Among minor forms of punishment were exemplified the principles of retaliation (Exod. 21:24, 25; Lev. 24:19–22) and of compensation (Exod. 21:18–36; 22:2–4, 6, 7; Lev. 6:4, 5; 24:8–21; Deut. 19:21; 22:18, 19). Stripes, stocks, and imprisonment also appear among penalties prescribed or employed (Deut. 25:3; Lev. 26:12; Jer. 20:2).

The severity of the Old Testament dispensation in this respect has often been made a subject of unfavorable criticism. But the character of the people, and the condition of the times, and the necessity for impressing the importance of morality and religion, and of developing the right national life furnish the sufficient explanation. It is not to be forgotten, moreover, that the doctrine of a future life, as a state of reward and punishment, was not as strongly emphasized in those times as afterward. See IMMORTALITY.

(2) **In the New Testament** we find a relaxing of the severity of the Old Testament with respect to temporal penalties; but in connection with this the bringing into prominence of the motives and influences of the Gospel revelation (Matt. 5:19–48; Luke 7:37–50; John 8:3–11).

That capital punishment is discountenanced by the New Testament is, however, an unwarranted opinion. The sanctity of human life still has around it its ancient safeguard (comp. Gen. 9:6 with Rom. 13:1–6; Matt. 26:52; Rev. 13:10). The retribution, however, upon which the New Testament lays chief stress is that of the future. Of the fact of future punishment and of the eternal duration in some form the teachings of Christ and the apostles leave no room for doubt (Matt. 12:32; ch. 25; 26:24; Mark 3:29; 9:43; Rev. 14:11; 20:10). See also JUDGMENT, THE FINAL; HELL.

2. Theological and Ethical. The primary ground for the infliction of punishment is not the reformation of offenders. In the divine administration a distinction is clearly made between chastisement and punishments properly so called. And in the administration of human government the object of reformation often has a proper recognition, though the reason and warrant for the penal sanctions of law are still deeper than that. The chief end is not the discouragement or prevention of crime or wrong doing. This is often an important effect, and a proper though still subordinate object. The underlying idea—that most deeply fundamental—is justice.

See Hodge, *Syst. Theol.*, Index; Dorner, *Syst. of Christ. Doct.*, Index; Pope, *Comp. Christ. Theol.*, Index; Van Oosterzee, *Christ. Dogm.*, 437, 789, sq.; Martensen, *Christ. Eth.* (*Social*), 176, sq.—E. McC.

PUNISHMENT. Mosaic Law. The law of retribution seems to underly punishment in all ages. It is found in the form of *blood revenge* among many ancient peoples as a primitive (Gen. 27:45) custom, going back for its final basis to Gen. 9:5, sq. (see REDEEMER). Very naturally, in acting as redeemer the person would be tempted to inflict greater injury than that which he avenged. According to the Mosaic code, punishment was made to correspond to the heinousness of the offense; that there should fall upon the culprit what he had done to his neighbor, no more, thus giving no authority for personal revenge. It also limited the punishment to the guilty party without extending it to his children (Deut. 24:16). In the case of property, punishment was required only in order to restoration; and by way of restitution, if the guilty man had invaded his neighbor's property or violated the integrity of his house. What is said (19:19, sq.) in regard to the false witness holds good of all the penal enactments of the Mosaic law: "Do unto him as he had thought to do unto his brother, and put away the evil from the midst of thee." Thus we see, at the root of all the enactments of the Mosaic penal code there lies the principle of strict but righteous retribution, and its intention is to extirpate evil and produce reverence for the righteousness of the holy God in the heart of the people.

1. Capital Punishment. That death was regarded as a fit punishment for murder appears plain from the remark of Lamech (Gen. 4:24). In the postdiluvian code, if we may so call it, retribution by the hand of man, even in the case of an offending animal, for bloodshed, is clearly laid down (9:5, 6). In the Mosaic law we find the sentence of capital punishment, in the case of murder, clearly laid down. The murderer was to be put to death, even if he should have taken refuge at God's altar or in a city of refuge, and the same principle was to be carried out even in the case of animals (Exod. 21:12, 14, 28, 36; Lev. 24:17, 21; Num. 35:31; Deut. 19:11, etc.). The wide range of crimes punishable by death according to the Mosaic law may be accounted for by the peculiar conditions of the Israelites. A nation of newly-emancipated slaves, they were probably intractable; and their wanderings and isolation did not permit of penal settlements or remedial

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punishments. They were placed under immediate divine government and surveillance. Willful offenses, under such circumstances, evinced an incorrigibleness which rendered death the only means of ridding the community of such transgressors, and this was ultimately resorted to in regard to all individuals above a certain age, in order that a better class might enter into Canaan (Num. 14:29, 32, 35).

(1) **Capital crimes.** (*a*) ABSOLUTE: 1. Striking or reviling a parent (Exod. 21:15, 17). 2. Blasphemy (Lev. 24:14, 16, 23). 3. Sabbath-breaking (Num. 15:32–36; Exod. 31:14; 35:2). 4. Witchcraft, and false pretension to prophecy (Exod. 22:18; Lev. 20:27; Deut. 13:5; 18:20). 5. Adultery (Lev. 20:10; Deut. 22:22). 6. Unchastity (Deut. 22:21, 23; Lev. 21:9). 7. Rape (Deut. 22:25). 8. Incestuous and unnatural connections (Lev. 20:11, 14, 15; Exod. 22:19). 9. Man-stealing (Exod. 21:16; Deut. 24:7). 10. Idolatry, actual or implied, in any shape (Lev. 20:2; Deut. 13:6, 10, 15; 17:2–7; see Josh., ch. 7, 22:20; Num. 25:1–8). 11. False witness, in certain cases (Deut. 19:16, 19).

(*b*) RELATIVE. There are some thirty-six or thirty-seven cases in the Pentateuch named as involving the penalty of "cutting off from the people." On the meaning of this expression some controversy has arisen (see 2, 7, below). 1. *Breach of morals:* Willful sin in general (Num. 15:30, 31). Fifteen cases of incestuous or unclean connection (Lev. 18:29; 20:9–21). 2. *Breach of covenant:* Uncircumcision (Gen. 17:14; Exod. 4:24). Neglect of Passover (Num. 9:13). Sabbath-breaking (Exod. 31:14). Neglect of Atonement Day (Lev. 23:29); or work done on that day (v. 30). Offering children to Molech (20:3). Witchcraft (20:6). Anointing a stranger with holy oil (Exod. 30:33). 3. *Breach of ritual:* Eating leavened bread during Passover (12:15, 19). Eating fat of sacrifices (Lev. 7:25). Eating blood (7:27; 17:14). Eating sacrifice in an unclean condition (7:20, 21; 22:3, 4, 9). Eating of sacrifice on third day after offering (19:7, 8). Making holy ointment for private use (Exod. 30:32, 33). Making incense for private use (30:34–38). Neglect of purification in general (Num. 19:13–20). Offering a sacrifice elsewhere than at tabernacle (Lev. 17:9). Slaying an animal elsewhere than at the tabernacle door (17:3, 4). Touching holy things illegally (Num. 4:15, 18, 20; comp. 2 Sam. 6:7; 2 Chron. 26:21).

(2) **Penalties, capital.** (*a*) The following, properly Hebrew, were prescribed by the law:

1. CRUCIFIXION (q. v.).

2. STONING. This was the ordinary mode of execution (Exod. 17:4; Luke 20:6; John 10:31; Acts 14:5. "So far as can be learned from the Pentateuch *stoning* is enjoined for those cases in which sentence of death was to be executed on individuals judicially; when, on the contrary, either the avenger of blood carried out the punishment, or where many were to be executed, the sword was used, the spear (Num. 25:7), or arrow (Exod. 19:13), to kill from a distance. Thus stoning is enjoined (Lev. 20:27, sq.; Deut 17:3, sq.) to punish the individual who practiced idolatry and seduced others; on the contrary (13:16), for the punishment of a whole city which was given over to idolatry, it is commanded, 'Thou shalt slay the inhabitants of that city with the sword.' Accordingly it is no doubt stoning which is meant when the law merely uses the formulas, 'He shall be put to death,' or 'his blood be upon him'" (Keil, *Arch.*, ii, 357, 358). If the crime had been proven by testimony, the witnesses were to cast the first stones at the condemned (Deut. 17:7; John 8:7; Acts 7:58). It was customary to add the raising of a heap of stones over the body or its ashes (Josh. 7:25; 8:29; 2 Sam. 18:17).

3. HANGING. This among the Jews is generally spoken of as following death by some other means (Num. 25:4; Deut. 21:22; 2 Sam. 21:6, 9), as a means of aggravating capital punishment. The law provided that persons hanged should not be allowed to remain suspended overnight, but be buried the same day, lest—he that was hanged being accursed of God—Jehovah's land should be defiled (Deut. 21:23).

4. DEATH BY THE SWORD OR SPEAR was the mode adopted when either the avenger of blood carried out the punishment, or where many were to be executed (Exod. 32:27; Num. 25:7), or the *arrow* to kill at a distance (Exod. 19:13). *Beheading*, practiced in Egypt from most ancient times (Gen. 40:19), first appears among the Jews in the Roman period (Matt. 14:10, sq.).

5. BURNING was, in pre-Mosaic times, the punishment for unchastity (Gen. 38:24). The Mosaic law enjoined burning for unchastity only in the case of a priest's daughter (Lev. 21:9), or of carnal intercourse with a mother or daughter (20: 14). Burning is mentioned as following death by other means (Josh. 7:25), and some have thought that it was never used excepting after death. Certainly this was not the case among other nations (Dan., ch. 3).

6. STRANGLING is said by the rabbins to have been regarded as the most common but least severe of the capital punishments, and to have been performed by immersing the convict in clay or mud, and then strangling him by a cloth twisted round the neck.

7. "CUTTING OFF" has been variously understood, some thinking that it meant death in all cases, others that in some cases only excommunication (q. v.) must be understood. Jahn (*Arch.*, 258) says, "When God is introduced as saying in respect to any person, 'I will cut him off from the people,' the expression means some event in divine providence which shall eventually terminate the life of that person's family" (see 1 Kings 14:10; 21:21; 2 Kings 9:8). Saalschütz explains it to be premature death by God's hand. Knobel, Corn, and Ewald think death punishment absolutely is meant. Keil says (*Arch.*, ii, p. 358): "From Lev. 20:2–6, so much only appears, that God himself will cut off the transgressor if the earthly magistrate shuts his eyes to the crime of idolatry and does not cut off the idolater. Certainly in Lev., ch. 20, all the abominations of which it holds in the comprehensive formula (18:29), 'Whosoever shall do any of these abominations, even the souls that do them shall be cut off from among their people,' have not the punishment of death attached to them. For some of the forbidden marriages only

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childlessness is threatened (20:20, sq.). But from this it merely follows that for certain cases God reserved the cutting off to be otherwise executed; and in these cases the civil magistrate was not to intervene. But in connection with all other offenses, for which the law prescribes cutting off without any such reserve, the civil magistrate was obliged to carry out sentence of death as soon as the guilt was judicially established; even for transgressions of the laws of purification and other matters of ritual, if the sin was proved to have been committed 'with a high hand,' i. e., in presumptuous rebellion against Jehovah, and not merely in thoughtlessness and haste."

We may, perhaps, conclude that the primary meaning of "cutting off" is a sentence of death to be executed in some cases without remission, but in others avoidable: (1) By immediate atonement on the offender's part; (2) by direct interposition of the Almighty, i. e., a sentence of death always "recorded," but not always executed.

(*b*) Capital punishments coming from other lands were:

1. BEHEADING was known and practiced among the Egyptians (Gen. 40:17–19), and by the Hebrews in the time of the early kings (2 Sam. 4:8; 20:21, 22; 2 Kings 10:6–8). Herod and his descendants ordered *decapitation* (Matt. 14:8–12; Acts 12:2).

2. DICHOTOMY, cutting in pieces (1 Sam. 15:33), common among the Babylonians, Egyptians, and Persians.

3. Burning alive in a furnace (Dan. 3:20, sq.); roasting in the fire (Jer. 29:22; 2 Macc. 7:5); putting to death in hot ashes (2 Macc. 13:5, sq.); casting into the lion's den (Dan. 6:8, 13, sq.); beating to death on the τύμπανον (*toom'-pan-on*, 2 Macc. 6:19), probably a circular instrument of torture, on which prisoners were stretched and tortured or beaten to death. In war we find: Sawing in pieces of captives (2 Sam. 12:31; 1 Chron. 20:3; comp. Heb. 11:37); hurling from precipices (2 Chron. 25:12; comp. Psa. 141:6; Luke 4:29)—the latter a frequent punishment among the Romans; the cutting open of the bodies of pregnant women (2 Kings 8:12; 15:16, etc.), and the dashing of children against walls, when hostile cities were taken (Isa. 13:16, 18; Hos. 13:16, etc.). In the New Testament are incidentally mentioned drowning (Matt. 18:6; Mark 9:42) and fighting with wild beasts (1 Cor. 15:32).

2. Secondary Punishments. (1) Retaliation, "eye for eye," etc. (Exod. 21:24, 25), which is, probably, the most natural of all kinds of punishment, and would be the most just of all, if it could be instantaneously and universally inflicted; but when delayed, it is apt to degenerate into revenge. Of course it was early seen that such a law could not always be enforced with strict justice, for the same member might be worth more to one man than to another, thus the right arm of a sculptor could not be so well spared as that of a singer. Moses accordingly adopted the principle, but lodged the application of it in the judge. "If a man blemish his neighbor, as he hath done, so shall it be done to him. Life for life, eye for eye, tooth for tooth," etc. (Lev. 24:19–22). This law applied also to the beasts.

But the law of retaliation applied to the free Israelite only, not to slaves. In the case of the latter, if the master struck out an eye and destroyed it, i. e., blinded him with the blow, or struck out a tooth, he was to let him go free, as a compensation for the loss of the member. The willful murder of a slave was followed by capital punishment.

(2) Compensation. If identical, then it was retaliation (see above); but it was also analogous, thus—payment for loss of time or power (Exod. 21:18–36; Lev. 24:18–21; Deut. 19:21). A stolen sheep (killed or sold) was to be compensated for by four others, a stolen ox by five others (Exod. 22:1). The thief caught in the act in a dwelling might be killed or sold; if a stolen animal were found alive in his possession, he might be compelled to restore double (22:2–4). Damage done by an animal was to be fully compensated (v. 5); as was damage caused to a neighbor's grain (v. 6). A stolen pledge found in the thief's possession was to be compensated double (v. 7); a pledge lost or damaged was to be compensated (vers. 12, 13); while a pledge withheld was to be restored with twenty per cent of the value (Lev. 6:4, 5). All trespass was to pay double (Exod. 22:9). Slander against the woman by her newly married husband was to be compensated for by the payment of one hundred shekels, and the man further punished with stripes (Deut. 22:18, 19).

(3) Corporal. Stripes, consisting of forty blows with a rod (Deut. 25:2, sq.); whence the Jews took care not to exceed thirty-nine (2 Cor. 11:24; Josephus, *Ant.*, iv, 8, 21). If a man smote his servant with a rod so that he or she died, he was punishable (Exod 21:20).

Scourging with thorns is mentioned (Judg. 8:16), and with "scorpions," i. e., whips with barbed points like the point of a scorpion's sting (1 Kings 12:11). In addition, we find mention of the *stocks* (Jer. 20:2); passing through fire (2 Sam. 12:31); *mutilation* (Judg. 1:6; 2 Macc. 7:4); *plucking out hair* (Isa. 50:6; Neh. 13:25); and later, *imprisonment*, *confiscation*, or *exile* (Ezra 7:26; Jer. 37:15; 38:6; Acts 4:3; 5:18; 12:4; Rev. 1:9).

Scourge.

The Scriptures mention the following punishments inflicted by other nations. Putting out the eyes of captives, flaying them alive, tearing out the tongue, etc. Exposure to wild beasts is mentioned by the apostle Paul (1 Cor. 15:32; 2 Tim. 4:17), but without any particulars.

(4) Imprisonment, though not unknown to the Israelites from their acquaintance with Egypt (Gen. 39:20, sq.; 40:3, sq.; 41:10; 42:19) is not recognized in the Mosaic law as a mode of punishment. "They put him in ward" (Lev. 24:12) means that the offender was secured till a decision had been arrived at. Imprisonment is wholly superfluous where bodily punishments prevail, and where fines in the case of those without means

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must be paid by servitude. Not till the time of the kings is imprisonment introduced, especially to punish too outspoken prophets (2 Chron. 16:10; Jer. 20:2; 32:2, sq., etc.). After the exile it was quite a common punishment along with others, in cases of debt (Ezra 7:26; Matt. 11:2; 18:30). Prisoners were bound with chains (Judg. 16:21; 2 Sam. 3:34; Jer. 40:1); and when the punishment would be made severer, they were placed in stocks (Jer. 20:2). The Roman *custodia militaris* (military imprisonment) consisted in chaining the prisoner by one or both hands to the soldier who watched him (Acts 12:4; 21:33), or in prison putting his feet in the stocks (16:24).

Puteoli.

PU'NITES (Heb. פּוּנִי, *poo-nee'*), the descendants of Phuvah or Pua, of the tribe of Issachar (Num. 26:23).

PU'NON (Heb. פּוּנֹן, *poo-none'*, *darkness*), a station of the Israelites in their journey to Canaan (Num. 33:42), east of the mountains of Edom, a tribe seat of the Edomitish phylarch (Gen. 36:41). It lay next beyond Zalmonah, between it and Oboth. According to Jerome it was "a little village in the desert, where copper was dug up by condemned criminals, between Petra and Zoar."

PUR (Heb. פּוּר, *poor*, *lot*) is only mentioned (Esth. 3:7; 9:24, 26) in connection with Haman's consulting the astrologers to decide upon the auspicious day for destroying the Hebrews. See FESTIVALS, LOT.

PURELY (Heb. בּוֹר, *bore*, Isa. 1:25). The Hebrew term may mean *pureness*, and we then have the margin rendering "according to pureness," i. e., *thoroughly purge;* or an *alkali* made from plants, which was employed to hasten the smelting.

PURENESS is from the same Greek root as purity (2 Cor. 6:6), and with about the same meaning.

PURGE. See UNCLEANNESS, GLOSSARY.

PURIFICATION. See UNCLEANNESS.

PURIFIER, of Silver. See SILVER.

PU'RIM, an annual festival of the Jews (Esth. 9:26) in commemoration of the wonderful deliverance of the Israelites in Persia. See FESTIVALS.

PURITY (Gr. ἁγνεία, *hag-ni'-ah*, *cleanness*). Freedom from foreign mixture, but more particularly the temper directly opposite to criminal sensualities, or the ascendency of irregular passions, chastity (1 Tim. 4:12; 5:2).

PURLOINING (Gr. νοσφίζω, *nos-fid'-zo*, *to set apart*, *divide*), the secretly appropriating and setting apart for one's self the property of another, as of a servant thus misusing the property of his master (Tit. 2:10). The same Greek term is used of the act of Ananias, in ostensibly giving all his property to the Church, and then appropriating part of the purchase money to his own use (Acts 5:2, 3).

PURPLE. See COLORS.

PURPOSES OF GOD. See ELECTION, PREDESTINATION.

PURSE (Heb. כִּיס, *keece;* Gr. βαλάντιον, *bal-an'-tee-on*, Luke 10:4; ζώνη, *dzo'-nay*, Mark 6:8, a girdle, and so a *pocket*). The Hebrews in journeying were provided with a bag in which they carried their money (Gen. 42:35; Prov. 1:14; 7:20; Isa. 46:6). Ladies wore ornamental purses (Isa. 3:22, A. V. "crisping pins;" 2 Kings 5:23, "bags"), the name given to them by Isaiah is supposed to refer to the long, round form of the purse. The girdle (q. v.) was also used as a purse (Matt. 10:9; Mark 6:8).

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PURTENANCE (Heb. קֶרֶב, *keh'-reb*, the *nearest part*, i. e., the *center*). This word stands in one passage of the A. V. (Exod. 12:6) for the viscera, or "inwards" (as elsewhere rendered) of a sacrificial victim.

PUT (1 Chron. 1:8; Nah. 3:9). See PHUT.

PUTE'OLI (Gr. Ποτίολοι, *pot-ee'-ol-oy*, *wells, or springs, of sulphur*), a famous watering place of the Romans, located in a sheltered part of the Bay of Naples. Its Greek name was Dicæarchia. It was the most accessible harbor near to Rome. So Paul was brought to this port with other prisoners (Acts 28:13, 14). Vespasian conferred great privileges upon the city. Cicero had a villa here, and Hadrian a tomb. Portions of its famous baths remain to this day, and a part of the pier at which St. Paul must have landed on his way to Rome. The present name is Pozzuoli.

PU'TIEL (Heb. פּוּטִיאֵל, *poo-tee-ale'*, *afflicted of God*), the father of the wife of Eleazar the priest, and mother of Phinehas (Exod. 6:25), B. C. before 1210.

PYGARG. See ANIMAL KINGDOM.

Q

QUAIL. See ANIMAL KINGDOM.

QUARREL. See GLOSSARY.

QUARRIES (Heb. פֶּסֶל, *pes-eel'*, *carved*), in the account of Ehud's exploit (Judg. 3:19, 26), may mean *images* (see Deut. 7:25; Isa. 42:8; Jer. 8:19; 51:52, etc.), probably of false gods. Keil and Delitzsch (*Com.*, in loc.) are of the opinion that "stone quarries" is the correct rendering, and locate this Gilgal in the vicinity of Mount Ephraim. That the ancient Canaanites had extensive quarries is shown by the immense blocks in the foundation of the temple at Baalbek.

QUAR'TUS (Gr. Κούαρτος, *koo'-ar-tos*, *a fourth*), a Christian of Corinth whose salutations Paul sent to the Church at Rome (Rom. 16:23). There is the usual tradition that he was one of the seventy disciples; and it is also said that he ultimately became bishop of Berytus.

QUATERNION (Gr. τετράδιον, *tet-rad'-ee-on*). "A quaternion of soldiers" was a guard consisting of four soldiers, this being the usual number of the guard to which the custody of captives and prisoners was intrusted, two soldiers being confined with the prisoner and two keeping guard outside. In the account (Acts 12:4) the four quaternions mentioned were on guard one at a time during each of the four watches.

QUEEN. The Hebrews had no equivalent for our word *queen*, in the sense of a female sovereign, neither did the wives of the king have the dignity which the word queen now denotes.

1. *Mal-kaw'* (Heb. מַלְכָּה, the feminine of *meh'-lek*, "king") It is applied in the sense of queen *regnant* to the queen of Sheba (1 Kings 10:1). It is also applied to the queen *consort*, the chief wife, as distinguished from all other females in the royal harem (Esth. 1:9, sq.; 7:1, sq.).

2. *Shay-gawl'* (Heb. שִׁגָּל), a wife of the first rank, as distinguished from mere concubines; it is applied to Solomon's bride or, perhaps, mother (Psa. 45:9), and to the wives of the first rank in the harems of the Chaldee and Persian monarchs (Dan. 5:2, 3; Neh. 2:6).

3. *Gheb-ee-raw'* (Heb. גְּבִירָה, *mistress*, feminine of *lord*) is expressive of authority, general authority, and dominion. *Gheb-eer'* (גְּבִיר, *masculine, lord*) is the word which occurs twice with reference to Isaac's blessing of Jacob: "Be *lord* over thy brethren;" and "I have made him thy *lord*" (Gen. 27:29, 37). It would therefore be applied to the female who exercised the highest authority, and this, in an oriental household, is not the wife, but the mother, of the master. This is one of the inevitable results of polygamy—the number of wives, their social position before marriage, and their precarious hold upon their husband's affections, combine to annihilate their influence. This is transferred to the mother, as being the only female who occupies a fixed and dignified position. The extent of the queen-mother's influence is well illustrated in the interview between Solomon and Bathsheba (1 Kings 2:19, sq.). The term *gheb-ee-raw'* is only applied twice with reference to the wife of a king—the wife of an Egyptian king (11:19), where the position of royal consort was more queenly than in Palestine; and Jezebel (2 Kings 10:13), who as the daughter of a powerful king appears to have enjoyed peculiar privileges after marriage.

Where women can never become the head of state there can never be a queen regnant; and where polygamy is allowed or practiced there can be no queen consort. By queen, then, we understand the *chief wife* of the king's harem. This rank may be obtained by being the *first* wife of the king, or the *first after accession*, especially if she was of high birth and became mother of the firstborn son; otherwise she may be superseded by a woman of higher birth and connections subsequently married, or by the one who gave birth to the heir apparent. The king, however, often acted according to his own pleasure, promoting or removing as he willed.

QUEEN OF HEAVEN (Heb. מֶלֶכֶת הַשָּׁמַיִם, *mel-eh'-keth hash-shaw-may'-yim*, Jer. 7:18; 44:17, 18, 19, 25). Probably Astarte (see GODS, FALSE), "who is repeatedly mentioned in the inscriptions of Assurbanipal as Atar Samain=Atar of heaven, and indeed as the goddess of a north Arabian tribe of Kedarenes. The epithet 'of heaven' alludes to her astral character. As Baal stood in relation to the sun, Astarte, widely known in Asia, stood in relation to the moon" (Orelli, *Com.*, in loc.). Special cakes were baked to this goddess (comp. the grape cakes, Hos. 3:1, with which there may be some connection), which were symbolic representations of the moon, and so moon-shaped.

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Her worship belonged chiefly to the women (Jer. 44:17), Astarte representing the female principle of fertility.

QUICK, QUICKEN (from Heb. חָיָה, *khaw-yaw'*, to *live*). In the Psalms (71:20; 80:18; 119: 25, 37, 40, 88; 143:11, etc.) the causative form of the word is used, signifying to *make alive*, to *comfort*, *refresh*. In the Greek we have ζωοποιέω, *dzo-op-oy-eh'-o*, to *make alive* (Rom. 8:11; 1 Cor. 15:36; 1 Tim. 6:13; 1 Pet. 3:18, etc.). When the priest examined one with the leprosy it was commanded that if he saw "*quick* raw flesh in the rising" then the priest was to pronounce him unclean (Lev. 13:10, 24). The meaning evidently was that the flesh showed life, i. e., the skin growing and forming anew. The Greek ζῶντες (*dzon'-tes*) signifies the *living* as opposed to the *dead*, as "the Judge of the quick and the dead" (Acts 10:42; 2 Tim. 4:1; Heb. 4:12; 1 Pet. 4:5).

QUICKSANDS, THE (Gr. σύρτις, *soor'-tis*, *shoal*), a great sandbank in the Mediterranean Sea, especially on the north coast of Africa. Of these the "Syrtis major" was near Cyrenaica, now called the *Gulf of Sidra*; and the "Syrtis minor," near Byzacene, now the *Gulf of Cabes*. The ship in which the apostle Paul was sailing was nearer to the former. The ship was caught in a northeasterly gale on the south coast of Crete, and was driven to the island of Clauda (Acts 27:17). This line of drift continued would reach the greater Syrtis, whence the natural fear of the sailors.

QUIET, QUIT. See GLOSSARY.

QUIVER. See ARMOR, 1 (4).

R

RA'AMAH (Heb. רַעְמָה, *rah-maw'*, a *trembling*; poetically, a horse's *mane*), the fourth-named son (descendant) of Cush and grandson of Ham (Gen. 10:7; 1 Chron. 1:9). The tribe of Raamah became afterward renowned as traders (Ezek. 27:22). Of the settlement of Raamah on the shores of the Persian Gulf there are several indications. Traces of Dedan are very faint; but Raamah seems to be recovered in the *Regma* (Ῥεγμά of Ptol., vi, 7), a city and bay in southeast Arabia, and Ῥῆγμα of Steph. Byzant.

Rabbah.

RAAMI'AH (Heb. רַעַמְיָה, *rah-am yaw'*, *thunder of Jehovah*), one of the leaders of the Jews who returned from captivity with Zerubbabel (Neh. 7:7), B. C. about 445. In Ezra 2:2 he is called REELAIAH (q. v.).

RAAM'SES (Exod. 1:11). See RAMESES.

RAB'BAH (Heb. רַבָּה, *rab-baw'*, *great*), the name of several places:

1. A very strong place on the east of the Jordan, which when its name is first introduced in the sacred records was the chief city of the Ammonites. In five passages (Deut. 3:11; 2 Sam. 12: 26; 17:27; Jer. 49:2; Ezek. 21:20) it is styled at length Rabbath of the Ammonites, or, children of Ammon; but elsewhere (Josh. 13:25; 2 Sam. 11:1; 12:27, 29; 1 Chron. 20:1; Jer. 49:3; Ezek. 25:5; Amos 1:14) simply Rabbah. It appears in the sacred records as the single city of the Ammonites. When first named it is in the hands of the Ammonites, and is mentioned as containing the bed or sarcophagus of the giant Og (Deut. 3:11). It was not included in the territory of the tribes east of Jordan; the border of Gad stops at "Aroer, which faces Rabbah" (Josh. 13:25). It was, probably, to Rabbah that Abishai led his forces while holding the Ammonites in check (2 Sam. 10:10, 14), while the main army, under Joab, rested at Medeba (1 Chron. 19:7). The next year Rabbah was made the main point of attack, Joab in command (2 Sam. 11:1); and after a siege, of probably two years, it was taken (2 Sam. 12:26, sq.; 1 Chron. 20:1). "We are not told whether the city was demolished, or whether David was satisfied with the slaughter of its inmates. In the time of Amos, two centuries and a half later, it had again a 'wall' and 'palaces,' and was still the sanctuary of Molech—'the king' (Amos 1:14). So it was also at the date of the invasion of Nebuchadnezzar

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(Jer. 49:2, 3), when its dependent towns are mentioned, and when it is named in such terms as imply that it was of equal importance with Jerusalem (Ezek. 21:20). At Rabbah, no doubt, Baalis, king of the Bene-Ammon (Jer. 40:14), held such court as he could muster; and within its walls was plotted the attack of Ishmael, which cost Gedaliah his life and drove Jeremiah into Egypt." It received the name of Philadelphia from Ptolemy Philadelphus (B. C. 285–247), its ancient name, however, still adhering to it. It was once the seat of a bishopric and very prosperous, till conquered by the Saracens. Its modern name is Ammân, about twenty-two miles from the Jordan, in a valley which is a branch, or perhaps the main course, of the *Wady Zerka*, usually identified with the Jabbok.

2. A city of Judah, named with Kirjath-jearim (Josh 15:60 only), but location entirely unknown; thought by some (McC. and S., *Cyc.*) to be an epithet for Jerusalem itself.

3. In Josh. 11:8, only, Zidon is mentioned with the affix *Rabbah* (see A. V. margin), but rendered in the text "great Zidon."

RAB'BATH OF THE CHILDREN OF AMMON is the full appellation (Deut. 3:11; Ezek. 21:20) of RABBAH, 1 (q. v.).

RABBI (Heb. רַבִּי, *rab-bee'*; Gr. ῥαββί, *hrab-bee'*, *my master*, Matt. 23:7, 8; John 1:38, 49; 3:26; 6:25), one of the titles of great respect given by the Jews to their teachers, especially the scribes. "The use of this title cannot be proved before the time of Christ. Hillel and Shammai were never called rabbis, nor is ῥαββί (*hrab-bee'*) found in the New Testament except as an actual address. The word does not seem to have been used as a title till after the time of Christ. *Rabbawn'* (רַבָּן), or, as the word is also pronounced, רַבּוֹן (*rab-bone'*), is an enhanced form of רַב (*rab*). Hence, רַבָּן is found in the Mishna as the title of four prominent scribes, about A. D. 40–150, and in the New Testament (ῥαββονι, *hrab-bon-ee'*, or ῥαββουνι, *hrab-boo-nee'*) as a respectful address to Christ (Mark 10:51; John 20:16)" (Schürer, *Jewish People*, vol. i, p. 315, sq.). See SCRIBES.

RAB'BITH (Heb. רִבִּית, *rab-beeth'*, *multitude*), a city in the tribe of Issachar (Josh. 19:20), supposed by Knobel to be *Arabouneh*, northeast of Arâneh, at the southern foot of Gilboa.

RABBONI. See RABBI.

RAB'MAG (Heb. רַב־מָג, *rab-mawg'*, *chief magician*, or *priest*), a title ascribed (Jer. 39:3, 13) to NERGAL-SHAREZER (q. v.), which title he, with certain other important personages, bears in the Babylonish inscriptions.

RAB'SARIS (Heb. רַב־סָרִיס, *rab-saw-reece'*). **1.** A name mentioned in the narrative of Sennacherib's campaign against Judah in the days of Hezekiah (2 Kings 18:17; Isa. 36:2, etc.). In the English translation the king of Assyria is represented as sending to Jerusalem "Tartan and Rabsaris and Rabshakeh from Lachish," and in this form these all certainly seem like individual or personal names. It has, however, been learned from the Assyrian inscriptions that both Tartan and Rabshakeh are not personal names, but titles of rank and office. They are indeed Assyrian words taken over into Hebrew. It may be very properly surmised that Rabsaris is also an Assyrian word, and is also some sort of official title. It has, however, not yet been found upon any Assyrian inscription. Winckler has proposed to derive it from three Assyrian words (rab-sha-reshu), which would together mean about the same thing as Rabshakeh (see RABSHAKEH); but this is improbable in itself, and the three words are nowhere found used as a single word. For the present we can do no better than accept tentatively a Hebrew etymology for the word by which it would mean "chief eunuch."—R. W. R.

2. The same name is met with (Jer. 39:3) to designate one of the Babylonish princes present at the capture of Jerusalem, and sent by Nebuchadnezzar to release Jeremiah from prison (v. 13).

RAB'SHAKEH (Heb. רַבְשָׁקֵה, *rab-shaw-kay'*), a name mentioned several times in the narrative of Sennacherib's campaign against Judah in the days of Hezekiah (2 Kings 18:17; Isa. 36:2, etc.). The word was formerly supposed to be a personal name, but is now known to be a title of rank in the Assyrian army (see also TARTAN and RABSARIS). In the English translation the Assyrian king is represented as sending to Jerusalem "Tartan and Rabsaris and Rabshakeh from Lachish," and in this form these all certainly seem like names of individuals. The Assyrian inscriptions, however, have shown us the word Rabshakeh under the form of *rab-sak* (literally *great*, or *chief*, *head*), which means "chief officer," though the exact rank is unknown to us. We are, however, certain that the rank was a high one, for in the inscriptions of Tiglath-pileser III reference is made to the sending of an army against Tyre under the command of a rabshakeh.—R. W. R.

RACA (Gr. ῥακά, *hrak-ah'*, *empty*, *senseless*), a very common term of opprobrium in the time of Christ (Matt. 5:22), denoting a certain looseness of life and manners. It differs from "fool," which follows in that the latter conveys the idea of *impious*, *godless*, because such a one neglects and despises what relates to salvation. Thus there would be a greater criminality in calling a man a "fool," since foolishness in Scripture is the opposite of spiritual wisdom.

RACE. 1. (Heb. אֹרַח, *o'-rakh*, Psa. 19:5), is a poetic word signifying a *way*, *path*, and is used to illustrate the going forth of the sun, as a "strong man to make a journey."

2. One of the contests in the Grecian games (q. v.).

RA'CHAB (Matt. 1:5). See RAHAB.

RA'CHAL (Heb. רָכָל, *raw-kawl'* *traffic*), a town in the tribe of Judah which David made a depository for spoil taken from the Amalekites (1 Sam. 30:29).

RA'CHEL (Heb. רָחֵל, *raw-khale'*, *ewe*), the younger daughter of Laban, and one of Jacob's wives.

1. Meeting with Jacob. When Jacob came to Haran he met some shepherds, who told him,

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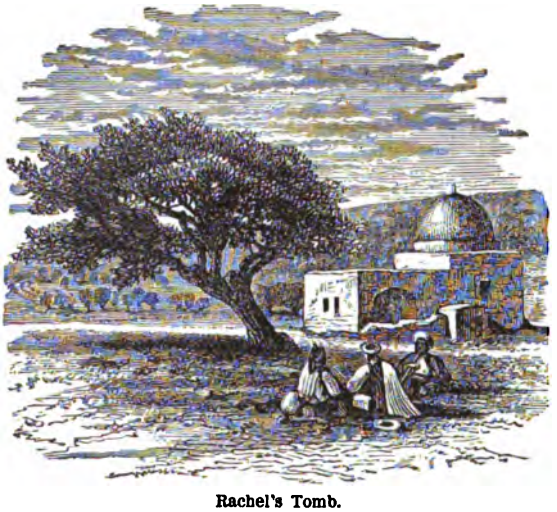
in answer to his inquiries, that they knew Laban, and that Rachel was already coming to the well near by to water her father's sheep. He rolled the stone from the well's mouth, watered the sheep, greeted her with a kiss, and told Rachel who he was. Rachel then hastened to her father with the tidings of what had happened (Gen. 29:1–12), B. C. about 2095.

2. Jacob's Wife. Laban received Jacob as his relative, and, after a month's service, an agreement was entered into between them that Jacob should serve Laban seven years for his daughter Rachel. The motive on the part of Jacob was, doubtless, that his relations with Esau made a protracted stay with Laban advisable; while Laban was probably influenced by his avarice. At the expiration of the period of service Jacob claimed his reward, but was deceived by Laban, who led his elder daughter, Leah, into the bridechamber.



Rachel's Tomb.

Complaining of the deception, he was told to let Leah's marriage week pass over and then he should have Rachel, which promise was fulfilled (Gen. 29:13–30). Mention is made of her jealousy toward her sister on account of Leah having children while she herself was childless; of her removing and secreting the teraphim, or household gods of her father. This incident indicates that she was not altogether free from the superstition and idolatry which prevailed in the land. She at length became the mother of children, Joseph (30:24) and Benjamin, dying shortly after the latter's birth (35:18, 19). She "was buried on the way to Ephrath, which is Bethlehem." The site of her tomb is about two miles S. of Jerusalem and one mile N. of Bethlehem.

Character. "From what is related to us concerning her character there does not seem much to claim any high degree of admiration and esteem. The discontent and fretful impatience shown in her grief at being for a time childless, moved even her fond husband to anger (Gen. 30:1, 2). She appears, moreover, to have shared all the duplicity and falsehood of her family. See, for instance, Rachel's stealing her father's images, and the ready dexterity and presence of mind with which she concealed her theft" (ch. 31). In Jer. 31·15, 16, the prophet refers to the exile of the ten tribes under Shalmaneser, king of Assyria, and the sorrow caused by their dispersion (2 Kings 17:20), under the symbol of Rachel, the maternal ancestor of the tribes of Ephraim and Manasseh, bewailing the fate of her children, which lamentation was a type or symbol of that which was fulfilled in Bethlehem when the infants were slaughtered by order of Herod (Matt. 2:16–18).

RAD'DAI (Heb. רַדַּי, *rad-dah'-ee, treading down*), the fifth son of Jesse, and brother of King David (1 Chron. 2:14), B. C. about 1068.

RA'GAU (Gr. Ῥαγαῦ, *hrag-ŏw'*), son of Phalec, and one of the ancestors of our Lord (Luke 3:35). He is the same person with Reu, son of Peleg, the difference in the names arising from our translators having followed the Greek form, in which the Hebrew ע was frequently expressed by γ.

RAGU'EL (Heb. רְעוּאֵל, *reh-oo-ale', friend of God*), the name given (Num. 10:29) to Jethro, the father-in-law of Moses. It has been supposed that one of the names represented an official title, but which one is uncertain.

RA'HAB **1.** (Heb. רָחָב, *raw-khawb', proud*), a woman of Jericho at time of Israel's entrance into Canaan.

(1) **Entertains Spies.** Just before crossing the Jordan Joshua sent two men to spy out the land of Canaan as far as Jericho. In this city dwelt Rahab, "a harlot," in a house of her own, although she had a father, a mother, brothers, and sisters living in Jericho. From the presence of the flax upon the roof and a stock of scarlet (or crimson) thread in the house, it has been supposed that she was engaged in the manufacture of linen and the art of dyeing. She had heard of the wonderful progress of Israel, the passage of the Red Sea, and the overthrow of their enemies, and was convinced that Jehovah purposed to give the land of Canaan to the Israelites. The spies found in her one who was ready to befriend them. Fearful of their being discovered, she hid them among the flax stocks on the roof, and informed the officers sent in search of the spies that they had departed from her house before the closing of the city gates. The officers started in pursuit, and when it was night Rahab informed the spies of what had happened, and secured from them a pledge to spare her life and the lives of her kindred, on the condition that she should hang out a scarlet line at the window from which they had escaped, and that her family should remain under her roof. She then assisted them to escape by letting them down by a cord from her window, which overlooked the city wall (Josh. 2:1-21), B. C. 1170.

(2) **Rahab Spared.** At the taking of Jericho

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the spies, under the command of Joshua, took Rahab and her relatives out of her house, and removed them to a place of safety outside the camp of Israel (Josh. 6:22, 23), and thus made good their oath. The narrator adds, "And she dwelleth in Israel unto this day," not necessarily implying that she was alive at the time he wrote, but that the family of strangers, of which she was reckoned the head, continued to dwell among the children of Israel. As regards Rahab herself, we learn from Matt. 1:5 that she became the wife of Salmon, the son of Naasson, and the mother of Boaz, Jesse's grandfather. The suspicion naturally arises that Salmon may have been one of the spies whose life she saved, and that gratitude for so great a benefit led in his case to a more tender passion, and obliterated the memory of any past disgrace attaching to her name. But however this may be, it is certain, on the authority of Matthew, that Rahab became the mother of the line from which sprung David, and eventually Christ; for that the Rachab mentioned by Matthew is Rahab the harlot is as certain as that David in the genealogy is the same person as David in the books of Samuel.

(3) Character. Both Jewish and Christian writers, for very obvious reasons, have been unwilling to admit the disreputable character of Rahab when introduced into Scripture history, and have chosen to interpret the word זוֹנָה (*harlot*) "hostess," as if from זוּן, "to nourish." "Dismissing, as inconsistent with truth, the attempt to clear her character of stain by saying that she was only an innkeeper, and not a harlot, we may yet notice that it is very possible that to a woman of her country and religion such a calling may have implied a far less deviation from the standard of morality than it does with us, and, moreover, that with a purer faith she seems to have entered upon a pure life. As a case of casuistry, her conduct in deceiving the king of Jericho's messengers with a false tale, and, above all, in taking part against her own countrymen, has been much discussed. With regard to the first, strict truth, either in Jew or heathen, was a virtue so utterly unknown before the promulgation of the Gospel that, as far as Rahab is concerned, the discussion is quite superfluous. With regard to her taking part against her own countrymen, it can only be justified, but is fully justified, by the circumstance that fidelity to her country would in her case have been infidelity to God, and that the higher duty to her Maker eclipsed the lower duty to her native land" (Smith, *Dict.*, s. v.). Her faith is commended in the Epistle to the Hebrews (11:31) and by James (2:25).

2. (Heb. רַהַב, *rah'-hab*, *insolence*, *pride*, *violence*.) A symbolical or poetical name applied to Egypt. It suggests the character of the "sea monster" (Psa. 68:31; 74:13; 87:4; 89:10; Isa. 51:9, 10; Ezek. 29:3; 32:2).

RA'HAM (Heb רַחַם, *rakh'-am*, *pity*), among the descendants of Caleb, the son of Hezron, Raham is mentioned (1 Chron. 2:44) as the son of Shema and father of Jorkoam, B. C. after 1471. By some Jorkoam is regarded as a place of which Raham was the founder.

RA'HEL, a form in the A. V. (edition of 1611) for the name *Rachel*, but now omitted everywhere excepting in Jer. 31:15, where it is probably retained through the oversight of the editors.

RAIL, RAILING, the rendering of several words in the original: (1) *Eet* (Heb. עָיַט, to *swoop down upon*), and so to storm or rush upon anyone (1 Sam. 25:14); (2) *khaw-raf'* (Heb. חָרַף, to *pull*, *pluck*), to upbraid, to reproach, to treat with scorn (2 Chron. 32:17); (3) *blas-fay-me'-ah* (Gr. βλασφημία, *slander*), detraction, speech injurious to another's good name (Mark 15:29; Luke 23:39; 1 Tim. 6:4; 2 Pet. 2:11; Jude 9); (4) *loy-dor-es'-ah* (Gr. λοιδορία), the act of reproaching, heaping abuse upon another (1 Cor. 5:11).

RAIMENT. See DRESS.

RAIMENT, CHANGES OF. Handsome garments, of fur, byssus, and purple embroidered with gold (Ezek. 16:10, 13; Eccles. 9:8), were often made by Israelitish women (Prov. 31:22), and also imported (Zeph. 1:8). Because they were often changed during marriages and other festive occasions, they were called *garments of change*. Kings and men of rank had always a large wardrobe of these, partly for their own use (Prov. 31:21; Job 27:16; Luke 15:22), partly to give away as presents (Gen. 45:22; 1 Sam. 18:4; 2 Kings 5:5; 10:22; Esth. 4:4; 6:8, 11).

RAIN. The Hebrew term for rain generically is גֶּשֶׁם (*maw-tar'*); a burst of rain or shower is גֶּשֶׁם (*gheh'-shem*); a poetical word is רְבִיבִים (*reh-bee-beem'*), i. e., "many," from the multitude of drops (rendered in the A. V. "showers," Deut. 32:2; Jer. 3:3; 14:22; Mic. 5:7, etc.); זֶרֶם (*zeh'-rem*), expresses violent rainstorm, tempest, accompanied with hail (Job 24:8). Dr. George Adam Smith (*Hist. Geog.*, p. 63, sq.) says: "The ruling feature of the climate of Syria is the division of the year into a rainy and a dry season. Toward the end of October heavy rains begin to fall, at intervals, for a day or several days at a time. These are what the Bible calls the *early* or *former* rain (Heb. יוֹרֶה, *yo-reh'*), literally the *pourer*. It opens the agricultural year. The soil, hardened and cracked by the long summer, is loosened, and the farmer begins plowing. Till the end of November the average rainfall is not large, but it increases through December, January, and February, begins to abate in March, and is practically over by the middle of April. *The latter rains* (Heb. מַלְקוֹשׁ, *mal-koshe'*) of Scripture are the heavy showers of March and April. Coming as they do before the harvest and the long summer drought, they are of far more importance to the country than all the rains of the winter months, and that is why these are passed over in Scripture, and emphasis is laid alone on the *early and the latter rains*. This has given most people to believe that there are only two intervals of rain in the Syrian year, at the vernal and autumnal equinox; but the whole of the winter is the rainy season, as indeed we are told in the well-known lines of the Song of Songs:

> 'Lo, the winter is past,
> The rain is over and gone.'

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Hail is common, and is often mingled with rain and with thunderstorms, which happen at intervals through the winter, and are frequent in spring. In May showers are very rare, and from then till October not only is there no rain, but a cloud seldom passes over the sky, and a thunderstorm is a miracle." See DEWS, PALESTINE.

Figurative. Rain frequently furnishes the writers of the Old Testament with forcible and appropriate metaphors: 1. Of the word of God (Isa. 55:10); as *rain* and snow return as vapor to the sky, but not without having first of all accomplished the purpose of their descent, so the word of God shall not return to Him without fulfilling its purpose. 2. The wise and refreshing doctrine of faithful ministers (Deut. 32:2; Job 29:23). 3. Of Christ in the communications of his grace (2 Sam. 23:4; Psa. 72:6; 84:6; Ezek. 34:26; Hos. 6:3). 4. Destructive, God's judgments (Job 20:23; Psa. 11:6; Ezek. 38:22), of a poor man oppressing the poor (Prov. 28:3).

RAINBOW (Heb. קֶשֶׁת, *keh'-sheth*, "bow in the cloud," Gen. 9:13–16; Ezek. 1:28; Gr. ἶρις, *ee'-ris*, Rev. 4:3; 10:1), the token of the covenant which God made with Noah when he came forth from the ark, that the waters should no more become a flood to destroy all flesh. The right interpretation of Gen. 9:13 seems to be that God took the rainbow, which had hitherto been but a beautiful object shining in the heavens when the sun's rays fell on falling rain, and consecrated it as the sign of his love and the witness of his promise (Ecclus. 43:11). K. and D. (*Com.*, on Gen. 9:13, sq.) conclude, we think unwarrantedly, that "The establishment of the rainbow as a covenant sign of the promise that there should be no flood again, presupposes that it appears then for the first time in the vault and clouds of heaven. From this it may be inferred, not that it did not rain before the flood (see 2:5, 6), but that the atmosphere was differently constituted."

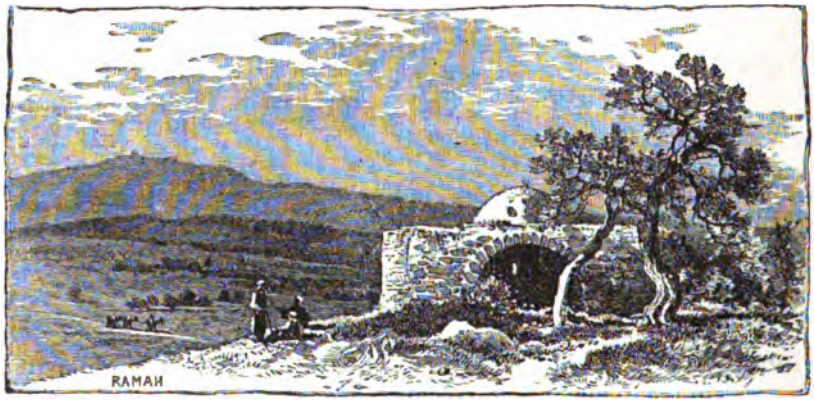
Figurative. "Springing as it does from the effect of the sun upon the dark mass of the clouds, it typifies the readiness of the heavenly to pervade the earthly; spread out as it is between heaven and earth, it proclaims peace between God and man; and while spanning the whole horizon, it teaches the all-embracing universality of the covenant of grace" (Delitzsch). In the wondrous vision shown to St. John in the Apocalypse (Rev. 4:3), it is said that "there was a rainbow round about the throne, in sight like unto an emerald;" amid the awful vision of surpassing glory is seen the symbol of Hope, the bright emblem of Mercy and of Love.

RAISER OF TAXES (Heb. נֹגֵשׂ, *no'-gashe*, *urging*, Dan. 11:20), generally understood as a *collector of tribute*, but more probably the *taskmaster* who urges the people on to severe labor, afflicts and oppresses them as cattle.

RAISINS (Heb. צִמּוּקִים, *tsim-moo-keem'*), dried grapes, or rather cakes made of them, such as the Italians still call *simmaki* (Num. 6:3; 1 Sam. 25:18; 2 Sam. 16:1, etc.). See VINE.

RA'KEM (1 Chron. 7:16). See REKEM, 3.

RAK'KATH (Heb. רַקַּת, *rak-kath'*, *shore*), a "fenced," i. e., fortified city in the tribe of Naphtali (Josh. 19:35 only). From its relation to Hammath and Chinnereth, it would seem to have been located on the western shore of the Sea of Galilee, not far distant from the warm baths of Tiberias, which is on the site of ancient Hammath.



RAK'KON (Heb. הָרַקּוֹן, *haw-rak-kone'*, the *temple*), one of the towns belonging to Dan (Josh. 19:46), apparently near Joppa. Location unknown.

RAM. 1. (Heb. רָם, *rawm*, *high*.)

(1) The son of Hezron, a descendant of Pharez, of the tribe of Judah, born in Egypt after Jacob's migration, as his name does not appear in Gen. 46:12. He is mentioned first in Ruth (4:19), and appears in the genealogy in 1 Chron. 2:9, 10, B. C. after 2000. He is called Aram in the ancestral lists of the New Testament (Matt. 1:3, 4; Luke 3: 33).

(2) The firstborn of Jerahmeel, and nephew of the preceding (1 Chron. 2:25, 27). The names of his sons were Maaz, Janim, and Eker.

(3) A son of Barachel the Buzite is described as "of the kindred of Ram" (Job 32:2). Ewald identifies Ram with Aram, mentioned in Gen. 22: 21, in connection with Huz and Buz.

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2. (Heb. אַיִל, *eh-yawl'*, a *stag*.) See SHEEP in ANIMAL KINGDOM, SACRIFICIAL OFFERINGS.

RAM, BATTERING. See ARMOR, 1 (6).

RA'MA (Ῥαμᾶ, *hram-ah'*, Matt. 2:18), the Greek form of RAMAH (q. v.).

RA'MAH (Heb. רָמָה, *raw-maw'*, a *height*; comp. Ezek. 16:24). Many ancient cities and towns of Palestine were located on the tops of hills for the purpose of safety, and those which were specially conspicuous came to be called *the Height*; and this in time came to be used as a proper name. Several places in Palestine were called by this name. In the A. V. we have several forms of the word—*Ramath* (רָמַת, Josh. 13:26), *Ramoth* (רָמוֹת and רָמֹת, the plural, 21:38; 1 Sam. 30:27), and *Ramathaim* (רָמָתַיִם, 1 Sam. 1:1).

1. **Ramah of Asher**, a town only mentioned (Josh. 19:29) in the description of the boundaries of Asher. It was, evidently, near the seacoast. Robinson (*Bibl. Res.*, p. 63) supposes that Ramah is to be found in the village of *Rameh*, on the southeast of Tyre, where several sarcophagi are to be seen. Smith (*Bib. Dict.*) prefers a place of the same name about three miles E. of Tyre.

2. **Ramah of Benjamin**, one of the cities allotted to the tribe of Benjamin, mentioned with Gibeon and Beeroth, and in the same group with Jerusalem (Josh. 18:25). The next reference to it is in Judg. 4:5, where it is said that Deborah dwelt between Ramah and Beth-el. Its position is clearly indicated in the story of the Levite (Judg. 19:1, sq.). In the account of his return from Bethlehem to Mount Ephraim (v. 13) Ramah is mentioned with Gibeah as lying on the north of Jerusalem. Ramah and Gibeah were near the road on the right, and about two miles apart. When Israel was divided Ramah, lying between the rival kingdoms, appears to have been destroyed, for we read of Baasha, king of Israel, going up and *building* Ramah (1 Kings 15:17). His object was to guard the approach from the north to Jerusalem, and thus prevent any of his subjects from going there to worship and so fall away to the king of Judah. The latter was alarmed at the erection of a fortress so near his capital, and stopped the work by bribing the Syrians to invade northern Palestine (vers. 18–21), and then carried off all the building material (v. 22). The position of Ramah is specifically given in the catalogue of places (Isa. 10:28–32) disturbed by the gradual approach of the king of Assyria. At Michmash he crosses the ravine; and then successively dislodges or alarms Geba, Ramah, and Gibeah of Saul. Each of these may be recognized with almost absolute certainty at the present day. Geba is *Jeba*, on the south brink of the great valley; and a mile and a half beyond it, directly between it and the main road to the city, is *er-Râm* (its name the exact equivalent of ha-Râmah), on the elevation which its ancient name implies. Its distance from the city is two hours, i. e., five English or six Roman miles. Nebuchadnezzar established his headquarters on the plain of Hamath, at Riblah (Jer. 39:5), and from thence sent his generals, who took Jerusalem. It was here that the Jewish captives were assembled in chains, among whom was Jeremiah himself (40:1; 39:8–12). Here were, probably, slaughtered such as, from weakness, age, or poverty, it was not thought worth while to transport to Babylon, thus fulfilling part of the prophecy, "A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children," etc. (Jer. 31:15; comp. Matt. 2:18). Ramah was rebuilt and reoccupied by the descendants of its former inhabitants after the captivity (Ezra 2:26; Neh. 7:30). The Ramah in Neh. 11:33 is thought by some to occupy a different position in the list, and may be a distinct place farther west, nearer the plain.

3. **Ramah of Gilead** (2 Kings 8:29; 2 Chron. 22:6), elsewhere RAMOTH-GILEAD (q. v.).

4. **Ramah of Naphtali**, one of the "fenced" cities of Naphtali (Josh. 19:36), named between Adamah and Hazor. It would appear, if the order of the list may be accepted, to have been in the mountainous country northwest of the Sea of Galilee. It is the present *Rameh*, a large, well-built village, inhabited by Christians and Druses, surrounded by extensive olive plantations, and provided with an excellent well. It stands upon the slope of a mountain in a beautiful plain southwest of Safed, but without any relics of antiquity.

5. **Ramah of Samuel**, the birthplace and home of that prophet (1 Sam. 1:19; 2:11, etc.), elsewhere called RAMATHAIM-ZOPHIM (q. v.).

6. **Ramah of the South.** See RAMATH-NEGEB.

7. A place occupied by the Benjamites after their return from captivity (Neh. 11:33), which may be the Ramah of Benjamin (see above), or the Ramah of Samuel; but its position in the list (remote from Geba, Michmash, Beth-el, v. 31; comp. Ezra 2:26, 28) seems to remove it farther west, to the neighborhood of Lod, Hadid, and Ono. The situation of the modern *Ramleh* agrees very well with this, a town too important and too well placed not to have existed in the ancient times.

RAMATHA'IM-ZO'PHIM (Heb. הָרָמָתַיִם צוֹפִים, *haw-raw-maw-thah'-yeem tso-feem'*, *double height, watchers*). the birthplace of the prophet Samuel (1 Sam. 1:1), his permanent and official residence (7:17; 8:4), and the place of his burial (25:1). The name in its full form occurs only in 1 Sam. 1:1; everywhere else in the A. V. it is called Ramah. Some locate this place near Gibeah of Saul (1 Sam. 10:26; 14:16; 22:6; 26:1); while K. and D. (*Com.*, on 1 Sam. 1:1) say, "It is identical with Ramah of Benjamin, and was situated upon the site of the present village of er-Râm, two hours N. W. of Jerusalem."

RA'MATHITE (Heb. הָרָמָתִי, *raw-maw-thee'*, *inhabitant of Ramah*), an epithet of Shimmei, who was over the vineyards of David (1 Chron. 27:27).

RA'MATH-LE'HI (Heb. רָמַת לֶחִי, *raw-math' lekh'-ee*, *lifting up of the jawbone*), mentioned in Judg. 15:15–17, as the place where Samson slew a thousand Philistines with the jawbone of an ass. Then he threw away the jawbone, and as a memorial of the event, and by a characteristic play upon the old name, he called the place *Ramoth-lehi*, i. e., the lifting (or wielding) of the jawbone.

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RA'MATH-MIZ'PEH (Heb. רָמַת הַמִּצְפֶּה, *raw-math' ham-mits-peh'*, the *height of the watch tower*), one of the northern landmarks of the territory of Gad (Josh. 13:26). It was probably the same place with that early sanctuary at which Jacob and Laban set up their cairn of stones (Gen. 31:48, 49), and which received the names of Mizpeh, Galeed, and Jegar-sahadutha: and it seems very probable that all these are identical with Ramoth-gilead, so notorious in the later history of the nation.

RA'MATH-NE'GEB. 1. Ramath of the South (Heb. רָמַת נֶגֶב, *raw-math' neh'-geb*), a place on the southern border of Simeon (Josh. 19: 8), simply called Baal (1 Chron. 4:33), and is probably the same as *Bealoth* (Josh. 15:24). It cannot be positively identified, though by some the supposition of Van de Velde (*Memoir*, p. 342) appears probable, that it is identical with Ramath-lehi.

2. South Ramoth (Heb. רְמוֹת־נֶגֶב, *raw-moth'-neh'-geb*, 1 Sam. 30:27) is mentioned as one of the cities to which David sent portions of the spoils of the Amalekites. It is doubtless the same as Ramath-negeb.

RAM'ESES (Heb. רַעַמְסֵס, *rah-mes-ace'*), or **RAAM'SES** (Heb. רַעַמְסֵס, *rah-am-sace'*, of Egyptian origin), is first mentioned in Gen. 47:11, where it is related that a possession was given to Jacob and his sons "in the land of Rameses," which was in, or which was "the land of Goshen." The name next occurs (Exod. 1:11) as one of two "treasure cities, Pithom and Raamses." Later Rameses is named as the starting point from which the Israelites began their exodus from Egypt (Exod. 12:37; Num. 33:3, 5). The Hebrew מִסְכְּנוֹת (*mis-ken-oth'*) "means nothing else than magazines in which grain and food were stored," and "the treasure cities, or store cities, were probably erections at the termini or principal stations of the caravan routes, such as are seen at the present day, for the accommodation of merchandise" (Wilson, *Lands of Bible*, i, 119). It would seem that when the Hebrews came into Egypt they were assigned a territory on the verge of which they afterward built the treasure city, Raamses (or Rameses). They were settled here with the purpose of their separation from the Egyptian capital and court; and the passages (Exod. 5:20; 8:22; 9:26; 10:21–23), would indicate quite a distance between the dwellings of Israel and the court of Pharaoh. Thus it would seem that it is the district and not the city of Rameses which was the starting point of the Exodus. Rameses as a city has been identified by different authors with Zoan, Tanis, or Sân, each of which has been claimed to be the capital city of Rameses II and his sons; and that it was enlarged by Rameses II and named "Rameses" at that time. There is good reason to believe that there were a number of cities in Egypt by the name of Rameses.

RAMI'AH (Heb. רַמְיָה, *ram-yaw'*, *raised by Jehovah*), an Israelite of the sons of Parosh, who put away his Gentile wife after the captivity (Ezra 10:25), B. C. 456.

RA'MOTH (Heb. רָמוֹת, *raw-moth'*, *heights*).

1. An Israelite, of the sons of Bani, who divorced his Gentile wife after the captivity (Ezra 10:29), B. C. 456.

2. One of the four Levitical cities of Issachar (1 Chron. 6:73), although Jarmuth appears (Josh. 21:28, 29) in place of Ramoth.

3. A city in the tribe of Gad (Deut. 4:43; Josh. 20:8; 21:38; 1 Chron. 6:80), elsewhere called RAMOTH-GILEAD (q. v.).

4. A city in the tribe of Simeon ("South Ramoth," 1 Sam. 30:27). See RAMATH-NEGEB.

RA'MOTH-GIL'EAD (Heb. רְמוֹת גִּלְעָד, *raw-moth' gil-awd'*, *heights of Gilead*; "Ramoth in Gilead," Josh. 20:8; 21:38; 1 Kings 22:3, etc.; "Ramah" simply, 2 Kings 8:29; 2 Chron. 22: 6), one of the chief cities of Gad, on the east of Jordan. It was allotted to the Levites, and appointed a city of refuge (Deut. 4:43; Josh. 20:8), which would indicate that it was a place of importance even at the period of the conquest. In the time of Solomon it was the residence of one of his twelve purveyors, and was the center of a district which comprised the towns of Jair and the entire region of Argob (1 Kings 4:13). Later it fell into the hands of Benhadad, king of Syria, and proved the occasion of Ahab's death, who with Jehoshaphat, king of Judah, endeavored to retake it (1 Kings 22:3, sq.; 2 Chron. 18:3, sq.). It appears to have been won back by Israel, for it was in holding it against Hazael that Joram received the wounds which obliged him to return to Jezreel (2 Kings 8:28; 9:14); and it was while Jehu was maintaining possession of Ramoth that he was anointed king of Israel, and sallied forth at the head of the army to slay his master (9:1, sq.). Its location has not been accurately fixed, though the most probable opinion is that which places it at the village of es-Salt.

RAMS' HORNS. See MUSIC.

RAMS' SKINS dyed red formed part of the offering made by the Israelites to the tabernacle (q. v.).

RANGE. 1. *Keer* (Heb. כִּיר, Lev. 11:35) seems to have been a cooking furnace, perhaps of pottery, or of stones, upon which pots were placed. It is impossible to say exactly what is meant.

2. *Sed-ay-raw'* (Heb. שְׁדֵרָה, a *row*), a *rank* or row of soldiers drawn up in cordon (2 Kings 11:8, 15; 2 Chron. 23:14); timbers of chambers in a building (1 Kings 6:9). See GLOSSARY.

RANSOM (Hebrew from פָּדָה, *paw-daw'*, *release*; כֹּפֶר, *ko'-fer*, *forgiveness*; or גָּאַל, *gaw-al'*), a price paid to recover a person or thing from one detaining the same, as prisoners of war (1 Cor. 6: 19, 20). A ransom is that which is substituted for the party (Exod. 21:30). The people of Jehovah are redeemed by wonderful miracles (Isa. 35:10). See REDEMPTION, REDEEMER.

RA'PHA, or RA'PHAH (Heb. רָפָא, or רָפָה, *raw-faw'*, *giant*).

1. The last named of the sons of Benjamin, son of Jacob (1 Chron. 8:2, "Rapha"). B. C. after 2000.

2. The son of Binea and father of Eleasah, the

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eighth in descent from Jonathan, the son of Saul (1 Chron. 8:37, "Raphah;" *Rephaiah* in 1 Chron. 9:43), B. C. after 1000.

RA'PHU (Heb. רָפוּא, *raw-foo'*, *healed*), the father of Palti, which latter represented the tribe of Benjamin among those sent to spy out the promised land (Num. 13:9), B. C. 1209.

RASOR, RAZOR. See HAIR.

RAVEN. See ANIMAL KINGDOM.

RAVIN occurs twice in the A. V., once (Gen. 49:27, "Benjamin shall *ravin* as a wolf") meaning to tear in pieces; and in Nah. 2:12, where it is said that "the lion . . . filled his holes with prey, and his dens with *ravin*," i. e., *spoil*. The Hebrew is elsewhere (Psa. 22:13; Ezek. 22:25, 27) rendered "ravening." See GLOSSARY.

RAZOR. See BARBER, HAIR.

READY. See GLOSSARY.

REAI'A, a Reubenite, son of Micah, and apparently prince of his tribe (1 Chron. 5:5), B. C. before 720. The name is identical with REAIAH (q. v).

REAI'AH (Heb. רְאָיָה, *reh-aw-yaw'*, *Jehovah has seen*).

1. A descendant of Shubal, the son of Judah (1 Chron. 4:2). In ch. 2:52 he is called (apparently) *Haroeh* (הָרֹאֶה, *the seer*).

2. The children of Reaiah were a family of Nethinim who returned from Babylon with Zerubbabel (Ezra 2:47; Neh. 7:50), B. C. before 536.

REAPING. Figurative. The relation between *reaping* and *sowing* has been recognized among all people, and suggested many illustrations. In the Scripture reaping is frequently used in the figurative sense: (1) The reward of wickedness (Job 4:8; Prov. 22:8; Hos. 8:7; 10:13; Gal. 6:8). (2) The reward of righteousness (Hos. 10:12; Gal. 6:8, 9); ministers receiving temporal support for spiritual labors (1 Cor. 9:11). (3) The final judgment (Matt. 13:30, 39–43; Rev. 14:14–16). (4) "The plowman shall overtake the reaper" (Amos 9:13) is another form of "And your thrashing shall reach unto the vintage" (Lev. 26:5), the meaning of which is that while one is plowing the land another shall be cutting the ripe grain, so abundant and continuous shall be the harvests. See AGRICULTURE.

REASON. See GLOSSARY.

RE'BA (Heb. רֶבַע, *reh'-bah*, *fourth*), one of the five Midianite kings slain by the Israelites in Moab (Num. 31:8; Josh 13:21), B. C. about 1170.

REBEC'CA (Ῥεβέκκα), the Grecized form (Rom. 9:10) of the name REBEKAH (q. v.).

REBEK'AH (Heb. רִבְקָה, *rib-kaw'*, a *noose*, as of a maiden who ensnares by her beauty), the daughter of Bethuel, Abraham's brother (Gen. 22:23).

1. Marriage. In arranging for the marriage of his son Isaac, Abraham intrusted the commission to his trusty servant (generally supposed to be Eliezer), and made him swear not to take a wife for him from the daughters of the Canaanites, but to bring one from his (Abraham's) native country and his kindred. He went, therefore, to the city of Nahor, and came to a halt by the well without the city at the time when the women came out to draw water. He then prayed to Jehovah, fixing upon a sign by the occurrence of which he might decide upon the maiden whom Jehovah had chosen to be the wife of Isaac. Rebekah did just what had been fixed upon as a token, and Abraham's servant pressed his suit so earnestly that she and her family consented to her marriage, and she started for her future home the following day. Arriving in Canaan, she was received by Isaac and became his wife (Gen. 24:1–67).

2. Mother. For nineteen years after marriage Rebekah remained childless; then, after the prayers of Isaac and her journey to inquire of the Lord, Esau and Jacob were born (Gen. 25:21–26) Jacob was the favorite of his mother (25:28), while Esau was a source of grief both to her and Isaac (26:35).

3. In Philistia. Driven by famine into the country of the Philistines, Isaac was fearful lest the beauty of his wife should be a source of danger to him, and therefore declared that she was his sister. Before long the deception was discovered, and Abimelech, the king, commanded that no one should molest her, on pain of death (Gen. 26:1–11).

4. Suggests Deception. Some time after this Rebekah suggested the deceit that Jacob practiced upon his father, assisted him in carrying it out, and prevented the consequences of Esau's anger by sending Jacob away to her own kindred (Gen. 27:5–46).

5. Death and Burial. The Scriptures do not state when nor where the death of Rebekah took place, but it has been conjectured that it occurred while Jacob was absent in Padan-aram, B. C. probably before 2075. The place of her burial, incidentally mentioned by Jacob on his deathbed (Gen. 49:31), was in the field of Machpelah. Paul (Rom. 9:10–12) refers to Rebekah as being made acquainted with the purpose of God regarding her children before they were born.

RECEIPT OF CUSTOMS (Gr. τελώνιον, *tel-o'-nee-on*, *place of toll*), the place in which the tax-gatherer sat to receive taxes (Matt. 9:9, etc.).

RECEIVER (Heb. שָׁקַל, *shaw-kal'*, to *weigh*), one who tested the weight of gold and silver (Isa. 33:18). The meaning of the whole passage appears to be that the dreadful past is forced out of mind by the glorious present.

RE'CHAB (Heb. רֵכָב, *ray-kawb'*, *a rider*).

1. One of the two "sons of Rimmon the Beerothite" who slew Ish-bosheth, the son of Jonathan, in the hope of obtaining favor with David. But when the king heard of their crime he was so filled with abhorrence thereat that he caused them to be put to death (2 Sam. 4:2–12), B. C. about 992.

2. The father of Jehonadab (or Jonadab), who assisted Jehu in destroying the worshipers of Baal (2 Kings 10:15–28), B. C. before 842. He was the ancestor of the Rechabites (Jer. 35:6, 8, 14, 16, 19).

3. The father of Malchiah, which latter was ruler of part of Beth-haccerem, and repaired the "dung gate" of Jerusalem after the captivity (Neh. 3:14), B. C. 445.

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RECH'ABITES (Heb. רֵכָבִים, *ray-kaw-beem'*), descendants (assuming "father," Jer. 35:8, to be taken literally) of Jonadab, the son of Rechab. They appear in sacred history but once, as is fully told in Jer., ch. 35, their mode of life being described in vers. 6–11. Their ancestor, Jonadab (vers. 6, 10, 19), or Jehonadab (vers. 8, 14, 16, 18), son of Rechab, is presumably the same with the Jehonadab, son of Rechab (2 Kings 10:15, 23). This is all that we know of him, though John of Jerusalem says he was a disciple of Elisha.

In 1 Chron. 2:55 "the house of Rechab" is connected in kinship with the Kenites. Jehonadab's connection with Jehu shows that Jehonadab was at that time in the land of Israel, but the two facts are not definite enough to conflict.

The Rechabite movement, like that of the Nazarites of Amos 2:11, seems to have been the result of an attempt to stem the tide of luxury and license which threatened to sap the strength of the people and the state. A return to the simplicity of nomadic life was required of the Rechabites, and was enforced from generation to generation, though the invasion of Nebuchadnezzar drove them to seek shelter in Jerusalem. It was here that they were tested by Jeremiah under divine command, and for their fidelity received the blessing, "Jonadab, the son of Rechab, shall not want a man to stand before me forever." This is sometimes understood in a liturgical sense of ministering before the Lord (Deut. 10:8; 18:5, 7; comp. Gen. 18:22; Judg. 20:28). and is held, not unreasonably, to imply that the Rechabites were adopted into Israel and incorporated with the Levites. R. Judah is cited as having mentioned a Jewish tradition that their daughters married Levites, and that their children ministered in the temple.

The LXX in the title of Psa. 71 mentions the sons of Jonadab (*τῷ Δαυιδ, υἱῶν Ἰωναδὰβ, καὶ τῶνπρώτων αἰχμαλωτισθέντων*). In Neh. 3:14 Malchiah, son of Rechab, repairs a gate of the city. In 1 Chron. 2:55, the "Kenites that came of Hemath, the father of the house of Rechab," are scribes. According to Hegesippus, "one of the priests of the sons of Rechab, the son of Rechabim, who are mentioned by Jeremiah the prophet," cried out protesting against the slaying of James the Just.

Benjamin of Tudda found "near El-Jubar (Pumbedith) Jews named Rechabites to the number of one hundred thousand, whose leader traced his genealogy back to David. They were agriculturists and keepers of flocks and herds, and "abstained from wine and flesh." Dr. Wolff, in 1829 and 1839, mentions a tribe near Senaa who claimed descent from Jonadab. One of them, when asked "Whose descendants are you?" read from an Arabic Bible the words of Jer. 35:5–11. He then went on: "Come and you will find us sixty thousand in number. You see, the words of the prophet have been fulfilled—Jonadab, the son of Rechab, shall not want a man to stand before me forever." In 1862 Signor Pierotti reported to the British Association that he had found, about two miles S. E. of the Dead Sea, a tribe calling themselves Rechabites, who "told him precisely the same stories as had been told to Wolff thirty years before."

A parallel has been sought in the Wahabys, followers of Asd-ul-Nahab, during the last and present century. Zealous to protect his countrymen from the vices of Turkish civilization, he proscribed opium and tobacco as Mohammed did wine. They have been called the Puritans of Islam; and their rapid and formidable development has been thought to present a strong analogy to the political influence and tenacious vitality of Jehonadab and his descendants.—W. H.

RE'CHAH (Heb. רֵכָה, *ray'-kaw*, *softness*). In 1 Chron. 4:12, Beth-rapha, Paseah, and Tehinnah the father, or founder, of Ir-nahash, are said to have been "the men of Rechah."

RECONCILIATION (Heb. חָטָא, *khaw-taw'*, to offer or receive a sin offering; כָּפַר, *kaw-far'*, to cover, to make atonement; Gr. *ἱλάσκομαι, hil-as'-kom-ahee*, to appease, propitiate), in its scriptural and proper theological meaning, the establishment of peace between God and man as the object of Christ's atoning death. Reconciliation according to the Scriptures is twofold:

1. God Reconciled to Man. The hostility assumed in the term reconciliation is expressed in the Scriptures frequently by the terms "anger," "wrath," applied to God. By this it is not to be understood that God possesses passion or vengeful affections, but that there is a principle in God of profound and terrible opposition to sin (see HOLINESS, JUSTICE). The demands of divine justice and holiness must be met before the sinner can receive forgiveness. God himself, in his love even for a sinful world, has provided the method and means of reconciliation. The reconciliation thus far is represented in the Scriptures as an accomplished fact, i. e., the atonement wrought by Christ, however conditional as to its saving benefits, is complete (see Col. 1:19–22; Rom. 5:10, 11; 2 Cor. 5:18, 19). In such passages as these it is to be observed that the work of reconciliation is presented as a divine act, which would not be the case if reconciliation consisted in the laying aside of enmity on the part of man toward God. See ATONEMENT, PROPITIATION.

2. Man Reconciled to God. For the actual realization of peace all men, according to the measure of their responsibility, must accept the provision that God has made for human salvation, and yield compliance to the Gospel conditions of repentance and faith in the Lord Jesus Christ. On the human side, therefore, reconciliation implies complete submission to the will of God; and this is to be made in view not only of the consequences of unsubmission, but also in view of the divine reconciliation already wrought (see 2 Cor. 5:11, 20, 21; comp. Heb. 10:31; 1 John 4:19).

LITERATURE.—Watson, *Institutes*, vol. ii, p. 116, sq.; Reynold, *On Reconciliation;* Pope, *Comp. of Christ. Theol.*, Index.—E. MCC.

RECORD. See GLOSSARY.

RECORDER (Heb. מַזְכִּיר, *maz-keer'*, *remembrer*), a state officer of high rank among the Jews. Among the several new posts created by David when he ascended the throne, was the "recorder"

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(2 Sam. 8:16; 20:24; 1 Kings 4:3; 2 Kings 18:18, 37; 2 Chron. 34:8; Isa. 36:3, 22). The recorder had to keep the annals of the kingdom; and his office was a different one from that of the "chancellor" (q. v.). The latter (A. V. "scribe") had to draw up the public documents; the recorder had to keep them, and incorporate them in the connected history of the nation. Both of these offices are met with throughout the East, both ancient and modern, even to the remotest parts of Asia (Delitzsch, *Com.*, on Isa. i, pp. 7, 8).

RED. See COLOR.

RED HEIFER. See SACRIFICES, UNCLEANNESS.

RED SEA (Heb. סוּף, *soof;* once, Num. 21:14, יַם־סוּף, *soo-faw';* Gr. Ἐρυθρᾷ, *er-oo-thrah'*, Acts 7:36; Heb. 11:29). The special designation in Hebrew is "the sea of Suph" (Exod. 10:19; 13:18; 15:4, 22; 23:31; Num. 14:25; 21:4), meaning "weedy," "the weedy sea;" possibly suggestive of the papyrus. Whether the name Red is taken from the name Edom, signifying "red," a territory lying on the northeast arm of the sea, or from the red mountains on the western shore, or from the red appearance of the water caused by the zoophytes existing therein, is a question. Dean Stanley (*Sinai and Palestine*) says: "The appellation 'Red Sea,' as applied distinctly to the two gulfs of Suez and Akabar, is comparatively modern. It seems to have been applied to them only as continuations of the Indian Ocean, to which the name of the Erythræan, or Red Sea, was given at a time when the two gulfs were known to the Hebrews only by the name of the 'Sea of Weeds,' and to the Greeks by the name of the bays of Arabia and Elath. This in itself makes it probable that the term 'red' was derived from the corals of the Indian Ocean, and makes it impossible that it should have been from Edom; the mountains of Edom, as is well known, hardly reaching to the shores of the Gulf of Akaba, certainly not to the shores of the ocean. 'As we emerged from the mouth of a small defile,' writes the late Captain Newbold, in describing his visit to the mountains of Nakus, near Tor, 'the waters of this sacred gulf burst upon our view; the surface marked with annular, crescent-shaped and irregular blotches of a purplish red, extending as far as the eye could reach. They were curiously contrasted with the beautiful aqua-marina of the water lying over the white coral reefs. This red color I ascertained to be caused by the subjacent red sandstone and reddish coral reefs. A similar phenomenon is observed in the Straits of Babel-Mandel, and also near Suez, particularly when the rays of the sun fall on the water at a small angle'" (*Journal of Royal Asiatic Society*).

This accurate description is decisive as to the origin of the name, though Captain Newbold draws no such inference. The Hebrew word *soof*, though used commonly for "flags," or "rushes," could by an easy change be applied to any aqueous vegetation.

The Red Sea separates Asia from Africa, running along the west coast of Arabia for about one thousand four hundred miles, reaching from the Straits of Bâb el-Mandeb to the modern head of the Gulf of Suez. The northern part is divided into two gulfs; the westernmost gulf being nearly two hundred miles long, and with an average width of twenty-one miles. It was across this gulf that the people of Israel made their escape. It is called now the Gulf of Suez. The eastern arm is called the Gulf of Akabah, and is one hundred and twelve miles long and fifteen miles wide. The deepest soundings are over six thousand feet, and precipitous mountains rise from its shores, sometimes to the height of six thousand feet. The sea is called by the Hebrews *Yam-mitsraim*, or "the Egyptian sea" (Isa. 11:15), or "the sea" (Exod. 14:2, 9, 16, 21, 28; Josh. 24:6, 7; Isa. 10:26).

The place of the crossing of Israel is a matter of question, the most probable point and the best attested being on the Gulf of Suez, which is thought to have extended at least fifty miles farther north then than at the present time (Exod. 14:16; Num. 33:8; Deut. 11:4; Josh. 2:10; Judg. 11:16; 2 Sam. 22:16; Neh. 9:9–11; Psa. 66:6; Isa. 10:26; Acts 7:36).

The earliest navigation of the Red Sea, if we pass by the prehistoric Phœnicians, is mentioned by Herodotus. "Sesostris (Rameses II) was the first who, passing the Arabian gulf in a fleet of long vessels, reduced under his authority the inhabitants of the coast bordering the Erythræan Sea." "Three centuries later Solomon's navy was built 'in Eziongeber, which is beside Eloth, on the shore of the Red Sea (Yam Sûph), in the land of Edom' (1 Kings 9:26). It is possible that the sea has retired here as at Suez, and that Eziongeber is now dry land. Jehoshaphat also 'made ships of Tharshish to go to Ophir for gold: but they went not, for the ships were broken at Eziongeber' (22:48). The scene of this wreck has been supposed to be Edh-Dhahab. The fashion of the ancient ships of the Red Sea, or of the Phœnician ships of Solomon, is unknown. From Pliny we learn that the ships were of papyrus, and like the boats of the Nile; and this statement was in some measure correct. The Red Sea, as it possessed for many centuries the most important sea trade of the East, contained ports of celebrity. Of these Elath and Eziongeber alone appear to be mentioned in the Bible" (Smith, *Bib. Dict.*, s. v.).

RED SEA, PASSAGE OF. See EXODUS.

REDEEM. See REDEEMER, REDEMPTION.

REDEEMED. The children of Israel are called "the redeemed of the Lord" (Isa. 35:9; 51:11; 62:12), as being emancipated from Babylonian captivity, and with further reference to spiritual deliverance from the bondage of sin. See REDEEMER; REDEMPTION.

REDEEMER (Heb. גֹּאֵל, *go-ale'*, the *nearest kinsman*). According to the custom of retribution, it fell to the nearest kinsman to avenge the blood of a slain relative; to protect the life and property of a relative. This obligation was called by the Israelites *redeeming*, and the man who was bound to fulfill it *a redeemer*. The law and duty of the *redeemer* is assumed by Moses as a matter of tradition, and brought under theocratic principle. As redeemers are reckoned full brothers, next to them the father's brothers, then full cousins, finally the other blood relatives of the clan (Lev. 25:48, sq.). The Hebrews being an agri-

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cultural people, the chief function of the redeemer (*go-ale'*) was to "redeem" the land that had been sold by a brother in distress. When the nation came into bondage it needed a redeemer through the "redemption" of the lands to be secured, and they looked to Jehovah to become their *go-ale'*. Thus the exile gave a force and a meaning to the term more striking than it could have had before. Of thirty-three passages in the Old Testament in which *go-ale'* is applied to God, nineteen occur in Isaiah, and in that part of the complication which deals with conditions existing in the Babylonian exile (Isa. 48:20; 52:9; 62:12; Psa. 107:2). In spiritualizing the term *go-ale'*, Isaiah (49:26; comp. Psa. 19:14) places it on a par with "saviour." See KINSMAN; REDEMPTION.

REDEMPTION (Heb. פָּדָה, *paw-daw'*, to *sever*). The thoughts constantly impressed upon the Israelites were, that they were a people belonging to Jehovah, that he had redeemed (i. e., severed them from bondage), and that Canaan, with all it might produce, was the gift of God, the Israelites using it as a bounty from Jehovah. Therefore all Israel owed service to God, and were, in spirit at least, to be priests unto the Most High. But Levi and his descendants being set apart for the service of the sanctuary, all others were to be redeemed in the person of the firstborn both of man and beast. The firstborn sons, so far as the mothers were concerned, were presented, on the fortieth day after their birth, to the Lord, and redeemed for five shekels (Num. 18:16; comp. Exod. 13:15; Luke 2:27). The firstlings of oxen, sheep, and goats were to be brought to the sanctuary within a year, dating from the eighth day after their birth, and sacrificed (Num. 18:17, sq.; see SACRIFICES). The firstborn of an ass, an unclean animal, was required by the original prescription (Exod. 13:12, sq.; 34:20) to be redeemed with a lamb, and if not redeemed, put to death; later, the law provided that it was to be redeemed with money, the amount being according to the priest's valuation, with a fifth part added (Lev. 27:27; Num. 18:15). With regard to the products of the soil, the best of the firstlings were sacred to Jehovah, as the Lord of the soil (Exod. 23:19), and were given to the priest to present to Jehovah. In addition to individual offerings, the congregation as a body were required annually to offer to the Lord, by way of thanksgiving for the blessing of the harvest, a firstling sheaf at the Passover (q. v.). These were not to be burned, but given to the priests for their use, with the proviso that only those who were ceremonially clean could eat thereof. The amount of offerings of this kind was not specified by the law, but it was left to each individual's discretion. See TITHES.

REDEMPTION (Gr. *ἀπολύτρωσις*, *ap-ol-oo'-tro-sis*, a *loosing* away; *λύτρωσις*, *loo'-tro-sis*, a *loosing*, particularly by paying a price; for other terms, see Strong's *Concordance*), a comprehensive term employed in theology with reference to the special intervention of God for the salvation of mankind. Its meaning centers in the atoning work of Christ as the price paid for human redemption, and on account of which Christ is called the Redeemer. But along with this are other conceptions relating to the necessity for redemption, also the various stages and measures in the redemptive economy and the effects of God's gracious work.

1. Christ is man's Redeemer; but as such he is divinely appointed. The redemption he wrought manifests not only the love of the Son, but also that of the Father. The Holy Ghost is also active in the administration of redemption. The Trinity is a redemptional Trinity (see Rom. 5:8; John 3:16; Matt. 28:19). Still, for the reason above named, the Son of God is the Redeemer of mankind (see Rom. 3:24; Gal. 3:13; Eph. 1:7; 1 Pet. 1:18, 19; 1 Cor. 1:30; comp. Matt. 20:28; 1 Tim. 2:6).

2. Redemption implies antecedent bondage. Thus the word refers primarily to man's subjection to the dominion and curse of sin (see Gal. 3:13; 1 Cor. 15:56). Also in a secondary sense to the bondage of Satan as the head of the kingdom of darkness, and to the bondage of death as the penalty of sin (see Acts 26:18; Heb. 2:14, 15). Redemption from this bondage, it is important to observe, is represented in the Scriptures as both universal and limited. It is universal in the sense that its advantages are freely offered to all. It is limited in the sense that it is effectual only with respect to those who meet the conditions of salvation announced in the Gospel. For such it is effectual in that they receive forgiveness of sins, the power to lead a new and holy life. Satan is no longer their captor, and death has lost its sting and terror. They look forward also "to the redemption of the body" (see Heb. 2:9; Acts 3:19; Eph. 1:7; Acts 26:18; 2 Tim. 2:26; 1 Cor. 15:55-57; Rom. 8:15-23). See INCARNATION, ATONEMENT, RESURRECTION.

LITERATURE.—Pope, *Comp. Christ. Theol.* (see Index); Van Oosterzee, *Christ. Dogm.* (Index); Edwards, *Hist. of Redemption;* Muller, *Doctrine of Sin.*—E. McC.

REED. Figurative. "A reed shaken by the wind" (Matt. 11:7; Luke 7:24) is a symbol of a fickle person; "A bruised reed and a smoking wick" (flax; Isa. 42:3; Matt. 12:20) represent those who are *spiritually miserable and helpless.* A forceful figure is used by the prophet Ahijah (1 Kings 14:15), "the Lord shall smite Israel, as a reed is shaken in the water," meaning that as the reeds are swept by the raging current, so shall Israel be helpless before the judgments of God. "A broken reed" (Isa. 36:6), or "a staff of reed" (Ezek. 29:6), represents an uncertain support, since it is liable to break when one leans on it, and its jagged edges pierce the shoulder of the man who grasps it. See VEGETABLE KINGDOM.

REED, a measure of length. See METROLOGY, I (6).

REELA'IAH (Heb. רְעֵלָיָה, *reh-ay-law-yaw'*, *made to tremble*), one of the "children of the province" who returned from Babylon with Zerubbabel (Ezra 2:2), B. C. about 536. In Neh. 7:7 his name is given as *Raamiah.*

REFINE, REFINER (Heb. זָקַק, *zaw-kak'*, to *strain, clarify;* צָרַף, *tsaw-raf'*, to *fuse*). Refining in Scripture was of liquids and metals, and

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the processes were quite different. In respect to liquids the primary idea was that of straining or filtering, the word for which was *zaw-kak'*; but in respect to metals it was that of melting, and for this the word was *tsaw-raf'*. But the first word also, in course of time, came to be used of gold or other metals to denote their refined or pure state (1 Chron. 28:18; 29:4). The refiner's art was essential to the working of the precious metals. It consisted in the separation of the dross from the pure ore, which was effected by reducing the metal to a fluid state by the application of heat and by the aid of solvents, such as alkali (Isa. 1:25) or lead (Jer. 6:29), which, amalgamating with the dross, permitted the extraction of the unadulterated metal. The instruments required by the refiner were a crucible or furnace and a bellows or blow pipe. The workman sat at his work (Mal. 3:3); he was thus better enabled to watch the process and let the metal run off at the proper moment. The Egyptians carried the working of metals to an extraordinary degree of perfection; and there is no doubt that the Hebrews derived their knowledge of these arts from this source, though there is evidence that the art of working in copper and iron was known before the flood (Gen. 4:22).

Figurative. The Bible notices of refining are chiefly of a figurative nature: Of the corrective judgments of God (Isa. 1:25; 48:10; Jer. 9:7; Zech. 13:9; Mal. 3:2, 3); the purity of God's word (Psa. 18:30, A. V. "tried;" 119:140); failure of means to effect an end is graphically depicted in Jer. 6:29, "The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away."

REFORMATION (Gr. διόρθωσις, *dee-or'-thosis*, a *making straight*, Heb. 9:10). "The times of perfecting things, by a change of external forms into vital and spiritual worship, referring to the times of the Messiah."

REFUGE, CITIES OF. These were six in number (Num., ch. 35): Kadesh, in Naphtali; Shechem, in Mount Ephraim; Hebron, in Judah —these were west of Jordan. Golan, in Bashan; Ramoth-gilead, in Gad; Bezer, in Reuben—east of Jordan. See GLOSSARY.

REFUGE, CITY OF. See CITIES OF REFUGE.

REFUSE. **1.** The refuse of cattle, etc. (1 Sam. 15:9, Heb. מָסַס, *maw-sas'*, to *waste*), were those that were diseased, or otherwise undesirable.

2. "The refuse of the wheat" (Amos 8:6, Heb. מַפָּל, *map-pawl'*) was the waste, the chaff, which was sold to the poor by their rich oppressors.

3. *Maw-oce'* (Heb. מָאַס, to *run*, as a sore, and so aversion, contempt, Lam. 3:45). See GLOSSARY.

RE'GEM (Heb. רֶגֶם, *reh'-gem*, *stone heap*), the first named of the sons of Jahdai, who appears to have been of the family of Caleb (1 Chron. 2:47), B. C. after 1210.

RE'GEM-ME'LECH (Heb. רֶגֶם מֶלֶךְ, *reh'-gem meh'-lek*, *king's heap*), the name of a person sent with Sharezer to the house of God to pray before the Lord (Zech. 7:2), B. C. 518. It is thought, however, that the "house of God" (Beth-el) should be the subject of the sentence, which would then read, "Then Beth-el (i. e., the inhabitants of that place) sent Sharezer and Regem-melech and his men to entreat the face of Jehovah" (Keil and Delitzsch, *Com.*, in loc.).

REGENERATION (Gr. παλιγγενεσία, *paling-ghen-es-ee'-ah*, a being born again), the spiritual change wrought in man by the Holy Spirit, by which he becomes the possessor of a new life. It is to be distinguished from justification, because justification is a change in our relationship to God, while regeneration is a change in our moral and spiritual nature. The necessity, in the one case, is in the fact of guilt; in the other, depravity. They coincide in point of time and are alike instantaneous, and thus are both covered by the general term conversion, as that term is popularly and loosely applied (see CONVERSION). Still they are distinct in that the one is the removal of guilt by divine forgiveness, and the other is the change from the state of depravity, or spiritual death, to that of spiritual life. Regeneration is also to be distinguished from sanctification, inasmuch as the latter is the work of God in developing the new life and bringing it to perfection, while the former is the beginning of that life. See SANCTIFICATION.

Regeneration is represented in the Scriptures principally by such terms as "born again," "born of God," "born of the Spirit" (see John 3:3–13; 1 John 3:9; 4:7; 5:1; 1 Pet. 1:23). There are also other forms of expression of deep significance with reference to the same great fact (see Ezek. 36:25, 26; Eph. 4:22–24; 2 Cor. 5:17; Col. 3:9, 10).

The work of regeneration is specially ascribed in the Scriptures to the Holy Ghost (see John 3: 5–8; Tit. 3:5). This is in full accord with the whole tenor of special revelation in representing the agency of the Spirit in the economy of salvation. See HOLY GHOST.

Regeneration by baptism, or baptismal regeneration, has been a widely prevalent error. This is due in part to an improper use of the term. A proselyte from heathenism to the Jewish religion was said to be "born again." A corresponding use of the term crept into the early Christian Church. Those who received baptism, the initiatory rite of church membership, were said to be regenerated; but this was probably without any intention of denying the deeper work of the Holy Spirit. It was only a loose and improper way of indicating the change in a man's external relationship. And it is proper to say that some of the advocates of the baptismal regeneration in the Church of England still use the term in this sense, and make a distinction between regeneration as effected by baptism and the great work of spiritual renewal. But the error has its broader basis in an unscriptural idea of the character and efficiency of the sacraments. And thus it is held not only by Roman Catholics, but also by Lutherans and many in the Church of England. See SACRAMENTS.

LITERATURE.—Works of Systematic Theology, as Watson, Pope, Miley, Hodge, Dorner, Van Oosterzee; also Anderson, *Regeneration;* Phelps, *The*

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New Birth; Delitzsch, *Biblical Psychology;* Wesley, *Sermons*, xviii, xix.—E. McC.

REGION ROUND ABOUT, THE (Gr. *περίχωρος, per-ikh'-o-ros, lying round about*). In the Old Testament it is used by the LXX as the equivalent of the singular Hebrew word *hac-Ciccar* (literally "the round"), which seems, in its earliest occurrence, to denote the *circle* or oasis of cultivation in which stood Sodom and Gomorrah and the rest of the five "cities of the *Ciccar*" (Gen. 13:10–12; 19:17, 25, 28, 29; Deut. 34:3). In Matt. 3:5, and Luke 3:3, it denotes the populous and flourishing region which contained the towns of Jericho and its dependencies in the Jordan valley, inclosed in an amphitheater of the hills of Quarantana, a densely populated region, and important enough to be reckoned as a distinct section of Palestine. It is also applied to the district of Gennesaret, which has similarities to that of Jericho, being inclosed in the amphitheater of the hills of Hattin, bounded in front by the lake, as the others were by the Jordan, and also thickly populated (Matt. 14:35; Mark 6:55; Luke 6:37; 7:17) (Smith, s. v.).

REGISTER. See GENEALOGY.

REHABI'AH (Heb. רְחַבְיָה, *rekh-ab-yaw'*, or רְחַבְיָהוּ, *rekh-ab-yaw'-hoo, enlarged by Jehovah*), the only son of Eliezer, the son of Moses (1 Chron. 23:17; 24:21; 26:25), B. C. after 1250.

RE'HOB (Heb. רְחֹב, *rekh-obe', width*).

1. The father of Hadadezer, king of Zobah, whom David smote at the Euphrates (2 Sam. 8:3, 12), B. C. before 986.

2. A Levite who sealed the covenant with Nehemiah (Neh. 10:11), B. C. 445.

3. A city on the northern border of Palestine, marking the limit of the exploration of the spies in that direction (Num. 13:21; "Beth-Rehob" in 2 Sam. 10:6, 8). It was probably in the tribe of Naphtali, the modern Tell el-Kadhy (Judg. 18:28).

4. A town allotted to Asher (Josh. 19:28), close to Sidon.

5. Another town in Asher (Josh. 19:30). One of these two towns was assigned to the Gershonite Levites (Josh. 21:31; 1 Chron. 6:75), and was not possessed by the Israelites (Judg. 1:31).

REHOBO'AM (Heb. רְחַבְעָם, *rekh-ab-awm', enlarger of the people*).

1. Family. The son of Solomon by the Ammonite princess, Naamah (1 Kings 14:21, 31). He was born B. C. about 975.

2. Personal History. **(1) Accession.** Rehoboam selected Shechem as the place of his coronation, probably as an act of concession to the Ephraimites, who were always dissatisfied with their inferior position in the confederation of the tribes (1 Kings 12:1; 2 Chron. 10:1), B. C. about 934. **(2) Insurrection.** The people demanded a remission of the severe burdens imposed by Solomon, and Rehoboam promised them an answer in three days, during which time he consulted first his father's counselors, and then the young men "that were grown up with him, and which stood before him." Rejecting the advice of the elders to conciliate the people at the beginning of his reign, he returned as his reply the frantic bravado of his contemporaries. Thereupon rose the formidable song of insurrection, heard once before when the tribes quarreled after David's return from the war with Absalom. Rehoboam sent Adoram to reduce the rebels to reason, but he was stoned to death by them; whereupon the king and his attendants fled to Jerusalem. On Rehoboam's return to Jerusalem he assembled an army of one hundred and eighty thousand men from the two faithful tribes of Judah and Benjamin, in the hope of reconquering Israel. The expedition, however, was forbidden by the prophet Shemaiah (1 Kings 12:1–24); still during Rehoboam's lifetime peaceful relations between Israel and Judah were never restored (2 Chron. 12:15; 1 Kings 14:30). **(3) Reign.** Rehoboam now occupied himself in strengthening the territories which remained to him by building a number of fortresses (2 Chron. 11:6–10). The pure worship of God was maintained in Judah. But Rehoboam did not check the introduction of heathen abominations into his capital; the lascivious worship of Astoreth was allowed to exist, "images" were set up, and the worst immoralities were tolerated (1 Kings 14:22–24; 2 Chron. 12:1). **(4) Egyptian invasion.** In the fifth year of Rehoboam's reign the country was invaded by Egyptians and other African nations, under Shishak, numbering twelve hundred chariots, sixty thousand horse, and a vast multitude of infantry. The fortresses about Jerusalem and that city itself were taken, and Rehoboam purchased a peace by delivering up the temple treasures. After this great humiliation the moral condition of Judah seems to have improved (2 Chron. 12:12), and the rest of Rehoboam's life to have been unmarked by any events of importance. He died B. C. 918, after a reign of seventeen years, having ascended the throne B. C. 934, at the age of forty-one (1 Kings 14:21; 2 Chron. 12:13). He had eighteen wives, sixty concubines, twenty-eight sons, and sixty daughters. Of all his wives Maachah was his favorite, and to her son Abijah he bequeathed his kingdom (2 Chron. 11:18–22).

REHO'BOTH (Heb. רְחֹבֹת, *rekh-o-both', broad places*), one of the four cities founded by Asshur (Gen. 10:11, 12), the others being Nineveh, Caleh, and Resen. It is thought that Rehoboth may possibly have been a part of the great city of Nineveh.

1. The City. "The name of *Rahabeh* is still attached to two places in the region of the ancient Mesopotamia. They lie, the one on the western and the other on the eastern bank of the Euphrates, a few miles below the confluence of the *Khabûr*. Both are said to contain extensive ancient remains. That on the eastern bank bears the affix of *malik* or royal, and this Bunsen (*Bibelwerk*) and Kalisch (*Genesis*, 261) propose as the representative of Rehoboth. Its distance from *Kalah-Sherghat* and *Nimrûd* (nearly two hundred miles) is perhaps an obstacle to this identification. Sir H. Rawlinson suggests *Selemiyah* in the immediate neighborhood of Kalah." There is doubt in regard to its identification. Probably the words "rehoboth ir" are to be translated as it is in the Vulgate and in the margin of the A. V., "the streets of the city," i. e., of Nineveh.

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2. The Well. "The third of the series of wells dug by Isaac (Gen. 26:22). The position of Gerar has not been definitely ascertained, but it seems to have lain a few miles to the S. of Gaza and nearly due east of Beersheba. A *Wady Ruhaibeh*, containing the ruins of a town of the same name, with a large well, is crossed by the road from *Khan en-Nukhl* to Hebron, by which Palestine is entered on the South. It lies about twenty miles S. W. of *Bir es-Scba*, and more than that distance south of the most probable situation of Gerar. It therefore seems unsafe, without further proof, to identify it with Rehoboth."

3. By the River. The city of a certain Saul, or Shaul, one of the early Edomite kings (Gen. 36: 37; 1 Chron. 1:48). It lay on the west bank of the Euphrates, between Circesium and Anah, the site now called er-Rahabeh.

RE'HUM (Heb. רְחוּם, *rekh-oom'*, *compassionate*).

1. One of the "children of the province" who returned from the captivity with Zerubbabel (Ezra 2:2), B. C. about 536. In Neh. 7:7 he is called *Nehum*.

2. An officer of the king of Persia, perhaps a lieutenant governor of the province of Samaria, who united with Shimshai in writing a letter to Artaxerxes which influenced him against the Jews (Ezra 4:8, 9, 17, 23), B. C. 465.

3. A Levite, son of Bani, who repaired part of the wall of Jerusalem under Nehemiah (Neh. 3: 17), B. C. 445.

4. One of the "chief of the people" who signed with Nehemiah the covenant to serve Jehovah (Neh. 10:25), B. C. 445.

5. One of the priests who accompanied Zerubbabel at the same time as the preceding (Neh. 12:3).

RE'I (Heb. רֵעִי, *ray-ee'*, *friendly*), one of David's friends who refused to espouse the cause of Adonijah (1 Kings 1:8), B. C. 960.

REINS. 1. "Reins" is once (Isa. 11:5) the rendering of the Heb. חָלָץ, (*khaw-lawts'*), *strength*, elsewhere "loins" (q. v.).

2. A name for the *kidneys* (q. v.), when they are used figuratively.

RE'KEM (Heb. רֶקֶם, *rek'-kem*, *variegation*).

1. One of the five Midianite kings slain by the Israelites along with Balaam (Num. 31:8; Josh. 13:21), B. C. 1170.

2. One of the sons of Hebron, and father of Shammai of the tribe of Judah (1 Chron. 2:43, 44), B. C. after 1170.

3. A descendant of Machir, the son of Manasseh by his wife Maachah (1 Chron. 7:16). The name is sometimes given as *Rakem*.

RELEASE (Heb. שְׁמִטָּה, *shaw-mat'*, to *let alone;* Gr. ἀπολύω, *ap-ol-oo'-o*, to *release*).

1. The Sabbatic year (see FESTIVALS) was also called "the year of release" (Deut. 31:10), because Moses commanded that during that year the poor were not to be oppressed. The specific command was: "Every creditor that lendeth ought unto his neighbor shall release it; he shall not exact it of his neighbor, or of his brother, because it is called the Lord's release" (15:1, 2, 3, 9). The Hebrew term does not signify a remission of the debt, the relinquishing of all claim for payment, but simply the lengthening of the term, not pressing for payment. In Exod. 23:11 it is said of the land, "But the seventh year thou shalt let it rest (Heb. *shaw-mat'*), and lie still," etc. This does not mean an entire renunciation of the field or possession; so in the case of debt it does not imply an absolute relinquishment of what has been lent, but simply *leaving* it, i. e., not pressing for it during this year.

2. It is related (Esth. 2:18) that when Ahasuerus took Esther to wife that he "made a release (Heb. הַנָּחָה, *han-aw-khaw'*, *quiet*) to the provinces." The exact nature of this quiet is not known, but the LXX and Chaldee understand it as immunity from taxes.

3. A custom which prevailed of allowing some prominent criminal to go free at the Passover (Matt. 27:15; Luke 23:17; John 18:39). The origin of the custom is unknown, but it is probable that it prevailed among the Jews before they were subject to the Romans, for Pilate said, "Ye have a custom." Perhaps it was memorial of the great national deliverance which was celebrated at the feast of the Passover. The Romans, who prided themselves in respecting the usages of conquered people, had fallen in with the custom.

RELIGION, a term, when viewed etymologically, of uncertain derivation. Cicero refers it to *religere*, to read over again, to consider, and thus regards it as meaning attention to divine things. Lactantius and Augustine derive the word from *religare*, to bind back, and thus representing religion as the ground of obligation. The word thus translated in the New Testament, where it occurs but three times, is θρησκεία (*thrace-ki'-ah*), and it means outward religious service (see Acts 26:5; James 1:26, 27). In philosophical, as well as in common use, the word has a variety of meanings, e. g., Schleiermacher defines religion as "the feeling of absolute dependence;" Kant, "the observance of moral law as a divine institution;" Fichte, "Faith in the moral order of the universe." In general it refers to any system of faith and worship, as the religion of the Jews or of pagan nations, or of Christians. In the popular language of believers in Christianity it means especially and almost exclusively the Christian religion. The term calls attention to the all-important fact that man is a religious being. There is that in his nature which prompts him to some sort of faith and worship. With or without special revelation from God, he requires the satisfaction and consolation and guidance which come from faith in the unseen and the eternal. The limits of this article do not admit of representations of the various forms of religion which have appeared in the history of the race. For these see articles under their appropriate heads. Scientific research and comparative study in this direction, it should be said, did not exist before the present century. The distinction between natural and revealed religion, their relative value and importance, the inadequacy of the one and the completeness of the

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other properly falls under the head of theology. See THEOLOGY.

LITERATURE.—F. MAX MÜLLER, *Introduction to the Science of Religion; Chips from a German Workshop;* W. D. Whitney, *On the So-called Science of Religion;* J. Gardner, *The Religions of the World;* O. Pfleiderer, *Die Religion, ihr Wesen und ihre Geschichte;* James Freeman Clarke, *Ten Great Religions;* A. Fairbairn, *Studies in the Philosophy of Religion and History.*—E. McC.

RELIGION, RELIGIOUS. See GLOSSARY.

RELIGIOUS PROSELYTES. See PROSELYTES.

REMALI'AH (Heb. רְמַלְיָהוּ, *rem-al-yaw'-hoo, adorned by Jehovah*), the father of Pekah, king of Israel (2 Kings 15:25, 27, 30, 32, 37; 16:1, 5; 2 Chron. 28:6; Isa. 7:1, 4, 5, 9; 8:6), B. C. before 735.

RE'METH (Heb. רֶכֶס, *reh'-meth, height*), a city of Issachar (Josh. 19:21), called in 1 Chron. 6:73 Ramoth. See RAMOTH, 2.

REM'MON (Josh. 19:7). See RIMMON.

REM'MON-METH'OAR (Josh. 19:13). See RIMMON.

REM'PHAN. See GODS, FALSE.

REND, RENT (Heb. קָרַע, *kaw-rah'*). This Hebrew term is the only one which calls for special notice.

1. The rending of one's clothes (q. v.) as sign of grief, and its figurative use; thus, "Rend your hearts and not your garment" (Joel 2:13) signifies contrition of heart, and not mere outward signs of grief.

2. The prophet in denouncing the people said (4:30), "Though thou rentest thy face (marg. *eyes*) with painting, in vain shalt thou make thyself fair." Allusion is made to the Eastern practice of painting the eyes (q. v.).

REPENTANCE (Gr. μετάνοια, *met-an'-oy-ah*, a *change* of mind), in the theological and ethical sense a fundamental and thorough change in the hearts of men from sin and toward God. Like faith it is one of the necessary conditions of salvation (see FAITH; see Matt. 4:17; 9:13; Mark 1:15; 2:17; Luke 13:3, 5; 15:7; Acts 2:38; 20:21, et al.). It is bound up with faith and inseparable from it, since without some measure of faith no one can truly repent, and repentance never attains to its deepest character till the sinner realizes through saving faith how great is the grace of God against whom he has sinned. On the other hand there can be no saving faith without true repentance. Repentance contains as essential elements (1) a genuine sorrow toward God on account of sin (2 Cor. 7:9, 10; Matt. 5:3, 4; Psa. 51). (2) An inward repugnance to sin necessarily followed by the actual forsaking of it (Matt. 3:8; Acts 26:20; Heb. 6:1). (3) Humble self-surrender to the will and service of God (see Acts 9:6, as well as Scriptures above referred to). Repentance, it should be observed, has different stages of development. (1) In its lowest and most imperfect form it may arise from fear of the consequences or penalty of sin. If it goes no farther than this it is simply remorse, and must end in despair. (2) It deepens in character with the recognition of the baseness of sin itself. But here again it is merely a burden of soul from which a man may seek to free himself in vain till he recognizes the great hope set before him in the Gospel. (3) It becomes most complete and powerful in those who have experienced the saving grace of God, and thus realize more fully than ever the enormity of sin and the depths of the divine compassion which has been operative in their salvation.

Repentance, it is thus to be seen, is the gift of God (Acts 5:31; 11:18; Rom. 2:4). It is so because God has given his word with its revelations concerning sin and salvation; also the Holy Spirit to impress the truth and awaken the consciences of men and lead them to repentance. But as with faith so with repentance it is left with men to make for themselves the great decision.

LITERATURE.—Works of Syst. Theol.: Van Oosterzee, Pope, Miley; *Wesley's Sermons*, vi, xiv.—E. McC.

REPETITION (Gr. βαττολογέω, *bat-tol-og-eh'-o*, to *stutter, prate*). Our Lord, in his sermon on the Mount (Matt. 6:7) cautions us against *using vain repetitions* in prayer. This injunction is not directed against simple repetitions, which may often arise in the fervency of earnest prayer, but against such repetitions on the ground of supposed merit. The Gentile nations were accustomed to attach merit to much speaking in their prayers. The Jews adopted this bad practice to such an extent that it was one of their maxims that, "He that multiplieth prayer shall be heard."

RE'PHAEL (Heb. רְפָאֵל, *ref-aw-ale', whom God heals*), a son of the Levite Shemaiah of the house of Obed-edom, and appointed one of the doorkeepers of the house of God by David (1 Chron. 26:7), B. C. about 960.

RE'PHAH (Heb. רֵפָח, *reh'-fakh, riches*), a son of Beriah of the tribe of Ephraim (1 Chron. 7:25), B. C. after 1170.

REPHA'IAH (Heb. רְפָיָה, *ref-aw-yaw', healed by Jehovah*).

1. The sons of Rephaiah, the sons of Arnon, etc. (1 Chron. 3:21), were, it is supposed, branches of the family of David whose descent or connection with Zerubbabel is for us unascertainable. Rephaiah is probably the same with RHESA (q. v.), mentioned in Luke 3:27.

2. A son of Ishi, and one of the chiefs of Simeon in the time of Hezekiah, who led the expedition of five hundred men against the Amalekites of Mount Seir (1 Chron. 4:42), B. C. about 715.

3. One of the six sons of Tola, and head of a family in Issachar (1 Chron. 7:2), B. C. before 1210.

4. The son of Binea, and eighth in descent from Jonathan, the son of Saul (1 Chron. 9:43), B. C. long after 1000. He is called *Rapha* in 8:37.

5. The son of Hur, and the "ruler of the half part of Jerusalem." He repaired part of the wall of the city (Neh. 3:9), B. C. 445.

REPH'AIM (Heb. רְפָאִים, *ref-aw-eem', strong*), a race first mentioned in Gen. 14:5 as dwelling in Ashteroth Karnaim (quite probably not the same with Ashtaroth, the residence of Og, Deut. 1:4, et al.), and being smitten by Chedorlaomer and his

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allies. In Gen. 15:20 they appear among the nations to be dispossessed by Israel. As they are not mentioned in Gen. 10:15–18, they were probably not Canaanites, but an older, perhaps aboriginal race. Their few recorded names "have, as Ewald remarks, a Semitic aspect," though, to be sure, they may have been Semitized. They are mentioned (A. V. "giants") in Deut. 2:11, 20; 3:11, 13; Josh. 12:4; 13:12; 17:15, with the Perizzites (Gen. 15:20).

The valley of Rephaim (A. V. "valley of the giants") is also mentioned (Josh. 15:8; 18:16; 2 Sam. 5:18, A. V. "of Rephaim;" so 23:13; 1 Chron. 11:15; 14:9; Isa. 17:5). In the expression, "the sons of the giant" (2 Sam. 21:16, 18), "born to the giant" (vers. 20, 22 הַרָפָה, 1 Chron. 20:4, 6, 8, הָרָפָא), the use of the article would lead us to make it a common noun, "the giant," rather than a proper name, "Rapha" (Ges., *Heb.-Gr.*, §110, 1 and n. 1).

Rephaim is also used of the dead in Job 26:5; Psa. 88:10; Prov. 2:18; 9:18; 21:16; Isa. 14:9; 26:14, 19. The various conjectures by which the two meanings or two words have been connected are given by Smith (s. v. "giants"). An examination of the passages just cited shows that Rephaim in this sense usually has a notion of terror connected with it, so that its relation to מֵתִים (the dead) may be compared to that of שְׁאוֹל (the unseen world), to קֶבֶר (the grave). We might, therefore, think that the inhabitants of Sheol were called Rephaim from an idea that Sheol was the prison house of "fallen spirits, or buried giants"—the more as all the passages cited may be classed as poetic; and possibly all took the word from Job 26:5, where there seems to be a reference to a subterranean prison (comp. 2 Pet. 2:4; Jude 6). We might also notice the conjecture that the Rephaims were troglodytes, and thus came to be associated with the dead. On account of the possible connection with Sheol, and the accessory notion of terror, perhaps the best translation is that of the R. V. margin, "the shades." But as neither of these explanations, nor, indeed, any other, is susceptible to proof, it may be thought safer to treat the two meanings as belonging to different words which coincide in sound, like our "see," to behold, and "see," a seat of ecclesiastical authority.—W. H.

REPH'AIM, VALLEY OF (Heb. עֵמֶק רְפָאִים, *ay'-mek ref-aw-eem'*, *valley* of the *strong*, i. e., *giants*) is first mentioned in Joshua's description of the northern border of Judah (Josh. 15:8). It was the scene of several conflicts between the Philistines and David (2 Sam. 5:17–22; 23:15–17; 1 Chron. 14:9, sq.). From 1 Chron. 11:15, 16, it seems clear that Rephaim was not very distant from Bethlehem. The valley was proverbial for its crops of grain (Isa. 17:5). Smith says "the new railway from Jaffa, instead of being carried up Ajalon, turns south at Ramleh by the pass, through the low sand hills to Ekron, and thence runs up the Wady es Surar and its continuing defile through the Judean range on to that plain southeast of Jerusalem which probably represents the ancient vale of Rephaim. It is the way the Philistines used to come up in the days of the judges and of David." Porter says "the plain is flat and fertile, but is shut in on all sides by rocky hilltops and ridges."

REPH'IDIM (Heb. רְפִידִים, *ref-ee-deem'*, *resting places*, *stays*, *refreshments*), a place in the Wady Feiran, and the scene of the miracle by which Moses was able to supply the people with water. It was, therefore, one of the stopping places in the desert (Exod. 17:1, 8–16), also the scene of a battle with the Amalekites (Num. 24: 20). There is much difficulty in identifying this place. Stanley, Ritter, and Stewart hold to the opinion that the palm grove called for a very long time the Valley of Paran, or Feiran, is the spot. Dr. Robinson names the narrow gorge Wady es-Sheikh, not far from Horeb; and thinks Horeb was the name, not of a single mountain, but a group.

There is up in the valley the Wady Leja, a mass of granite rock, twenty feet high and equally long and wide, which, tradition says, is the rock which Moses struck. Dr. Durbin says of this, referring to the strange fissures found in the rock, "this stone made more impression on me than any natural object claiming to attest a miracle ever did . . . neither art nor chance could have contrived the holes which form the many fountains."

REPROACH (Hebrew usually חֶרְפָּה, *kher-paw'*; Gr. ὄνειδος, *on'-i-dos*), a severe expression of censure or blame, "mine enemies reproach me" (Psa. 42:10; see Job 19:3, etc.). It is sometimes directed against God, and is then often equivalent to blasphemy (2 Kings 19:4, 16; Isa. 37:4, 17, etc.) It also is the *object* of contempt, scorn, derision, as "let us build up the wall of Jerusalem, that we be no more a reproach" (Neh. 2:17; comp. Psa. 22:6; 79:4; Jer. 6:10; 24:9, etc.).

REPROBATE. 1. Used only once in the Old Testament: "Reprobate silver shall men call them, because the Lord hath rejected them" (Jer. 6:30, Heb. מָאַס, *maw-as'*, to *spurn*).

2. In the New Testament "reprobate" is the rendering of the Gr. ἀδόκιμος (*ad-ok'-ee-mos*, *not standing the test*). In Rom. 1:28 the apostle says of the Gentiles that, "even as they did not like to retain God in their knowledge, God gave them over to a *reprobate* mind," etc. The meaning of reprobate here depends upon whether it is taken in the active sense, when it means a blinded mind, one no longer capable of judging; if in the passive sense, then reprobate conveys the meaning of rejected. The former is its more probable sense. "Reprobate" in 2 Cor. 13:5, 6, 7; 2 Tim. 3:8, is to be taken in the sense of *unapproved*. In Tit. 1:16 the margin is "void of judgment." See GLOSSARY.

REPROOF. See GLOSSARY.

REPUTATION. 1. This word occurs in Eccles. 10:1, as the rendering of the Heb. יְקָר (*yaw-kawr'*, *valuable*, *costly*), and means "held in high esteem." Similar in meaning is the Gr. τίμιος (*tim'-ee-os*, *of great price*, Acts 5:34, "Gamaliel, had in reputation among the people").

2. "Them which were of reputation" (Gr. *δοκοῦντες*, *dok-oon'-tes*, Gal. 2:2) are those thought of,

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i. e., those highly esteemed, looked up to, and so of influence.

3. "He made himself of no reputation" (Phil. 2:7) is the rendering of the Gr. κενόω (*ken-o'-o*), to *empty one's self*. See KENOSIS.

4. "Hold such in reputation" (Phil. 2:29, Gr. ἔντιμος, *en'-tee-mos*, *valuable*) is more properly rendered in the R. V. "Hold such in honor."

RE'SEN (Heb. רֶסֶן, *reh'-sen*, a *halter;* or, according to Dr. Sayce, *head of the spring*), an ancient city of Assyria (Gen. 10:12). Keil and Delitzsch (*Com.*, in loc.) think it to have been one of a number of towns forming the composite city called NINEVEH (q. v.). Sayce (*Higher Crit.*, etc., pp. 150, 152) suggests that Rehoboth 'Ir means "the city boulevards," and that Resen stood midway between Nineveh and Calah.

RE'SHEPH (Heb. רֶשֶׁף, *reh'-shef*, *flame*), a son of Beriah, of the tribe of Ephraim (1 Chron. 7:25), B. C. after 1170.

RESPECT OF PERSONS (Heb. נָכַר, *naw-kar';* Gr. προσωπολημπτέω, *pros-o-pol-ape-teh'-o*). The Hebrew verb means to scrutinize, and hence care for, or reject; the Greek verb is derived from two others meaning to *accept the face;* and both have the idea of *partiality*. This is contrary to the word, for God commanded that the judges should pronounce judgment without respect of persons (Lev. 19:15; Deut. 1:17; 16:19). God is declared to have no respect of persons, i. e., he is impartial (Acts 10:34; Rom. 2:11; Eph. 6:9; Col. 3:25); and Christians are warned against the same (James 2:1, 8, 9; comp. Prov. 24:23; 28:21).

RESTITUTION. See PUNISHMENT, Mosaic Law, 2.

RESURRECTION OF CHRIST, the return of Christ to bodily life on the earth on the third day after his death.

1. Scripture Doctrine. Only within recent years have rationalistic interpretations of the Scriptures ventured to assert that the phrase "raised from the dead" does not mean an actual bodily resurrection, and that it simply declares that Christ as a Spirit did not remain in hades, but was raised to heaven. That this is a most irrational interpretation is seen from the explicit declaration and the whole tenor of the Scriptures upon this point. Likewise the "vision hypothesis," that Christ after his death only appeared to his disciples in a way purely subjective, is contrary to the Scriptures, neither can it be, as we shall see, sustained upon grounds of reason. The resurrection of our Lord is set before us in the New Testament as the miraculous restoration of his physical life, the reunion of his spirit with his body, and yet in such a way that the material limitations, in which he had previously confined his life, were set aside. The resurrection was the beginning of the glorification. It occurred on the morning of the third day after his death, counting according to custom, for days parts of days (comp. Matt. 16:21; Luke 24:1).

The body in which the disciples saw the risen Lord was real, that in which they had seen him living, and that which had died (see Luke 24:39; John 20:24–29). And yet, as is manifest from the Gospel accounts of his appearances during the forty days and of his visible ascension, his body was undergoing the mysterious change of that glorification of which the resurrection was the beginning and the ascension into heaven the end (see John 20:4, 14, 26; 21:4; Luke 24:37) What the change was that adapted the Lord's body to its destined heavenly environment is a question of profitless speculation. But it is evident from the Scriptures that in the resurrection Christ's glorification only began. Also that Christ now dwells in heaven in a glorified body (Phil. 3:21; Col. 3:4). The resurrection of Christ is represented in the Scriptures as wrought by the power of God. Its miraculous power is strongly proclaimed (see Acts 13:30; Rom. 1:4; 1 Cor. 15:15). And thus it presents no difficulty for faith to one who really believes in God. Indeed, the Scriptures represent it as in the deepest sense not unnatural, but natural that Christ should be raised from the dead (see Acts 2:24).

The testimony of the Scriptures as to the reality of the resurrection is most ample and without a note of discord as to the essential fact itself. The witnesses were not few, but many (see, in addition to accounts in the gospels, 1 Cor. 15:1–8). The declaration of St. Paul that he had "seen the Lord" (1 Cor. 9:1) properly places him among the witnesses to the great reality.

The proclamation of the resurrection lies at the basis of apostolic teaching (see Acts 1:22; 4:2, 33; 17:18; 23:6; 1 Cor. 15:14, et al.). It ranks first among the miracles which bear witness to Christ's divine character (Rom. 1:4). It is the divine seal of approval upon Christ's atoning work, and thus is in close connection with the justification of sinners (4:25; 5:10; 8:34). It is connected with our spiritual renewal as the new life of believers comes from the risen Christ (Col. 3:1–3). It is the pledge of the resurrection and glorification of the true followers of Christ (Rom. 8:11; 1 Cor. 15:20–22; Phil. 3:21; 1 Thess. 4:14).

2. Theological. The denial of this great fact has always come from the enemies of Christianity. This is but natural, as Christianity must stand or fall with the resurrection. Christ "rose from the dead" has always been a cardinal article of faith in the Christian Church. The historic proofs of this fact are most weighty when the relation of the fact to the whole body of saving truth is duly considered. They may fail to convince unbelievers who have no appreciation of the great realities of sin and salvation. But still they are of great value for the defense of the faith and for the comfort of believers. The matter resolves itself mainly into two considerations, viz., the credibility of the witnesses and the difficulties of denial as greater than those of belief. As to the credibility of the witnesses, account is to be taken not only of their number and variety, but also of the essential harmony of their reports, the absence of all motive to falsehood, and their self-sacrificing devotion to the Gospel which based itself upon the resurrection. The difficulties which beset denial are found (*a*) in the impossibility of explaining the empty grave except upon the ground that the resurrection actually took place; (*b*) the attitude of the enemies of Christ after the resurrection,

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revealing as it did their helpless confusion; (*c*) the belief of the disciples, their sudden transition from hopelessness to triumphant faith, which would be inexplicable except upon the actuality of the resurrection; (*d*) the founding of Christianity in the world, which can be rationally accounted for only in view of the fact that Christ actually rose from the dead.

LITERATURE.—See works of Syst. Theol., as Van Oosterzee, Dorner, Hodge, Pope; also Edersheim, *Life and Times of Jesus;* Geikie, *Life and Works of Christ;* Farrar, *Life of Christ.*—E. McC.

RESURRECTION OF THE BODY (Gr. *ἀνάστασις, an-as'-tas-is, to make to stand,* or *rise up*), the reunion of the bodies and souls of men which have been separated by death. This is rightly held to be an important article of Christian belief, though it is left by the revelations of Scripture as to many details in impenetrable obscurity.

1. Scriptural. The Old Testament in the earlier parts does not speak explicitly upon this subject. Christ, however, declares the doctrine to be generally presupposed in the old economy (see Luke 20:37, 38). Allusions to it are held to be found in Psa. 49:14, 15; Isa. 26:19, 20; Ezek., ch. 37. A clear reference appears in Dan. 12:2. It is plainly taught also in the Apocryphal books of the Old Testament (Wisd. 3:1; 4:15; 2 Macc. 7:14, 23, 29). It was a belief held commonly among the Jews in the time of Christ (see Matt. 22:30; Luke 20:39; John 11:24; Acts 23:6, 8). The Sadducees were the exceptions in their denial of the doctrine. Christ appeared and confirmed this belief, though careful to guard against erroneous sensuous conceptions held by some in connection with it, as appears in some of the passages to which reference has been made. Naturally it was a marked feature of apostolic doctrine (see Acts 4:2; 26:3; 1 Cor., ch. 15; 1 Thess. 4:14; Phil. 3:20, 21; Rev. 20:6–14, et al.). The teaching of the Scriptures sums up as follows: 1. The body shall rise again. The integrity of man's being, a creature of soul and body, shall be restored. 2. In some sense the identity of the body shall be preserved. 3. The body is to be so changed and refined as to fit it for the new surroundings of the future life. For the saints it is to be a "glorified body." 4. The resurrection will take place at the end of the world, and will be preliminary to the final judgment. 5. The power is of God in Christ, who said, "I am the resurrection and the life."

2. Theological. The article in the Apostles' Creed containing this doctrine was doubtless intended to express the faith of the early Church in the teaching of Christ and the apostles. It was also intended to meet the Manichean heresy that there is an essential antagonism between matter and spirit, that matter is by nature evil, and accordingly the soul of man is degraded by union with the body. That this simple but great statement of the dignity of the human body, a dignity as real as that of the human spirit, and that both soul and body are destined to immortality, has been overlaid by many crude speculations, is what might have been expected, and in no measure detracts from the great truth of revelation to which the statement points. As to the sense in which the resurrection body shall be identical with the body laid aside in death, that is a matter upon which the Scriptures open the way to no definite conclusion. It may be remarked, however, that the continued identity of the body even in this present life does not depend upon its possession continuously of the same substance; nor is it identity of size or form or appearance. It is identity of relationship and functions. The substance of which the body is composed is constantly changing. Likewise there are changes in respect to other material features. Still the body remains as the vestiture, and in some degree the expression of the Spirit in union with it. The coarse representation of bodily resurrection, in which many have indulged, based upon the idea of the literal return of the same fleshly parts laid aside in death is therefore without warrant in reason. And this is not required nor warranted by Scripture. A careful study of St. Paul's great chapter upon the subject (1 Cor., ch. 15) must show this. The most that can be affirmed is that God will reinvest the souls of men with bodies, and that these bodies, while changed, shall have in some important sense identity with the bodies which have experienced death and dissolution. It is not strange that this doctrine has been denied by rationalists, and materialists, and skeptics generally. But it is logically held by Christians because of their faith in Christ and in the teachings which bear his authority. It has great religious and ethical value, inasmuch as it recognizes the dignity of the body and its true relation to the soul in union with it, and opens to us the hope of complete glorification (see works of Syst. Theol., as Hodge, Pope, Van Oosterzee, Dorner, Martensen. Particular works are very numerous).—E. McC.

RETRIBUTION. See PUNISHMENT, FUTURE.

RE'U (Heb. רְעוּ, *reh-oo', friend*), the son of Peleg and father of Serug, in the ancestry of Abraham (Gen. 11:18–21; 1 Chron. 1:25), B. C. before 2200. He lived two hundred and thirty-nine years. He is called *Ragau* in Luke 3:35.

REU'BEN.—1. Name and Family. (Heb. רְאוּבֵן, *reh-oo-bane', see a son.*) The firstborn son of Jacob and Leah (Gen. 29:32), B. C. about 2000.

2. Personal History. (1) **His crime.** When Jacob dwelt in Edar Reuben committed an offense (Gen. 35:22) which was too great for Jacob ever to forget, and of which he spoke with abhorrence even upon his dying bed (49:4). (2) **Befriends Joseph.** When his brethren were planning for the destruction of Joseph in Dothan, Reuben, as the eldest son, interfered in his behalf. By his advice Joseph's life was spared—he was stripped of his distinguished garment and cast into a pit. In Reuben's absence Joseph was sold to the Ishmaelites. When Reuben returned, with the intention of rescuing his brother, he found that he had gone, and manifested great grief thereat (37:21, 22, 29). (3) **In Egypt.** Reuben accompanied his brethren into Egypt in search of food, and accepted Joseph's harsh treatment of himself and brethren as a proper judgment upon them because of their sin (42:22). He delivered Joseph's message to Jacob demanding Benjamin's presence in Egypt, and offered his two sons as pledges for his brother's safe return (v. 37). Upon the removal of Jacob

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into Egypt Reuben had four sons—Hanoch, Phallu, Hezron, and Carmi (46:9).

3. Character. "Reuben seems to have been of an ardent, impetuous, unbalanced, but not of an ungenerous nature; not crafty and cruel, as were Simeon and Levi, but rather, to use the metaphor of the dying patriarch, boiling up like a vessel of water over the rapid wood fire of the nomad tent, and as quickly subsiding into apathy when the fuel was withdrawn."

4. The Tribe of Reuben. (1) **Numbers.** At the time of the migration into Egypt Reuben's sons were four, and from them sprang the chief families of the tribe. The census of Mount Sinai (Num. 1:20, 21; 2:11) shows that the numbers of this tribe at the exodus was forty-six thousand five hundred men above twenty years of age, and fit for active warlike service, ranking seventh in population. At the later census, taken thirty-eight years after, and just before entering Canaan, its numbers had decreased to forty-three thousand seven hundred and thirty, which made it rank as ninth (26:7). (2) **Position.** During the journey through the wilderness the position of Reuben was on the south side of the tabernacle. The "camp" which went under his name was formed of his own tribe, that of Simeon and of Gad. (3) **Inheritance.** The country allotted to this tribe was east of Jordan, extending on the south to the river Arnon, on the east to the desert of Arabia; on the west were the Dead Sea and the Jordan, and the northern border was probably marked by a line running eastward from the Jordan through *Wady Heshbân* (Josh. 13:17–21; Num. 32:37, 38).

REU'BENITE, a descendant of Reuben (Num. 26:7, etc.).

REU'EL (Heb. רְעוּאֵל, *reh-oo-ale'*, *friend of God*).

1. The son of Esau by his wife Bashemath (Gen. 36:4, 10, 35). His four sons (Gen. 36:13; 1 Chron. 1:37) were chiefs ("dukes") of the Edomites (Gen. 36:17).

2. A priest of Midian and herdsman, who gave a hospitable reception to Moses when he fled from Egypt, and whose daughter Zipporah became the wife of Moses (Exod. 2:18). Reuel is undoubtedly the same person as JETHRO (q. v.), the first being probably his proper name, and the latter a title or surname, indicating his rank.

3. The father of Eliasaph, the captain of the host of Gad at the time of the census at Sinai (Num. 2:14), B. C. 1209. The parallel passages (1:14; 7:42, 47; 10:20) give the name as *Deuel*.

4. The son of Ibnijah and father of Shephathiah, of the tribe of Benjamin (1 Chron. 9:8).

REU'MAH (Heb. רְאוּמָה, *reh-oo-maw'*, *elevated*), Nahor's concubine, and by him mother of Tebah and others (Gen. 22:24).

REVELATION (Gr. ἀποκάλυψις, *ap-ok-al'-oop-sis*, an *uncovering* or *unveiling*), a term expressive of the fact that God has made known to men truths and realities which men could not discover for themselves.

An important distinction commonly recognized is between general and special revelation.

By general revelation is meant that which is given to all men, in nature and history, and in the nature of man himself. The reality and validity of revelation in this sense is declared in such scriptures as Psa. 19:1; Isa. 40:26; Rom. 1:19, 20; Exod. 9:16; Acts 14:15–17; 17:15; Rom. 2:14, 15; Matt. 6:22–34. But the actual power of this revelation over men has, in numberless cases, been reduced or nullified by sin (see Rom. 4:24–28). And, besides, the coming of sin into the world, the establishment of the economy of redemption, has necessitated the making known of truths not made known by general revelation. Therefore God has given the special revelation brought to us in the Holy Scriptures. The Scriptures reiterate the truths proclaimed in nature, in history, and in man himself; and, in addition thereto, declare the salvation which God has provided for mankind in Jesus Christ.

It is true that the Scriptures contain many things not in the nature of revelation—matters of fact, the knowledge of which lay within the reach of unaided human powers. But these are only the framework of the great revelation in connection with them. It is to be observed further that revelation is not to be confounded with inspiration. Revelation refers to the truths or facts which God has made known; inspiration to the process by which the knowledge has come. The proofs of revelation and of inspiration, however, closely related, and in some measure interwoven, are therefore not identical. See INSPIRATION.

The reality of special revelation is proved by evidence both external and internal. The external proof is found in miracles and prophecy. See MIRACLES, PROPHECY.

The internal proofs are the contents of the revelation itself. The greatness of the truths, their adaptation to the necessities of human life, their practical effects when accepted, and above all the personal character of Jesus Christ, who is the center of the whole revelation and the supreme medium thereof, form sufficient proof that the revelation of the Scriptures has come from God. Thus the revelation is to be recognized as the sun is known, by its own shining. True, it will not be recognized by those who ignore the reality of sin and the necessity for salvation. But to everyone who truly feels this sad reality, not only will the special revelation of salvation seem possible, but also real and indispensable.

And they who seek and find the salvation proclaimed by the Scriptures find a peculiar personal evidence of the divine authority of the Scriptures. See ASSURANCE.

The term "continuous revelation" has come somewhat prominently into use in recent years. By this it is commonly meant that special revelation did not cease with the closing of the Scripture canon; that revelations as authoritative as those of the Scriptures are still being made. We have not space for adequate discussion of this view. It should be noted, nevertheless, that it is a denial of the sufficiency of the revelation already given, and opens the way for fanaticism and grave errors. Properly enough, however, we may recognize the progress which has been exhibited throughout the whole history of revelation; and,

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besides that, the deeper and larger understanding of divine truth to which the Christian world is continually attaining, whether that truth comes through revelation general or special.

LITERATURE.—Works of Systematic Theology, particularly Van Oosterzee, *Christ. Dogm.;* Brown, *Comp. of Natural and Revealed Religion;* Delany, *Revelation Examined.*—E. McC.

REVELING (Gr. κῶμος, *kŏ'-mos*, a *carousal*), in the Greek writings, was "a nocturnal and riotous procession of half-drunken and frolicsome fellows, who after supper parade through the streets with torches and music in honor of Bacchus or some other deity, and sing and play before the houses of their male and female friends; hence used generally of *feasts and drinking parties that are protracted till late at night, and indulge in revelry*" (Rom. 13:13, A. V. "rioting;" Gal. 5:21; 1 Pet. 4:3).

REVENGE, REVENGER. These words are often used in the sense of to avenge a wrong, or the one who brings punishment (see AVENGER). This is the meaning in Num. 35:19–27; 2 Sam. 14:11; Psa. 79:10; Jer. 15:15. The civil magistrate is called by Paul "the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. 13:4); while in 2 Cor. 7:11 the apostle recognizes as a prominent virtue of the church in Corinth its zeal and vengeance, i. e., *disciplinary zeal* against the incestuous person. He writes the church (2 Cor. 10:6) that he has "a readiness to revenge all disobedience, when your obedience is fulfilled." *How* he intends to execute this vengeance he does not tell; he might do it by excommunication, by giving the intruders over to the power of Satan (1 Cor. 5:5), or by the exercise of his miraculous apostolic power. Revenge, or vengeance, is attributed to God in two very remarkable passages (Deut. 32:41–43; Nah. 1:2), in which Jehovah is represented as bringing certain punishment upon the wicked. The ordinary understanding of *revenge* is quite different from the above, and implies a vindictive feeling against the offender. It differs from *resentment*, which rises up in the mind immediately upon being injured; for revenge may wait years after the offense is committed. In this vindictive sense we have scriptural instances (Jer. 20:10; Ezek. 25:15). This sort of revenge is forbidden by the command to love our enemies and to return good for evil.

REVENUE. See KING.

REVERENCE. 1. In the sense of paying respect to some distinguished person, reverence is mentioned in 2 Sam. 9:6; 1 Kings 1:31; Esth. 3:2, 5; in the parable of the vineyard (Matt. 21:37; Mark 12:6; Luke 20:13); and of the respect given to fathers (Heb. 12:9) and husbands (Eph. 5:33).

2. We are taught to reverence God (Psa. 89:7; 111:9), his sanctuary (Lev. 19:30; 26:2). See GLOSSARY, WORSHIP.

REVILE, REVILER, REVILING (Heb. קָלַל, *kaw-lal'*, to *make light of*, Exod. 22:28), "Thou shalt not revile the gods." *Elohim* does not mean either the gods of other nations, or rulers, but simply God, whose majesty was despised in every breach of the commandments of Jehovah. Another Hebrew term is הֲדוּף (*ghid-doof'*, *villification*) and is used by Isaiah (51:7) and Zephaniah (2:8). Kindred to *ghid-doof'* is the Gr. λοιδορέω (*loy-dor-eh'-o*), which means to villify, heap reproach upon, and is used to represent the treatment of our Lord by his enemies (John 9:28; 1 Pet. 2:23), of the question put by Paul to the high priest (Acts 23:4), as also "revilers" in the catalogue of evildoers (1 Cor. 6:10). In the expression, "They that passed by reviled him" (Matt. 27:39) the evangelist uses the Gr. βλασφημέω (*blas-fay-meh'-o*), a very strong term, signifying to *rail at, calumniate*, showing an utter want of reverence for the divine Sufferer. In Mark 15:32 it is recorded, "And they that were crucified with him reviled him" (Gr. ὀνειδίζω, *on-i-did'-zo*), meaning that they unjustly reproached him.

REWARD (Gr. μισθός, *mis-thos'*, *hire, wage*), a term used generally in the Scriptures to express God's gracious bestowments upon his children, and particularly in the future life. Thus said Christ, "Great is your reward in heaven." It is used, however, sometimes in the still broader sense of retribution, whether of good or evil (see 2 Pet. 2:13; Rev. 22:12).

A principal point of contention between Roman Catholics and Protestants relates to the ground of reward, Roman Catholics holding that reward is based upon the actual merit of the good works of believers, while Protestants regard the reward as of grace. Undoubtedly the whole tenor of the Scriptures is to the effect that every man shall be rewarded according to his works (Rom. 2:16; Rev. 22:12; Matt. 25:31–46), and yet not because these works are themselves meritorious, but because they express the hidden principle of life. But this does not conflict with the idea of different measures of reward, as even among the saved the true principle of holy living is stronger in some cases than in others (see 1 Cor. 2:9–15). No true Christian can feel otherwise than that if he is finally saved and rewarded it must be wholly of the grace of God in Christ. See FINAL JUDGMENT, PUNISHMENT.—E. McC.

RE'ZEPH (Heb. רֶצֶף, *reh'-tsef*, *solid, a stone*), a stronghold near Haran, taken by the Assyrians (2 Kings 19:12; Isa. 37:12). There were nine cities of this name. This was probably located west of the Euphrates, called now Rasapha.

REZI'A (Heb. רִצְיָא, *rits-yaw'*, *delight*), one of the sons of Ulla, of the tribe of Asher (1 Chron. 7:39), B. C. perhaps about 1170.

REZ'IN (Heb. רְצִין, *rets-een'*, *delight*).

1. A king of Damascus, who was contemporary with Pekah in Israel and with Jotham and Ahaz in Judah. Allying himself with Israel, he carried on constant war against Judah, attacking Jotham toward the close of his reign (2 Kings 15:37), B. C. 742. His chief war was with Ahaz, whose territories he invaded in company with Pekah, B. C. about 741. The combined army laid siege to Jerusalem, where Ahaz was, but "could not prevail against it" (Isa. 7:1; 2 Kings 16:5). Rezin, however, "recovered Elath to Syria" (2 Kings 16:6). Soon after this he was attacked, defeated, and slain by Tiglath-pileser II, king of Assyria

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(16:9). Compare Tiglath-pileser's own inscriptions, where the defeat of Rezin and the destruction of Damascus are distinctly mentioned.

2. One of the families of the Nethinim (Ezra 2:48; Neh. 7:50).

RE'ZON (Heb. רְזוֹן, *rez-one'*, *prince*), the son of Eliadah, a Syrian in the service of Hadadezer, king of Zobah. When David defeated Hadadezer (2 Sam. 8:3) Rezon forsook his lord, and gathering a band about him, established himself as king of Damascus (1 Kings 11:23–25). The settlement of Rezon at Damascus could not have been till some time after the disastrous battle in which the power of Hadadezer was broken, for we are told that David at the same time defeated the army of Damascene Syrians who came to the relief of Hadadezer, and put garrisons in Damascus, B. C. about 984. From his position at Damascus Rezon harassed the kingdom of Solomon during his whole reign.

RHE'GIUM (Gr. Ῥήγιον, *hrayg'-ee-on*, *broken off*, alluding to the abrupt character of the coast), a town on the southwest coast of Italy, at the southern entrance of the Strait of Messina, mentioned incidentally (Acts 28:13) in the account of Paul's voyage from Syracuse to Puteoli. It is now called *Reggio*, a town of about ten thousand inhabitants.

RHE'SA (Gr. Ῥησά, *hray-sah'*), a name given in the genealogy of Christ (Luke 3:27) as the son of Zorobabel and father of Joanna. He is probably the same with REPHAIM (q. v.).

RHO'DA (Gr. Ῥόδη, *hrod'-ay*, *rose*), the maiden who announced the arrival of Peter at the door of Mary's house after his release from the prison by the angel (Acts 12:13, 14), A. D. 44.

RHODES (Gr. Ῥόδος, *hrod'-os*, *a rose*), an island in the Mediterranean Sea, near the coast of Asia Minor. A very ancient center of commerce, literature, and art. It was built in the 5th century B. C. The Colossus, one of the wonders of the world, was erected at its harbor; it is about eighteen miles broad and forty-six miles long. In the Middle Ages the island was famous as the home of the Knights of St. John. Its population now is about twenty thousand. Paul touched here (Acts 21:1) on his return voyage to Syria from his third missionary journey, but it is not stated whether or not he landed.

RIB'AI (Heb. רִיבַי, *ree-bah'ee*, *contentious*), a Benjamite of Gibeah, whose son Ittai was one of David's mighty men (2 Sam. 23:29; 1 Chron. 11:31), B. C. 1000.

RIBAND (Heb. פְּתִיל, *paw-theel'*, *twisted*), rather the thread by which the tassels were fastened to garments (Num. 15:38).

RIB'LAH (Heb. רִבְלָה, *rib-law'*, *fertility*).

1. A landmark on the eastern boundary of Israel, as given by Moses (Num. 34:11), the position being given with much precision. It was between Shepham and the sea of Chinnereth, to the east of Ain (i. e., *the fountain*). This shows that it was different from Riblah of Hamath.

2. Riblah of Hamath (2 Kings 23:33, etc.), the camping ground of the kings of Babylon, from which they directed operations against Palestine and Phœnicia. Hither Pharaoh-Nechoh brought King JEHOAHAZ (q. v.) in chains (see 2 Kings 25:6, 20, 21; Jer. 39:5, 52). Riblah is preserved in the miserable village of *Ribla*, from ten to twelve hours S. S. W. of Hums (Emesa), by the river el-Ahsy (Orontes).

RICHES. This term is frequently used in a figurative sense to represent the gifts and graces of God's Holy Spirit, as "Despisest thou the riches of his goodness," etc. (Rom. 2:4; comp. 9:23; Eph. 1:7, 18; 2:7; 3:8; Phil. 4:19).

RID. See GLOSSARY.

RIDDANCE (Heb. כָּלָה, *kaw-law'*, to *end*, *complete*). "And when ye reap the harvest of your land, thou shalt not make a clean riddance of the corners of thy field" (Lev. 23:22), is another form of the command: "Thou shalt not wholly reap the corners" (19:9). The word is also used in Zeph. 1:18, in the sense of ridding the land of inhabitants.

RIDDLE (Heb. חִידָה, *khee-daw'*, *tied* in a knot, *twisted*), elsewhere "dark sentence," "hard question," "dark saying," etc. The Hebrew word is derived from an Arabic root meaning "to bend off," "to twist," and is used for artifice (Dan. 8:23), a proverb (Prov. 1:6), a song (Psa. 49:4; 78:2), an oracle (Num. 12:8), a parable (Ezek. 17:2), and in general any wise or intricate sentence (Psa. 94:4; Hab. 2:6, etc.), as well as a riddle in our sense of the word (Judg. 14:12–19). Riddles were generally proposed in verse, like the celebrated riddle of Samson, which, however, was properly no riddle at all, because the Philistines did not possess the only clew on which the solution *could* depend. The riddles which the queen of Sheba came to ask of Solomon (1 Kings 10:1; 2 Chron. 9:1) were rather "hard questions" referring to profound inquiries. Keil (*Com.*, 1 Kings 10:1) says that a riddle is "a pointed saying which merely hints at a deeper truth, and leaves it to be guessed." According to Josephus (*Ant.*, viii, 5, 3), Solomon was very fond of the riddle. They were also known to the Egyptians, and were used at banquets by Greeks and Romans. "Riddle" is used once in the New Testament (1 Cor. 13:12, marg.); being in the text "darkly" (Gr. *αἰνιγμα*, *ah'ee-noog-ma*, an *obscure saying*). The Gospel revelation is an enigma, "Inasmuch as it affords to us no full clearness of light upon God's decrees, ways of salvation, etc., but keeps its contents sometimes in a greater, sometimes in a less degree (Rom. 11:33, sq.; 1 Cor. 2:9) concealed, bound up in images, similitudes, types, and the like forms of human limitation and human speech, and, consequently, is for us of a mysterious and *enigmatic nature*, standing in need of future light, and vouchsafing *faith*, indeed, but not the external figure" (Meyer, *Com.*, in loc.).

RIDER (Heb. רוֹכֵב, *ro-kabe'*). It would seem natural that horses should have been used for riding as early as for draught; and the book of Job clearly indicates such use in the description of the chase of the ostrich, "She scorneth the horse and his rider" (Job. 39:18). By the Egyptians, Babylonians, and early Greeks, war chariots were used

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instead of cavalry, the drivers of the chariot horses being called "riders" (Exod. 15:1, 21). The Persians appear to have been the first to discover the value of cavalry, in which the Hebrews were always deficient. White asses were ridden in the time of the judges, and the mules in the age of the kings, horses being generally reserved for chariots. See ARMY.

RIGHTEOUSNESS (Heb. צֶדֶק, *tseh'-dek*; Gr. δικία, *dik-ee'-ah*), purity of heart and rectitude of life; the being and doing right. The righteousness or justice (q. v.) of God is the divine holiness applied in moral government and the domain of law. As an attribute of God it is united with his holiness as being essential in his nature; it is legislative or rectoral, as he is the righteous governor of all creatures; and is administrative or judicial, as he is the just dispenser of rewards and punishments. The righteousness of Christ denotes not only his absolute perfection, but is taken for his perfect obedience to the law, and suffering the penalty thereof in our stead. It is frequently used to designate his holiness, justice, and faithfulness (Gen. 18:25; Deut. 6:25; Psa. 31:1; 119:137, 142; Isa. 45:23; 46:13; 51:5–8; 66:1). The righteousness of the law is that obedience which the law requires (Rom. 3:10, 20; 8:4). The righteousness of faith is the justification (q. v.) which is received by faith (Rom. 3:21–28; 4:3–25; 5:1–11; 10:6–11; 2 Cor. 5:21; Gal. 2:21).

RIM'MON (Heb. רִמּוֹן, *rim-mone'*, *pomegranate*).

1. A Benjamite of Beeroth, whose sons, Baanah and Rechab, murdered Ish-bosheth (2 Sam. 4:2–9), B. C. before 988.

2. A Syrian deity (2 Kings 5:18), worshiped in Damascus. See GODS, FALSE.

3. A town in the south of Judah (Josh. 15:32), allotted to Simeon (19:7, A. V. incorrectly "Remmon;" 1 Chron. 4:32); in each passage the name Rimmon follows that of Ain, also one of the cities of Judah and Simeon. The two are joined in Neh. 11:29, and are given in the A. V. as EN-RIMMON (q. v.). The only other notice in the Bible is in Zech. 14:10. It is identified with the village *Umer-Rumanim* ("mother of pomegranates"), about thirteen miles S. of Eleutheropolis.

4. A city of Zebulun assigned to the Merarite Levites (1 Chron. 6:77); by some thought to be identical with RIMMON-METHOAR (q. v.); while others think that DIMNAH (Josh. 21:35) may have been originally Rimmon, as the D and R in Hebrew are very easily confounded.

RIM'MON-METH'OAR (Heb. רִמּוֹן הַמְּתוֹאַר, *rim-mone' ham-meth-o-awr'*, *the* one *marked off*), one of the landmarks of the eastern boundary of Zebulun (Josh. 19:13, A.V. "Remmon.") Methoar is not a proper name, but the participle of תָּאַר (*taw-ar'*), *bounded off*, or *stretched*; and is better rendered in the R. V. "which is stretched unto Neah." It was probably identical with RIMMON, 4.

RIM'MON-PAREZ (Heb. רִמּוֹן פֶּרֶץ, *rim-mone' peh'-rets*, *pomegranate of* the *breach*), one of the seventeen camping grounds (Num. 33:19) of the Israelites during their thirty-seven years of wandering about in the desert after leaving Kadesh (14:25). Of these seventeen places, Ezion-geber is the only one that can be pointed out with certainty.

RIM'MON, THE ROCK OF (Heb. סֶלַע הָרִמּוֹן, *seh'-lah haw-rim-mone'*), the cliff or mountain pass to which the Benjamites fled when pursued after the slaughter at Gibeah. Six hundred reached it and maintained themselves there for four months, until released by the rest of the tribes (Judg. 20:45, 47; 21:13). It is mentioned as being in the wilderness, i. e., no doubt the desert which rises from Jericho to the mountains of Beth-el (Josh. 16:1). Rimmon has been preserved in the village of *Rummôn*, about fifteen miles N. of Jerusalem, which stands upon and around the summit of a conical limestone mountain, and is visible in all directions.

RING. The ring was at a very ancient date a symbol of authority and dignity. That it was so among the ancient Egyptians is evident from the fact that Pharaoh gave his ring to Joseph (Gen. 41:42), as a token that he transferred to him the exercise of the royal authority. Such a transfer is twice related of Ahasuerus, once in favor of Hamancai, and again in favor of Mordecai (Esth. 3:8–10; 8:2). These were probably signet rings. A very early instance of a signet ring is to be found in the history of Judah (Gen. 38:18, A. V. "signet" merely); but חֹתָם (*kho-thawm'*) signifies a signet ring worn on the hand, or suspended by a cord from the neck (Jer. 22:24). In the New Testament the ring is a symbol of honor and dignity, though no longer a power and authority (Luke 15:22). A "gold-ringed man" (James 2:2, A. V. "with a gold ring;" Gr. χρυσοδακτύλιος, *gold-ringed*) was a man of wealth. The ring was generally worn on the fourth finger of the left hand, under the belief that a vein ran from that finger direct to the heart. The wearing of rings on the right hand was a mark of effeminacy, but they were frequently worn in considerable numbers on the left. See JEWELRY, TABERNACLE.

RINGSTREAKED, or STRAKED (Heb. עָקֹד, *aw-kode'*, *striped*), a term applied to the particolored rams of Jacob's flock (Gen. 30:35, etc.) See GLOSSARY.

RIN'NAH (Heb. רִנָּה, *rin-naw'*, *a shout*), a son of Shimon, of the tribe of Judah (1 Chron. 4:20), B. C. before 1170.

RIOT (Gr. ἀσωτία, *as-o-tee'-ah*) the character of an abandoned man; denotes dissolute life, profligacy (Tit. 1:6; 1 Pet. 4:4; rendered "excess" in Eph. 5:18). The adverbial form (Gr. ἀσώτως, *as-o'-toce*) is given in the parable of the prodigal, "He wasted his substance in riotous living" (Luke 15:13). In 2 Pet. 2:13 the apostle says of some that "They count it pleasure to riot in the day time" (Gr. τρυφή, *troo-fay'*, to *live softly*); effeminacy, understood by some as sexual indulgence, which was considered by the ancients, when indulged in during the day, as sottishness. In Luke 7:25 it is rendered "live delicately."

The sense of riotous in the expressions, "riotous eaters of flesh" (Prov. 23:20) and "a companion

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of riotous men" (28:7), is *gluttonous* (A. V. "glutton," 23:21; Heb. זָלַל, *zaw-lal'*, to *squander*, in the sense of squandering one's own body).

RI'PHATH (Heb. רִיפַת, *ree-fath'*, *spoken*), the second son of Gomer, and grandson of Japheth (Gen. 10:3; 1 Chron. 1:6, in which latter passage the name is given *Diphath* by a clerical error).

RISING. See GLOSSARY.

RIS'SAH (Heb. רִסָּה, *ris-saw'*, *a ruin*), one of the stations of Israel in the wilderness (Num. 33: 21, 22), thought to be identical with Rasa, thirty-two Roman miles from Ailah (Elah); but no site has been identified with it.

RITH'MAH (Heb. רִתְמָה, *rith-maw'*, *place of the broom*), an encampment of Israel (Num. 33:18, 19), probably northeast of Hazeroth.

RIVER, the rendering of seven Hebrew words. In the case of some of them other terms are employed, as *stream*, *channel*, *flood*, but in certain passages the word *river* stands as an equivalent for every one of them.

1. *Oo-bawl'* (Heb. אוּבָל, from יָבַל, *yaw-bal'*, to *flow*), used only in Dan. 8:2, 3, 6.

2. *Aw-feek'* (Heb. אָפִיק, *holding*) is applied to streams or rivers, with a primary respect to the channels, often in Palestine deep rock walls or ravines, that contain or bound them; and so *channel* comes usually to be a quite suitable rendering for it (2 Sam. 22:16), though K. and D. render it *beds* of the sea (Psa. 18:15; Isa. 8:7). Perhaps "channels" would be better than "rivers" in Ezek. 32:6; Joel 1:20; 3:18).

3. *Yeh-ore'* (Heb. יְאֹר), a word of Egyptian origin, and frequently used of the Nile, and appears to have been the common designation for it in Egypt (Gen. 41:1, 2; Exod. 1:22; 2:3, 5). Subsequent writers, when speaking of the river of Egypt, generally borrow the same word, sometimes using it in the plural, the Nile and its branches (Isa. 7:18; 19:6; Jer. 46:7; Ezek. 29:3). The word is sometimes used of rivers generally (Job 18:10; 2 Kings 19:24; Isa. 37:5; Dan. 12:5, 6).

4. *Yoo-bal'* (Heb. יוּבַל), found only in Jer. 17:8, is radically identical with No. 1.

5. *Naw-hawr'* (Heb. נָהָר, a *stream*), in a great number of passages, stands for river in the strict and proper sense, being often applied to the Jordan, the Nile, and other rivers. As the Euphrates was the river by way of eminence in the East, it was often known simply as *han-neh-har* (the river). Wherever the expression, "the river," stands thus absolutely it is to be understood of the Euphrates (Gen. 31:21; Josh. 1:4; 2 Sam. 10: 16; Isa. 7:20; 8:7, etc.). It is unfortunately rendered "flood" (Josh. 24:2, 14, 15).

6. *Nakh'-al* (Heb. נַחַל, *flowing*). It comes nearer to our *torrent* than to the deeper and steadier volume of water which properly bears the name of river; and was applicable to the many temporary currents in Palestine and surrounding regions, which sometimes flow with great force after heavy rains, but soon become dry channels. The word thus came to mean both a stream and its channel, or *valley*; and sometimes it is applied to a valley or glen, apart altogether from the idea of a stream (Gen. 26:17). In Lev. 11:9, 10, it is applied to the stream itself; while we have the "valley," the "brook," and the "river" Zered (Num. 21:12; Deut. 2:13; Amos 6:14), the "brook" and the "river" of Jabbok (Gen. 32:23; Deut. 2: 37), of Kishon (Judg. 4:7; 1 Kings 18:40). In Num. 13:23 "the *brook* Eshcol" should be "the *valley*;" and in Deut. 3:16 the same word is rendered—"unto *the river* Arnon half *the valley*" (comp. Josh. 12:2). "The city that is in the midst of the *river*" (Josh. 13:9) should read "in the midst of the *valley*."

7. *Peh'-leg* (Heb. פֶּלֶג, to *gush*, or *flow over*) is used for streams, without respect, apparently, to their size, but to the distribution of their waters through the land. It is used ten times in the Scripture, always in the poetical or prophetical books (Psa. 65:9; 119:136; Job 20:17; 29:6; Prov. 5:16; Isa. 30:25, etc.).

8. A word commonly rendered "conduit" (2 Kings 18:17; 20:20; Isa. 7:3; 36:2); once a "watercourse" (Job 28:25) is rendered "little rivers" (Ezek. 31:4). It is תְּעָלָה (*teh-aw-law'*), and means simply a *channel*, or conduit, for conveying water.

9. The Greek word ποταμός (*pot-am-os'*, *running water*) corresponds to Nos. 3 and 5.

Figurative. "Rivers" and "waters" are frequently used in Scripture to symbolize abundance, as of grace of God (Psa. 36:8; 46:4; Isa. 32:2; 41:18; John 1:16; 7:38, 39), of peace (Isa. 66:12), of good things of life (Job 20:17; 29:6), of God's providence (Isa. 43:19, 20), affliction (Psa. 69:2; Isa. 43:2). The *fruitfulness of trees* planted by rivers is figurative of the permanent prosperity of the righteous (Psa. 1:3; Jer. 17:8). *Drying up* of rivers represents God's judgments (Isa. 19:1–8; Jer. 51:36; Nah. 1:4; Zech. 10:11), as does also their overflowing (Isa. 8:7, 8; 28:2, 18; Jer. 47:2).

RIVER OF E'GYPT (Heb. נְהַר מִצְרַיִם, *neh-har mits-rah'-yim*).

1. The Nile (Gen. 15:18). In the R. V. the word "brook" is used, while in the A. V. the word "river" is found.

2. *Nakh'-al* (Heb. נַחַל, *valley*). The Hebrew word *nakh'-al* signifies a stream which flows rapidly in winter, or in the rainy season. This is a desert stream, called now Wady el-Arish. The present boundary between Palestine and Egypt is about midway between this wady and Gaza (Num. 34:5; Josh. 15:4, 47; 1 Kings 8:65; 2 Kings 24:7; Isa., 7:18; Ezek. 47:19).

RIZ'PAH (Heb. רִצְפָּה, *rits-paw'*, *a live coal*), a concubine of King Saul. Rizpah was a foreigner, the daughter (or descendant) of Aiah, a Hivite. She is first mentioned as the subject of an accusation leveled against Abner (2 Sam. 3:7), B. C. 997. We next hear of her in the tragic story narrated in 2 Sam. 21:8–11, the particulars of which are as follows: A famine, which lasted three successive years, induced David to seek the face of Jehovah, and to ask the cause of the judg-

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ment resting upon the land. The Lord replied, "Because of Saul, and because of his bloody house, because he hath slain the Gibeonites." David, therefore, sent for the Gibeonites to inquire of them as to the wrong which had been done them by Saul, and as to how he should make atonement therefor. They asked for the crucifixion at Gibeah of seven men of Saul's sons. David granted the request, because, according to the law (Num. 35:33), blood-guiltiness, when resting upon the land, could only be expiated by the blood of the criminal, and gave up to the Gibeonites two sons of Rizpah, and five sons of Merab, the daughter of Saul. The victims were sacrificed "at the beginning of the barley harvest," about the middle of Nisan (our April), and hung in the full blaze of the summer sun till the fall of the periodical rain in October. During all this time, without any tent to protect her, and only a garment of sackcloth to rest upon, Rizpah watched the bodies, and "suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night," B. C. 965.

ROAD. 1 (Heb. פָּשַׁט, *paw-shat'*, *to spread out*). Occurs in the A. V. only in 1 Sam. 27:10, "And Achish said, Whither have ye made a road to-day?" A better rendering is, "Ye have not made an invasion to-day, have ye?" It is used in our modern sense of a *raid*, and is rendered *invaded* (v. 8; 23:27; 30:1; "invasion," v. 14).

2. As a means of communication. Not only the trade, but the migrations of races from the most ancient times, prove that journeys of great extent were made in early antiquity. Commerce and military expeditions necessitated the making of *roads* and paths, of which the earliest trace is perhaps to be found in the *king's way* (Num. 20:17; 21:22). At first roads were mere tracks formed by caravans passing from one point to another; afterward regular paths were made by laying earth and stones. These were required by law, especially for the approaches to the cities of refuge (Deut. 19:3). In earlier times the roads between different cities were in a miserable condition, hardly passable in winter or in the rainy season, though the hard, rocky ground in the mountainous parts of Palestine made it easy to construct good roads. The "king's way," mentioned above, was the public high road—probably constructed at the royal cost, and kept up for the king and his armies to travel upon, and perhaps also toll was taken for the king from the trading caravans. Regular military roads were first constructed in Palestine by the Romans, and provided with milestones. It is thought that Jacob and his family traveled a well-known road from Beersheba to Egypt—the middle, or "Shur road," portions of which have been found by the Rev. F. Holland (Harper, *Bible and Modern Discoveries*, p. 54). The Hebrews probably became aquainted with road-making in Egypt, where, in the Delta especially, the nature of the country would require roads and highways to be thrown up and maintained.

Five roads in Palestine are worthy of mention: (1) That which ran from Ptolemais, on the coast of the Mediterranean, to Damascus, which remains to this day. (2) The one passing along the Mediterranean coast southward to Egypt. Beginning at Ptolemais, it ran first to Cæsarea, thence to Disopolis, then through Ascalon and Gaza down into Egypt, with a branch through Disopolis to Jerusalem. Down this branch Paul was sent on his way to Felix (Acts 23:23, 26). (3) The third connected Galilee with Judea, running through the intervening Samaria (Luke 17:11; John 4:4). This journey took three days. (4) Three chief roads running from Jerusalem: (*a*) One in the northeast direction over the Mount of Olives, by Bethany, through openings in hills and winding ways on to Jericho (Matt. 20:29; 21:1; Luke 10:30, sq.; 19: 1, 28, sq.), crossing the Jordan into Perea. This was the road taken by the Galilean Jews in coming and returning from Jerusalem in order to avoid the unfriendly Samaritans. It was the one over which the Israelites came into Canaan, and by which the Syrian and Assyrian armies advanced on Israel (2 Kings 8:28; 9:14; 10:32, sq.; 1 Chron. 5:26). (*b*) From Jerusalem southward to Hebron, between mountains, through pleasant valleys, whence travelers went through the wilderness of Judea to Aila, as the remains of a Roman road still show; or took a westerly direction on to Gaza, a way still pursued, which is of two days' duration. (*c*) The third road went to the Mediterranean at Joppa (Jaffa), which has been used, since the time of the crusades, by pilgrims from Europe and Egypt to the holy city.

The *highway* (Heb. מְסִלָּה, *mes-il-law'*, *thoroughfare*) was frequently prepared for temporary purposes, such as the visit of royalty (Isa., ch. 45; 62:10); and also for permanent use (Num. 20:19; Judg. 20:31; 1 Sam. 6:12, etc.). Roads were commanded to be made to the cities of refuge (Deut. 19:3).

ROAST. See Food.

ROB, ROBBER, ROBBERY. These words are each the rendering of a number of Hebrew and Greek words. Theft and plunder, systematically organized, have ever been principal employments of the nomad tribes of the East since Ishmael the Bedouin became a "wild man" and a robber by trade (Gen. 16:12), and robbery has been considered in the highest degree creditable. In the singular history of Abimelech we are told that "the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them" (Judg. 9: 25). Job suffered serious loss from a predatory incursion of the Chaldeans (Job 1:17), as did the people of Keilah, a lowland Judean town, from the Philistines (1 Sam. 23:1). Other instances are recorded of invasions of spoilers (Judg. 2:14; 6:3, 4; 1 Sam., chaps. 11 and 15; 2 Sam., chaps. 8 and 10; 2 Kings 5:2; 1 Chron. 5:10, 18–22, etc.).

The Mosaic law strictly forbade robbery, as other wrongs against others (Lev. 19:13; see Law), and it was denounced in the Proverbs (22:22) and by the prophets (Isa. 10:2; 17:14; Ezek. 22:29; 33:15); while Hosea (6:9) compares the apostate priests to "troops of robbers that wait for a man."

In New Testament times, civilization and Roman power had done much to subdue these predatory hordes; but even then we learn from the parable of the good Samaritan what was to be expected by travelers; and the road from Jerusalem to Jericho

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was as dangerous a few years ago as in the time of our Lord. St. Paul mentions "perils of robbers" (2 Cor. 11:26), and it would appear that he was especially subject to dangers of this kind while passing through Pisidia. These were *plunderers, brigands* (Gr. λῃστής, *lace-tace'*), and are not to be confounded with *thief* (Gr. κλέπτης, *klep'-tace*), one who takes property by stealth (John 10: 8, where both are mentioned).

Luke, in describing the uproar in Ephesus (Acts 19:23–41), says that the clerk of the city, in endeavoring to appease the multitude, told them that Paul and his companions were neither "robbers of churches, nor yet blasphemers of your goddess." The Greek term used for "robbers of churches" is ἱερόσυλος (*hee-er-os'-oo-los, temple despoiler*), used in its verbal form, "dost thou commit sacrilege" (Rom. 2:22), where the meaning is, "thou who abhorrest idols and their contamination, dost yet not hesitate to plunder their shrines." The plundering of heathen temples was indirectly forbidden to the Jews (Deut. 7:25).

The apostle, speaking of Christ Jesus (Phil. 2:6), says, "Who, being in the form of God, thought it not robbery to be equal with God" (Gr. ἁρπάγμος, *har-pag-mos'*, the act of *seizing*, with the secondary sense of *a thing to be seized*). Grimm (*Greek-Eng. Lex.*, word μορφή) thus explains the sentence: "*Who, although* (formerly, when he was the eternal Word) *he bore the form* (in which he appeared to the inhabitants of heaven) *of God* (the sovereign as opposed to the form of a servant), *yet did he not think that this equality with God was to be eagerly clung to* or *retained*," etc.

ROBE. See Dress; High Priest, Dress of.

ROBO'AM (Gr. Ῥοβοάμ, *hrob-o-am'*), the Greek form (Matt. 1:7) of King Rehoboam (q. v.).

ROCK. See Palestine, Geography of.

Figurative. A rock is illustrative of God, as the Creator of his people (Deut. 32:18); as the strength of his people (Deut. 32:4; 2 Sam. 22:2, 3; Psa. 18:1, 2; 62:7; Isa. 17:10); as their defense and refuge (Psa. 31:2, 3; 94:22, etc.), and salvation (Deut. 32:15; Psa. 89:26; 95:1). Of Christ, as a refuge of his people (Isa. 32:2), the foundation of his church (Matt. 16:18, with 1 Pet. 2:6), the source of spiritual gifts (1 Cor. 10:4), a stumbling stone to the wicked (Isa. 8:14; Rom. 9:33; 1 Pet. 2:8). A rock also signifies a place of safety (Psa. 27:5; 40:2); that one trusts is a rock (Deut. 32:31, 37); the ancestor of a people (Isa. 51:1).

ROD, the rendering of several Hebrew words and one Greek term:

1. *Shay'-bet* (שֵׁבֶט), a stick for punishment (Lev. 21:20; 2 Sam. 7:14; Job 9:34, etc.; Prov. 10:13, etc.; Isa. 11:4, etc.; Jer. 10:16; 51:19), and, in a few instances, a shepherd's staff (Ezek. 20: 37; Mic. 7:14).

Figurative. "He that spareth his rod hateth his son" (Prov. 13:24), and "the rod and reproof giveth wisdom" (29:15), are proverbs in which *rod* is used as a figure for *punishment*. "I will cause you to pass under the rod" (Ezek. 20:37) refers to a custom among shepherds, who let the sheep pass under their shepherd's rod for the purpose of counting them and seeing whether they are in good condition or not. The figure is here applied to God, who will cause his flock, the Israelites, to pass through under the rod, i. e., take them into his special care. "Feed thy people with thy rod" (Mic. 7:14) is to feed them under his guidance, the rod being a symbol of leading, protection. Rod is used for tribe (Psa. 74:2; Jer. 10: 16); as a symbol of power and authority (Psa. 2:9; 120:2; 125:3; Jer. 48:17, etc.); of afflictions, as the means by which God disciplines his people (Job 9:34; Heb. 12:6, 7).

2. *Mat-teh'* (מַטֶּה), *branch*, and signifies a walking staff (Exod. 4:2; 7:9; 1 Sam. 14:27, 43). In the case of Moses and Aaron the rod was a shepherd's staff, belonging to Moses, but sometimes employed by Aaron in performing miracles. It was also called "the rod of God" (Exod. 4:20; 17:9), probably because through it Jehovah wrought such wonders. Aaron's priesthood was confirmed by a miracle calculated to silence the murmurings of the people. God commanded Moses to take twelve rods of the tribe princes of Israel and to write upon each the name of the tribe. As only twelve rods were taken for all the tribes of Israel, and Levi was included among them, Ephraim and Manasseh must have been reckoned as the one tribe of Joseph (see Deut. 17:12). These rods were to be laid in the tabernacle before the ark of the covenant; and there the rod of the man whom Jehovah chose, i. e., intrusted with the priesthood (Num. 16:5), would put forth shoots. On the following morning "the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds" (Num. 17:1–9; comp. Heb. 9:4).

3. Paul, in recounting his afflictions, writes (2 Cor. 11:25), "Thrice was I beaten with rods" (Gr. ῥαβδίζω, *hrab-did'-zo, to strike with a stick*), i. e., bastinadoed.

Rods as a means of divination was a common superstition. See Rhabdomancy, under Magic.

RODE. See Glossary.

ROE, ROEBUCK. See Animal Kingdom.

RO'GELIM (Heb. רֹגְלִים, *ro-gel-eem'*, *treaders*, i. e., *fullers*), a town in Gilead, the residence of Barzillai (2 Sam. 17:27; 19:31). Nothing farther is known respecting it.

ROH'GAH (Heb. רוֹהֲגָה, *ro-hag-aw'*, *outcry*), the second son of Shamer, of the tribe of Asher, and fifth in descent from that patriarch (1 Chron. 7:34), B. C. about 1210.

ROLL (Heb. מְגִלָּה, *meg-il-law'*; סֵפֶר, *sef-ar'*, a *book*, as elsewhere rendered; גִּלָּיוֹן, *ghil-law-yone'*, a *tablet*, Isa. 8:1). A book in ancient times consisted of a single long strip of paper or parchment, which was usually kept rolled up on a stick and was unrolled when a person wished to read it. Hence arose the term *meg-il-law'*, from *gaw'-lal*, "to roll," strictly answering to the Lat. *volumen*, whence comes our *volume*. The use of the term *meg-il-law'* implies, of course, the existence of a soft and pliant material, perhaps parchment. The roll was usually written on one side only, and hence the particular notice of one that was "written with in and without" (Ezek. 2:10). The writing was

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arranged in columns. We may here add that the term in Isa. 8:1, rendered in the A. V. "roll," more correctly means *tablet*. "The house of the rolls"

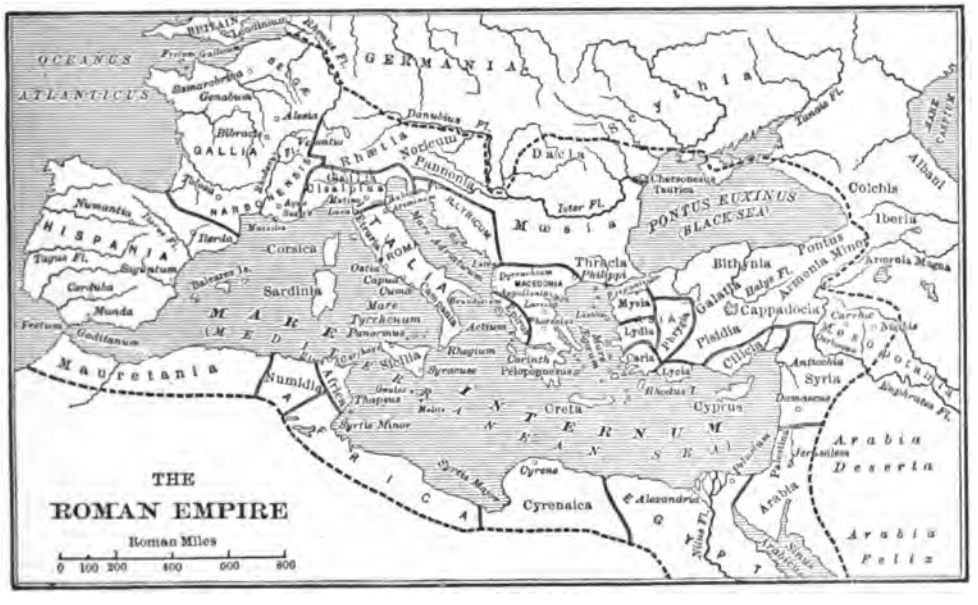
Ancient Rolls.

(Ezra 6:1) was evidently the royal library, and was made up of clay tablets.

ROLLER (Heb. חִתּוּל, *khit-tool'*, *swathed*), a bandage, so called from being wrapped around a broken limb, for the purpose of healing it. In surgery, a roller is a long strip of muslin or other webbing, rolled up for convenience, and unrolled in using. "I have broken the arm of Pharaoh, king of Egypt; and, lo! it shall not be bound up to be healed, to put a roller to bind it," etc. (Ezek. 30:21). The arm is a figurative expression here for military power, as it wields the sword. God broke the arm of Pharaoh by the defeat at the hands of the Chaldeans. And that it should remain unbandaged means that his power was not to be restored

ROLLING THING (Heb. גַּלְגַּל, *gal-gal'*, rendered "wheel" in Psa. 83:13; Isa. 5:28; Ezek. 10:2, 6; R. V. "whirlwind" in Psa. 77:18) occurs in Isa. 17:13 "like a rolling thing before the whirlwind" Thomson, (*Land and Book*, ii, 357), describes some peculiarities of the wild artichoke, "it throws out numerous branches of equal size and length in all directions, forming a sort of sphere or globe a foot or more in diameter. When ripe and dry in autumn these branches become rigid and light as a feather, the parent stem breaks off at the ground, and the wind carries these vegetable globes whithersoever it pleases." He concludes that this is the rolling thing mentioned in Isaiah. Delitzsch (*Com.*, in loc.) renders it "like a *cloud of dust* before the gale." The A. V. has in the margin, "thistle down," and the R. V. "the whirlwind dust before the storm."

ROMAM'TI-E'ZER (Heb. רֹמַמְתִּי עֶזֶר, *ro-mam'-tee-eh'-zer*, *I have raised a help*), one of the sons of Heman the seer. In the arrangement of the temple service by David, Romamti-ezer was appointed chief of the twenty-fourth section, consisting of twelve persons of his family (1 Chron. 25:4, 31), B. C. a little before 960.



RO'MAN (Gr. Ῥωμαῖος, *hro-mah'-yos*), a citizen of the Roman empire (Acts 22:25, sq.; 23:27). See CITIZENSHIP, 2.

RO'MAN EMPIRE, the government of the Romans under the emperors, beginning with Augustus. The following is mostly taken from Smith's *Bible Dictionary:*

1. Its Inauguration. By the victory of Actium, Octavianus became the undisputed master of the Roman world; but he shrank from taking the name of king or dictator, which were odious to the Roman people. But he long before had taken the title of Cæsar, and now allowed himself to be called Augustus, retaining the old official

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title of Imperator. He was in theory simply the first citizen of the republic, intrusted with temporary powers to settle the disorders of the state. The empire was nominally elective, but practically it passed by adoption, and till Nero's time a sort of hereditary right seemed to be recognized.

2. Extent. Before the conquests of Pompey and Cæsar the Roman empire was confined to a narrow strip encircling the Mediterranean Sea. Pompey added Asia Minor and Syria; Cæsar added Gaul. The generals of Augustus overran the northwestern portion of Spain and the country between the Alps and the Danube. The boundaries were now the Atlantic on the west, the Euphrates on the east, the deserts of Africa, the cataracts of the Nile, and the Arabian deserts on the south, the British Channel, the Rhine, the Danube, and the Black Sea on the north. The only subsequent conquests of importance were those of Britain by Claudius and Dacia by Trajan. The population of the empire at the time of Augustus has been calculated at eighty-five million.

3. The Provinces. The usual fate of a country conquered by Rome was to become a subject province, governed directly from Rome by officers sent out for that purpose. Sometimes, however, petty sovereigns were left in possession of a nominal independence on the borders, or within the natural limits, of the province. There were differences, too, in the political condition of cities within the provinces. Some were free cities, i. e., were governed by their own magistrates, and were exempted from occupation by a Roman garrison. Other cities were "colonies," i. e., communities of Roman citizens transplanted, like garrisons of the imperial city, into a foreign land. Augustus divided the provinces into two classes: (1) Imperial, (2) Senatorial; retaining in his own hands, for obvious reasons, those provinces where the presence of a large military force was necessary, and committing the peaceful and unarmed provinces to the Senate. The imperial provinces at first were: Gaul, Lusitania, Syria, Phœnicia, Cilicia, Cyprus, and Ægypt. The senatorial provinces were: Africa, Numidia, Asia, Achaia and Epirus, Dalmatia, Macedonia, Sicily, Crete and Cyrene, Bithynia and Pontus, Sardinia, Bætica. Cyprus and Gallia Narbonensis were subsequently given up by Augustus, who in turn received Dalmatia from the Senate. Many other changes were made afterward. The New Testament writers invariably designate the governors of senatorial provinces by the correct title of *ἀνθύπατοι*, proconsuls (Acts 13:7; 18:12; 19:38). For the governor of an imperial province, properly styled "Legatus Cæsaris," the word Ἡγεμών (Governor) is used in the New Testament. The provinces were heavily taxed for the benefit of Rome and her citizens. They are said to have been better governed under the empire than under the commonwealth, and those of the emperor better than those of the Senate. Two important changes were introduced under the empire. The governors received a fixed pay, and the term of their command was prolonged. The condition of the Roman empire at the time when Christianity appeared has often been dwelt upon, as affording obvious illustrations of St. Paul's expression that the "fullness of time had come" (Gal. 4:4). The general peace within the limits of the empire, the formation of military roads, the suppression of piracy, the march of the legions, the voyages of the corn fleets, the general increase of traffic, the spread of the Latin language in the West as Greek had already spread in the East, the external unity of the empire, offered facilities hitherto unknown for the spread of a world-wide religion. The tendency, too, of a despotism like that of the Roman empire to reduce all its subjects to a dead level, was a powerful instrument in breaking down the pride of privileged races and national religions, and familiarizing men with the truth that "God hath made of one blood all nations on the face of the earth" (Acts 17:24, 26). But still more striking than this outward preparation for the diffusion of the Gospel was the appearance of a deep and widespread corruption which seemed to defy any human remedy. The chief prophetic notices of the Roman empire are found in the Book of Daniel. According to some interpreters the Romans are intended in Deut. 28:49–57.

RO'MANS, EPISTLE TO. See BIBLE, BOOKS OF.

ROME (Lat. *Roma;* Gr. Ῥώμη, *hro'-may, strength*), the most famous city of the world. Its history touches every community of men, and is immensely fabulous and traditional as well as substantial. It has reached the extremes of civilization and of moral corruption, and has been preeminent in art and science as well as in spiritual tyranny. Its name was once a synonym for political power and territorial expansion.

1. The Founding. The origin of the city is mythological rather than historical. Romulus, its founder and first king, was the traditional son of Mars, and was preserved, when outcast by his cruel relatives, through the kind attention of a wolf and a shepherd's wife.

The foundation of Rome dates from 753 B. C. It takes its name, according to Cicero, from the name of its founder, Romulus. It was located upon marshy ground, by the river Tiber, in Italy, and about seventeen miles from the Mediterranean Sea, into which the Tiber flows. The Tiber itself, which flows within the walls to the distance of three miles, is navigable only for small provision boats, and after heavy rains it rises twenty feet, inundating the low part of the city.

Originally the settlement of Rome was confined to the Palatine hill, but before the reign of the founder, Romulus, ended, the Capitoline and the Quirinal mounts were added. The Cælian hill was added by Tullus Hostilius, and the Aventine by Ancus Martius, and the Esquiline and the Viminal were added by Servius Tullius, who inclosed the whole seven hills with a stone wall. Hence it has been called *Urbs Septicollis*, "the city of the seven hills."

The original wall of Rome was so insignificant that it was ridiculed by Remus, the brother of Romulus. For this he was killed. The people whom Romulus induced at the first to live within the wall of Rome were fugitives, criminals, and foreigners. As an asylum for outlaws it was shunned by the neighboring inhabitants. Matrimonial proffers were declined by respectable peo-

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ple. Wives were secured by strategy. They were captured by force from a great company of the Sabines, who had come to witness a show. By a compromise the Sabines afterward came to Rome and became joint occupants of the city.

After a reign of thirty-nine years, in 714 B. C., Romulus, who suddenly disappeared, was reported to have been taken up to heaven. Divine honors were paid to him under the name of Quirinus. He was ranked by the Romans among the twelve great deities. A temple was erected in his honor, and a priest, called Flamen Quirinalis, was appointed to offer him sacrifices.

2. Monarchy. The monarchical government existed under seven princes, in the following order: Romulus, B. C. 753; after one year's interregnum, Numa, 715; Tullus Hostilius, 672; Ancus Martius, 640; Tarquin Priscus, 616; Servius Tullius, 578; and Tarquin the Proud, 534, expelled twenty-five years later, B. C. 509. This has been called the period of the infancy of the Roman empire.

Each ruler left his impress. One was employed in regulating the forms of worship, another in enforcing discipline in the army and increasing the importance of the soldiers, while another devoted himself to enlarging and beautifying the public buildings and fortifying the defenses.

3. The Republic. The final abolition of the kingly office and the rule of alien princes was followed by a period of government under the consuls. Two consuls were elected annually from the patrician families—until B. C. 367, when L. Sextius was created first plebeian consul—and together possessed full kingly authority. The candidate for the consulship was required to be forty-three years of age, and he must have discharged beforehand the inferior functions of questor, edile, and pretor. In the case of Scipio, Martius, Pompey, and Augustus, these rules were disregarded. A consul presided over the Senate and convened or dismissed it at pleasure. The authority of the consuls was equal. They appeared alternately in public invested with the symbols of authority, and preceded by the lictors. The Romans reckoned their years by the names of their consuls, until the consular office was (541 A. D.) abolished by Justinian, for it had become a mere title without dignity or authority. The consular period was characterized by party struggles between the Patricians and the Plebeians. Step by step the common people gained privileges, until the plebeian legionaries, just returned from a victorious campaign, instead of obeying orders to march against the Volsci and Æqui, intrenched themselves at Mons Sacer, three miles from the city, and defied the Patricians. Compromise resulted in the office of the tribune, chosen from the Plebeians; at first two, then five, and then, by the year B. C. 449, ten. The power of the tribune became formidable enough to lead the senators to repent of the concession when too late. The office remained till Augustus, to meet the case, conferred the power of tribune upon himself, whence he was called *tribunitia potestate donatus*. His successors followed his example until the power of the tribune, as an offset to imperialism, was lost. Under Constantine the office was formally abolished.

The Forum at Rome.

4. Empire. With the battle of Actium Octavianus was invested with the title of Augustus, to which was added the title "Imperator," or emperor. This brings Rome into relations with the sacred history of the world. In the reign of Augustus Christ was born in Bethlehem of Judea, and in the reign of his successor, Tiberius, Christ was crucified on Calvary. The successive emperors were among the worst of mankind. One after another they miserably perished in the midst of conspiracy and shame, or died by their own hands. The history of Rome, poetically and morally, from Tiberius, in 37 A. D., to the reign of Constantine,

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in 313 A. D., when the edict in favor of the Christian religion was issued, was lamentably bad.

5. Religion. The religion of Rome was pagan, and immensely superstitious. The altars and temples were erected not only to the deities whom they supposed presided over their own city, but they built temples in honor of the gods of the people whom they conquered in their many wars. There were no less than four hundred and twenty temples dedicated to idolatry in Rome.

6. Scripture Notice. "Rome is not mentioned in the Bible except in the books of Maccabees and in three books of the New Testament, viz., the Acts, the Epistle to the Romans, and the Second Epistle to Timothy. The conquests of Pompey seem to have given rise to the first settlement of Jews at Rome. The Jewish king Aristobulus and his son formed part of Pompey's triumph, and many Jewish captives and emigrants were brought to Rome at that time. Many of these Jews were made freedmen. Julius Cæsar showed them some kindness. They were favored also by Augustus. Claudius 'commanded all Jews to depart from Rome' (Acts 18:2), on account of tumults connected, possibly, with the preaching of Christianity at Rome. This banishment cannot have been of long duration, for we find Jews residing at Rome apparently in considerable numbers at the time of St. Paul's visit (28:17). It is chiefly in connection with St. Paul's history that Rome comes before us in the Bible. The localities in and about Rome especially connected with the life of St. Paul, are: 1. The Appian way, by which he approached the city (28:15). 2. 'The palace,' or 'Cæsar's court' (Phil. 1:13). This may mean either the great camp of the pretorian guards which Tiberius established outside the walls on the northeast of the city, or, as seems more probable, a barrack attached to the imperial residence on the Palatine. The connection of other localities at Rome with St. Paul's name rests only on traditions of more or less probability. We may mention especially: 1. The Mamertine prison, or Tullianum, built by Ancus Martius, near the forum. It still exists beneath the church of *S. Giuseppe dei Falegnami*. Here it is said that St. Peter and St. Paul were fellow-prisoners for nine months. The story, however, of the imprisonment in the Mamertine prison seems inconsistent with 2 Tim., especially 4:11. 2. The chapel on the Ostian road which marks the spot where the two apostles are said to have separated on their way to martyrdom. 3. The supposed scene of St. Paul's martyrdom, viz., the church of *St. Paolo alle tre fontane*, on the Ostian road. To these may be added, 4. The supposed scene of St. Peter's martyrdom, viz., the church of *St. Pietro in Montorio*, on the Janiculum. 5. The chapel '*Domine quo Vadis*,' on the Appian road, the scene of the beautiful legend of our Lord's appearance to St. Peter as he was escaping from martyrdom. 6. The places where the bodies of the two apostles, after having been deposited first in the catacombs, are supposed to have been finally buried—that of Paul by the Ostian road, that of Peter beneath the dome of the famous basilica which bears his name" (Smith, *Bib. Dict.*, s. v.).

One of the chief matters of interest to the Bible reader is the relation of the Roman government to the world at the time of Christ. It was supreme. Judea was a Roman province. The Jewish people were under the authority of Rome. As Christianity spread, it attracted the attention of the emperors, some of whom were more favorable toward it than others. Diocletian, A. D. 284, persecuted the Church. But Constantine, A. D. 323, being sole ruler of the empire, protected the Christian religion, declaring it to be the state religion, and selected Byzantium as the state capital. Julian apostatized from Christianity in 361. As emperor he attempted to restore the pagan religion of Rome. As the residence of the popes, Rome has been the center of interest. Between two and three hundred of these have ruled the Church. Some of them have been shamelessly wicked and immoral in the extreme. The temporal authority which they claimed was taken from them forever in 1871, when Italy was united under Victor Emmanuel, and Rome was made the political capital of the nation. The pope still occupies the Vatican as his residence, but there is more real religious freedom in Rome now than in many countries remote from the Vatican.

ROOF. See HOUSE.

Figurative. To receive one under the shelter of the roof represents hospitality; in the case of Lot so greatly estimated that he was willing to sacrifice his duty as a father to maintain it (Gen. 19:8); and by the centurion considered too great an honor for him to receive the Lord as a guest (Matt. 8:8).

ROOM, as an apartment (see HOUSE). It is frequently used in the present sense of *place* or *stead* (1 Kings 2:35; 8:20; 2 Kings 15:25; 23:34, etc.); of *space*, abundant room (Psa. 31:8; 80:9); and also *entrance*, *opportunity*, as "A man's gift maketh room for him" (Prov. 18:16).

"The highest room," as at a wedding (Luke 14: 8) is the rendering of the Gr. πρωτοκλισία (*prot-tok-lis-ee'-ah*, the *first reclining place*), the chief place at the table. The relative rank of the several places at table varied among Persians, Greeks, and Romans. What arrangement was current among the Jews in Christ's day is thus set forth by Edersheim (*Jesus the Messiah*, ii, p. 207, sq.): "In regard to the position of the guests, we know that the uppermost seats were occupied by the rabbis. The Talmud formulates it in this manner: That the worthiest lies down first, on his left side, with his feet stretching back. If there are two 'cushions' (divans) the next worthiest reclines above him, at his left hand; if there are three cushions the third worthiest lies below him who had laid down first (at his right), so that the chief person is in the middle."

ROOT (Heb. שֹׁרֶשׁ, *sho'-resh*; Gr. ῥίζα, *hrid'-zah*).

Figurative. From the important relation which the root bears to the plant we have in Scripture many beautiful and forceful illustrations taken therefrom. Thus:

1. The root of a family is the progenitor from whom the race derives its name; thus, "Out of the serpent's root shall come forth a cockatrice" (Isa. 14:29), meaning that though the Davidic

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kingdom was broken down by the Syro-Ephraimitish war, another would arise to be a scourge to Israel's oppressors. Messiah is called "a root of Jesse" (11:10), as containing its sap and strength in his divine capacity (comp. Rev. 5:5; and 22:16, as "the root and the offspring of David," referring to both his divine and human nature). The progenitor of a race is also called its root (Prov. 12:3).

2. Root means the essential cause of anything, as "the love of money is the root of all evil" (1 Tim. 6:10; comp. Heb. 12:15, "lest any root of bitterness spring up").

3. "Rooted" means firmly established, "being rooted and grounded in love" (Eph. 3:17; comp. Col. 2:7); also "to take root" (Job 5:3; Psa. 80: 9, "to take deep root;" Isa. 27:6; 37:31; 40:24).

4. Opposed to this is "to root up," or "out," which has the sense of to destroy, remove (1 Kings 14:15; Job 31:12; Psa. 52:5; Jer. 1:10; Luke 17:6, "pluck up by the root").

5. The roots of a plant being near water is symbolic of prosperity; "my root was spread out by the waters" (Job 29:19); literally "open to water," and so never lacking. Ezekiel (31:7) says of Assyria, "His root was by great waters," which accounted for "the length of his branches." The opposite figure is of a "root dried up" (Hos. 9:16).

6. "A root waxed old in the earth" (Job 14:8) denotes loss of vitality; while of sinners it is said, "Their root shall be as rottenness, and their blossom shall go up as dust" (Isa. 5:24).

7. Of our Lord in his humiliation, it was said, "He shall grow up as a tender plant, and as a root out of dry ground" (Isa. 53:2), "both figures depicting the lowly and unattractive character of the small though vigorous beginning, the miserable character of the external circumstances in the midst of which the birth and growth of the servant had taken place" (Delitzsch, *Com.*, in loc.).

ROPE, ROPEMAKERS. See HANDICRAFTS.

ROSH (Heb. רֹאשׁ, *roshe, the head*). In the genealogy of Gen. 46:21, Rosh is reckoned among the sons of Benjamin, but the name does not occur elsewhere, and it is extremely probable that "Ehi and Rosh" (אחי־וראש) is a corruption of "Ahiram" (comp. Num. 26:38).

ROT, ROTTEN, ROTTENNESS, the rendering of several Hebrew words, used mostly figuratively. Job says (13:28) that "he, as a *rotten* thing, consumeth;" i. e., that which is *worm-eaten*, droppeth to pieces, a symbol of gradual decay. Brass and "rotten wood" are contrasted together (Job 41:27), as representing strength and weakness. "The name of the wicked shall rot" (Prov. 10:7) is illustrative of the speedy oblivion into which they go. "Rottenness in the bones" (Prov. 12:4; 14:30; Hab. 3:16), in the Proverbs means an incurable disease, robbing one of power; in Habakkuk great terror.

ROUME. See GLOSSARY (ROOM).

ROW (Heb. טֵירָה, *tee-raw'*, usually a *wall*). In Ezek. 46:23 we have the following: "It was made with boiling places under the rows round about." Row here does not mean a covering or boundary wall, but a row or shelf of brickwork which had separate shelves, under which cooking hearths were placed.

ROW, ROWERS. See SHIP.

RUBIES. See MINERAL KINGDOM; PRECIOUS STONES.

RUDDER. See SHIP

RUDDY (Heb. אַדְמֹנִי, *ad-mo-nee'*, from אָדַם, *aw-dam', to be red*). Applied to David (1 Sam. 16: 12; 17:42), and understood by many to mean *red-haired*. It seems rather to refer to the complexion. This view is confirmed by the application of kindred words, as "Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies" (Lam. 4:7); and "My beloved is white and ruddy" (Cant. 5:10), who is immediately described as black-haired (v. 11).

RUDE. Paul, in 2 Cor. 11:6, writes, "But though I be *rude in speech*, yet not in knowledge." The Greek term ἰδιώτης (*id-ee-o'-tace*) means properly a *private person*, as opposed to a magistrate. In the New Testament it means *an unlearned, illiterate*, as opposed to the learned, the educated (Acts 4:13, rendered "unlearned"). "Rude in speech," i. e., in respect to speech, means untrained in the art.

RUDIMENTS (Gr. στοιχεῖον, *stoy-khi'-on, any first thing*), letters of the alphabet, the "elements" (2 Pet. 3:10), from which all things have come; primary and fundamental principles (Heb. 5:12, "first principles"); in Col. 2:8 the ceremonial requirements, especially of Jewish tradition.

RUE. See VEGETABLE KINGDOM.

RU'FUS (Gr. Ῥοῦφος, *hroo'-fos, red*), brother of Alexander, and son of Simon the Cyrenian, whom the Jews compelled to bear the cross of Jesus when on his way to the crucifixion (Mark 15:21). Rufus is included by the apostle Paul (Rom. 16:13) among those in Rome to whom he sends salutations. It is generally supposed that this Rufus is identical with the one mentioned by Mark, and yet, as this was a common name, they may be different individuals.

RUHA'MAH (Heb. רֻחָמָה, from רָחַם, *raw-kham', to obtain mercy*), a figurative title applied to the daughter of the prophet Hosea, signifying that God had restored Israel to favor (Hos. 2:1), on condition of their repenting and returning to him. Both Peter (1 Pet. 2:10) and Paul (Rom. 9:25, 26) quote this prophecy with evident application to the Gentiles, as well as Jews. "Through its apostasy from God, Israel had become like the Gentiles, and had fallen from the covenant of grace . . . consequently the readoption of the Israelites as the children of God was a practical proof that God had also adopted the Gentile world as his children" (K. and D., *Com.*).

RUIN, the rendering of very expressive Hebrew terms:

1. Derivatives from Heb. נָפַל (*Naw-fal', to fall*), the ruin of a city by dilapidation, separating all its stones (Isa. 25:2, "Thou hast made of a fenced city a ruin;" 17:1); of a country (Isa. 23:13; Ezek. 31:13; comp. 27:27).

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2. *Mekh-it-taw'* (Heb. מְחִתָּה, *dissolution*). "Thou hast brought his strongholds to ruins" (Psa. 89:40). The word elsewhere means *terror*, and expresses the alarm attendant upon taking a fortified place.

3. *Haw-ras'* (Heb. הָרַס, to *tear down*), spoken of "ruined cities" (Ezek. 36:35, 36; comp. Amos 9:11), like the Gr. *κατασκάπτω* (*kat-as-kap'-to*, Acts 15:16).

Figurative. Ruin is a fall or stumbling because of or temptation to sin. "They" (the gods of Damascus) "were the ruin of him," etc. (2 Chron. 28:23; comp. Ezek. 18:30; 21:15).

RULER, the rendering of several Hebrew and Greek words, and used to designate a large number of officials, as: *King* (1 Sam. 25:30; 2 Sam. 6:21); "rulers of the people," or "princes" (q. v.); prime minister, as Joseph (Gen. 41:43); Daniel (Dan. 2:48; 5:7); town prefect (Judg. 9:30; 2 Chron. 29:20; Neh. 3:9); chief adviser (2 Sam. 20:26; 8. 18); house steward (Matt. 24:45, 47; Luke 12:42); superintendent of workmen, as chief herdsman (Gen. 47:6), mechanics (1 Kings 11:28; 1 Chron. 27: 31; 29: 6); "ruler," or "governor of the feast" (see FEAST, GOVERNOR OF); "ruler of the synagogue" (see SYNAGOGUE); "ruler of the treasures," i. e., chief treasurer (1 Chron. 26:24); the high priest was the "ruler of the house of God" (1 Chron. 9:11; 2 Chron. 35:8), as was sometimes his assistant (Neh. 11:11). See LAW, ADMINISTRATION OF.

RU'MAH (Heb. רוּמָה, *roo-maw'*, *elevation*), a city named as the home of Pedaiah, the father of Zebudah, Jehoiakim's mother (2 Kings 23:36). It is probably the same with *Arumah* (Judg. 9:41), in the neighborhood of Shechem.

RUMP (Heb. אַלְיָה, *al-yaw'*), or rather *tail*. Moses prescribed that in certain sacrifices the tail of the victim should be burned upon the altar, viz., the ram of consecration (Exod. 29:22), the lamb of the peace offering (Lev. 3:9), and of the trespass offering (7:3). The rump was esteemed the most delicate portion of the animal, being the fattest. The fat tails of the sheep in Northern Africa, Egypt, Arabia, and Syria often weigh fifteen pounds or more, and small carriages on wheels are sometimes placed under them to bear their weight. The broad part of the tail is an excrescence of fat, from which the true tail hangs (Robinson, *Pal.*, ii, 166).

RUN, RUNNING. See FOOTMAN, GAMES.

RUSH. See REED.

RUST (Gr. *βρῶσις*, *bro'-sis*, *eating*; *ἰός*, *ee'-os*). The first of these Greek terms is rendered "rust" (Matt. 6:19, sq.) in the wider sense of *corrosion*. It is, however, generally used, as almost everywhere in Greek writers, of that which is eaten, food (Heb. 12:16; 2 Cor. 9:10). The second term means *poison*, and is so rendered (Rom. 3:13; James 3:8); but in James 5:3 seems to mean rather the "tarnish" which overspreads silver than "rust," by which we now understand "oxide of iron."

RUTH (Heb. רוּת, *rooth*, a *female friend*), a Moabitess, first the wife of Mahlon, and then of Boaz, and an ancestress of David and of Christ.

Personal History. (1) **Wife of Mahlon.** In the time of the Judges Elimelech, an inhabitant of Bethlehem in Judah, emigrated into the land of Moab with his wife Naomi and his two sons, Mahlon and Chilion, because of a famine in the land (Ruth 1:1, 2). There he died, and his two sons married Moabitish women, named Orpah and Ruth, the latter becoming the wife of Mahlon (4:10), B. C. about 1070. (2) **Return to Bethlehem.** After the death of her two sons Naomi resolved to return to her own country and kindred, and Ruth determined to accompany her, notwithstanding her mother-in-law's entreaty that she should follow her sister-in-law and return to her own people and her God. Ruth answered her in beautiful and earnest words: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me" (1:16, 17). They arrived at Bethlehem just at the beginning of the barley harvest. (3) **Marries Boaz.** Ruth went out to glean for the purpose of procuring support for herself and mother-in-law, and in gleaning came by chance upon Boaz, a relative of Naomi. When he heard that she had come with Naomi from Moab, Boaz spoke kindly to her, and gave her permission not only to glean in the field and even among the sheaves, but to appease her hunger and thirst with the food and drink of his reapers (2:1–16). His kindness to her induced Naomi to counsel Ruth to seek an opportunity for intimating to Boaz the claim she had upon him as the nearest kinsman of her deceased husband. Ruth followed this advice, and Boaz promised to fulfill her request provided the nearer redeemer, who was still living, would not perform this duty (3:1–13). As he was indisposed to do so, Boaz obtained from him a release, redeemed himself the patrimony of Elimelech, and took Ruth to be his wife (4:1–13), B. C. about 1060. In process of time she became the mother of Obed, the father of Jesse and grandfather of David (vers. 13, 17; Matt. 1:5).

NOTE.—The artifice that Naomi suggested and Ruth adopted to induce Boaz to act as her redeemer (chap. 3: 1, sq.) appears, according to our customs, to be objectionable from a moral point of view; judged, however, by the customs of that time it is not. Boaz, who was an honorable man, praised Ruth for having taken refuge with him instead of looking for a husband among younger men, and took no offense at the manner in which she had approached him and proposed to become his wife. The anxiety manifested by Ruth is explained by the desire to continue the family name, and to have the possessions of her father-in-law redeemed and restored to the family.

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SABACH'THANI, or SABACHTHA'NI (Gr. *σαβαχθανί, sab-akh-than-ee'*, for Heb. שַׁבַקְתָּנִי, *thou hast left me*), quoted by our Lord upon the cross from Psa. 22 (Matt. 27:46; Mark 15:34). See JESUS.

SABÆ'ANS. See SABEANS.

SAB'AOTH (Gr. *σαβαώθ, sab-ah-ōwth'*, for Heb. צְבָאוֹת, *tseh-baw-oth'*, *armies*, Rom. 9:29; James 5:4). In the Old Testament it frequently occurs in the epithet, "Jehovah, God of hosts," or simply "Jehovah of hosts." "In the mouth and mind of an ancient Hebrew *Jehovah-tsebaoth* was the leader and commander of the armies of the nations, who went forth with them (Psa. 44:9), and led them to certain victory over the worshipers of Baal, Chemosh, Molech, Ashtoreth, and other false gods" (Smith, *Bib. Dict.*). The epithet, "Jehovah, God of hosts," designates him as the supreme head and commander of all the heavenly forces; so that the host of Jehovah and the host of heaven are the same (1 Kings 22:19), viz., the angels, who are the Lord's agents, ever ready to execute his will. It is never applied to God with reference to the army of Israel, though once the companies composing it are called "the hosts of the Lord" (Exod. 12:41), because they were under his guidance and were to fight for his cause.

SABBATH (Heb. שַׁבָּת, *shab-bawth'*, *repose*, i.e., *cessation* from exertion; Gr. *σάββατον, sab'-bat-on*). The name *Sabbath* is applied to divers great festivals, but principally and usually to the seventh day of the week, the strict observance of which is enforced not merely in the general Mosaic code, but in the Decalogue itself.

1. Origin. "We are told in the account of the creation that God 'rested on the seventh day,' etc. (Gen. 2:2). The Sabbath rest was a Babylonian as well as a Hebrew institution. Its origin went back to pre-Semitic days, and the very name Sabbath was of Babylonian origin. In the cruciform tablets the *Sabattu* is described as 'a day of rest for the soul.' Though the words were of genuinely Semitic origin, it was derived by Assyrian scribes from two Sumerian or pre-Semitic words, *sa* and *bat*, meaning respectively 'heart' and 'ceasing.' In Accadian (i. e., early Babylonian) times the Sabbath was known as *dies nefastus*, a day on which certain work was forbidden; and an old list of Babylonian festivals and fast days tells us that on the seventh, fourteenth, nineteenth, twenty-first, and twenty-eighth days of each month the Sabbath day had to be observed. The king on that day 'must not eat flesh that has been cooked over the coals or in the smoke, he must not change the garments of his body, white robes he must not wear, sacrifices he may not offer, in a chariot he may not ride.' Even the prophet or soothsayer was not allowed to practice his art. We find traces of the week of seven days, with the rest day, or Sabbath, which fell upon the seventh, in Babylonia" (Sayce, *Higher Crit. and Mon.*, pp. 74–77).

2. Jewish Sabbath. **(1) Origin.** The Sabbath was of divine institution, and is so declared in passages where ceasing to create is called "resting" (Gen. 2:3; Exod. 20:11; 31:17). The blessing and sanctifying of the seventh day has regard, no doubt, to the Sabbath, which Israel, as the people of God, was afterward to keep; but we are not to suppose that the theocratic (Jewish) Sabbath was thus early instituted. The Sabbath was instituted by Moses. It is in Exod. 16:23–29 that we find the first incontrovertible institution of the day, as one given to and to be kept by the children of Israel. Shortly afterward it was re-enacted in the fourth commandment. Many of the rabbis date its first institution from the incident recorded in Exod. 15:25. This, however, seems to want foundation of any sort. We are not on sure ground till we come to the unmistakable institution in ch. 16, in connection with the gathering of manna. The opinion of Grotius is probably correct, that the day was already known, and in some measure observed as holy, but that the rule of abstinence from work was first given then, and shortly afterward more explicitly imposed in the fourth commandment.

(2) Purpose. The Hebrew Sabbath differed from the Babylonian in that it had no connection with Babylonian astronomy and the polytheistic worship with which it was bound up. It was not dependent upon changes of the moon; the festival of the new moon and the weekly Sabbath were separated from each other. Instead of a Sabbath which occurred on each seventh day of lunar months, with an unexplained Sabbath on the nineteenth, the Old Testament recognizes only a Sabbath which recurs at regular intervals of seven days, irrespective of the beginning and ending of the month. The Sabbath is divested of its heathen associations, and is transformed into a means of binding together more closely the chosen people and keeping them apart from the rest of mankind. In place of astronomical reasons, which preside over the Babylonian Sabbath, two reasons are given for its observance in Israel—God's resting on the seventh day of creation (Exod. 20:8–11; 31:16,17), and that Israel had been a "servant in the land of Egypt," and had been brought out "thence through a mighty hand and by a stretched-out arm" (Deut. 5:15). "These are not the subjects of Sabbath celebration; indeed, the Sabbath has no one event as the subject of its observance, but is only the day which Israel is called to sanctify to the Lord its God, because God blessed and hallowed the day at the creation by resting on it. The completion of creation, the rest of God, is his blessedness in the contemplation of the finished work, the satisfaction of God in his work, which overflows in blessing upon his creatures. This blessedness was lost to the world through the fall, but not forever, for, through redemption, divine mercy will restore it. The rest of God is the goal which the whole creation is destined to reach. To guide to this goal the Sabbath was enjoined by way of compensation for the losses which accrue

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to man under the curse of sin, from that heavy, oppressive labor which draws him from God. Thus the Sabbath was hallowed, i. e., separated from other days of the week to be a holy day for man, by putting the blessing of his rest on the rest of this day. The return of this blessed and hallowed day is to be to him a perpetual reminder and enjoyment of the divine rest. This significance of the Sabbath explains why its keeping through all future generations of Israel is called a perpetual covenant and a sign between Jehovah and the children of Israel forever (Exod. 31:17)" (Keil, *Arch.*, ii, p. 2, sq.).

(3) **Observance.** According to Mosaic law the Sabbath was observed: 1. By cessation from labor (Exod. 20:10). The idea of work is not more precisely defined in the law, except that the kindling of fire for cooking is expressly forbidden (35:3), and the gathering of wood is treated as a transgression (Num. 15:32, sq.); whence it is evident that work, in its widest sense, was to cease. "Accordingly, it was quite in keeping with the law when not only labor, such as burden-bearing (Jer. 17:21, sq.), but traveling, as forbidden by Exod. 16:29, and trading (Amos 8:5, sq.) were to cease on the Sabbath, and when Nehemiah, to prevent marketing on this day, ordered the closing of the gates" (Neh. 10:31; 13:15, 19). 2. By a holy assembly, the doubling of the daily offering by two lambs of the first year, with the corresponding meat and drink offerings (Num. 28:9, sq.; SACRIFICIAL OFFERINGS, iii, 4), and the providing of new showbread in the holy place (Lev. 24:8). Thus the Sabbath was to Israel "a day of gladness" (Num. 10:10; comp. Hos. 2:11), "a delight, the holy of the Lord, honorable" (Isa. 58:13). From such passages as Isa. 58:13, sq., it will appear that the essence of Sabbath observance is placed in the most unconditional and all-embracing self-denial, the renunciation of the whole natural being and natural desires, the most unconditional dedication to God (see Isa. 56:2; Ezek. 20:12, 21). The object of this cessation from labor and coming together in holy convocation was to give man an opportunity to engage in such mental and spiritual exercises as would tend to the quickening of soul and spirit and the strengthening of spiritual life. In this higher sense it is evident that our Lord meant that "the Sabbath was made for man" (Mark 2:27).

(4) **Reward,** etc. According to Ezekiel (20:12, 20) the Sabbath was to be a sign between Jehovah and Israel, "that they might know that I am the Lord that sanctify them." That is, "that Jehovah was sanctifying them—viz., by the Sabbath rest—as a refreshing and elevation of the mind, in which Israel was to have a foretaste of that blessed resting from all works to which the people of God was ultimately to attain" (Keil, *Com.*, in loc.). The penalty of defiling the Sabbath was death (Exod. 31:15; 35:2; comp. Num. 15:32, sq.). But if the law of the Sabbath was broken through ignorance or mistake, pardon was extended after the presentation of a sin offering. At times the Jews dispensed with the extreme severity of the law (Isa. 56:2; Ezek. 20:16; 22:8; Lam. 2:6; Neh. 13:16); indeed, the legal observance of the Sabbath seems never to have been rigorously enforced until after the exile. See LORD'S DAY, SUNDAY, SYNAGOGUE.

SABBATH, COVERT FOR THE (Heb. מִרְכַּךְ הַשַּׁבָּת, *may-sawk' hash-shab-bawth'*, 2 Kings 16:18). This was, no doubt, a covered place, stand, or hall in the court of the temple used by the king whenever he visited the temple with his retinue on the Sabbath or feast days. In what the removal of it consisted it is impossible to determine from the want of information as to its original character. Some think it means to change the name, others believe it to have been a taking down thereof. The motive may have been fear of the king of Assyria or his own idolatry (comp. 2 Chron. 28:24).

SABBATH, MORROW AFTER THE (Heb. מִמָּחֳרַת הַשַּׁבָּת, *maw-khaw-rath' hash-shab-bawth'*), a term of disputed meaning (Lev. 23:11, 15), occurring in connection with the feast of the Passover. The Sabbath referred to is not the weekly Sabbath, but the day of rest, the first day of holy convocation of the Passover, the fifteenth Abib (*Nisan*). As a day of rest, on which no laborious work was to be performed (v. 8), the first day of the feast is called "Sabbath," irrespectively of the day of the week upon which it fell. Thus "the morrow after the Sabbath" is equivalent to "the morrow after the Passover" (Josh. 5:11).

SABBATH, SECOND AFTER THE FIRST (Gr. σάββατον δευτερόπρωτον, *sab'-bat-on dyoo-ter-op'-ro-ton, Sabbath second-first*, Luke 6:1). This expression has given rise to much discussion, and many views of its meaning are given. Of these we mention only a few. Bleek supposes an interpolation. Wetstein and Storr say that the first Sabbath of the first, second, and third months of the year were called first, second, and third; the second-first Sabbath would thus be the *first* Sabbath of the *second* month. Louis Cappel suggests the following: The civil year of the Israelites commenced in autumn, in the month Tizri, and the ecclesiastical year in the month Nisan (about mid-March to mid-April), and there were thus every year two first Sabbaths—one at the commencement of the civil year, of which the name would have been *first-first;* the other at the beginning of the ecclesiastical year, which would be called *second-first.* Edersheim (*Life of Jesus*, ii, 54, sq.) and Dr. J. Strong (*Concordance*, s. v.) advocate the very probable view that the "second-first Sabbath" was the one following immediately after the Paschal week, the 22d Nisan.

SABBATH DAY'S JOURNEY. See METROLOGY, I, 9.

SABBATICAL YEAR. See FESTIVALS, I, 3.

SABE'ANS, a name given to two nations—the people of Sheba (Job 1:15, שְׂבָא, *sheb-aw';* Joel 3:8, שְׂבָאִים, *sheb-aw-eem'*) and of Seba (Isa. 45:14, סְבָאִים, *seb-aw-eem';* Ezek. 23:42, Kethibh סָרְבָאִים, Qeri סבאים).

1. Sheba was the name of three men: (1) First son of Raamah, the fourth son of Cush, the son of Ham (Gen. 10:7; 1 Chron. 1:9). (2) Tenth son

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of Joktan, the second son of Eber, son of Salah, son of Arphaxad, son of Shem (Gen. 10:28; 1 Chron. 1:22). (3) First son of Jokshan, the second son of Keturah (Gen. 25:3; 1 Chron. 1:32).

It is not easy to tell in every case which Sheba is meant. According to Smith (s. v. "Sheba"), the domain of the Joktanite Sheba, to which the queen of Sheba seems to have belonged, embraced "the greater part of the Yemen, or Arabia Felix." In the classics the Sabeans are the chief of the four great Arab tribes. "Sheba seems to have been the name of the great south Arabian kingdom and the peoples which composed it until that of Himyer took its place, as being the name of a chief and sometimes reigning family." To this Sheba Smith assigns the Sheba of 1 Kings 10:1, sq., and Isa. 60:6, though Josephus and some rabbins refer it to the Cushite Sheba, and the Abyssinian Church has a tradition to that effect. It is said that Menelek, the present ruler of Abyssinia, claims descent from the queen of Sheba; but the genealogy of the ruling family does not always run parallel to that of the people. To the Joktanite Sheba we refer probably, but not certainly (Isa. 60:6; Jer. 6:20).

The Cushite Sheba seems to have settled somewhere on the Persian Gulf. The place may be fixed by the ancient city Seba, located on one of the Bahreyn Islands. This Sheba with the Keturahite Sheba (comp. Dedan), who pastured flocks near the Palestinian frontier of the desert, carried on "the great India traffic with Palestine."

The marauders of Job 1:15; 6:19, naturally belonged to the neighboring Jokshanite or Keturahite Sheba.

2. Seba'is mentioned in Gen. 10:7; 1 Chron. 1:9, as first son of Cush; in Psa. 72:10 as bringing gifts; in Isa. 43:3 as given with Egypt and Ethiopia for the ransom of Israel; in 45:14 the Sabeans (סְבָאִים) are "men of stature." Here, too, Seba is associated with Egypt and especially with Ethiopia (Cush). These passages go to show "that Sheba was a nation of Africa bordering on or included in Cush, and in Solomon's time independent and of considerable importance" (Psa. 72:10). It was presumably the kingdom which rose in the confusion following the empire and which included Meroe, whose ancient name, according to Josephus (*Ant.*, ii, § 2), was Saba (Σαβα). "Certainly the kingdom of Meroe succeeded to that of Seba, a royal city of Ethiopia, which Cambyses afterward named Meroe, after the name of his own sister" (Josephus, l. c.). Others, however, derive the name from Egyptian *meru*, "island." This kingdom was the basis of that of the Ethiopian *dynasty* founded by Shebek, or Sabaco, which ruled Egypt as well as Ethiopia.

The mention of the Sabeans as "men of stature" agrees with Herodotus, who says (iii, 20) that the Mispars are said to be the tallest (μέγιστοι) and most beautiful of all men, "and most long-lived" (id., 120). Ezek. 23:42 is difficult and obscure. Instead of Sabeans, the A. V. margin and the R. V. both have "drunkards." The Kethibh is סְכָרִים, the Qeri is סבאים. Gesenius (twelfth edition) seems to favor the meaning drunkards. The text could not be used as a source of authoritative information about Seba or the Sabeans.—W. H.

SAB'TA (Heb. סַבְתָא, *sab-taw'*, meaning unknown), the third son of Cush and grandson of Ham (Gen. 10:7; 1 Chron. 1:9).

SAB'TAH (Gen. 10:7). See SABTA.

SAB'TECHA (Heb. סַבְתְּכָא, *sab-tek-aw'*, meaning unknown), the fifth-named son of Cush, the son of Ham (Gen. 10:7; 1 Chron. 1:9).

SAB'TECHAH (Gen. 10:7). See SABTECHA.

SA'CAR (Heb. שָׂכָר, *saw-kawr'*, *wages*).

1. A Hararite and father of Ahiam, one of David's mighty men (1 Chron. 11:35). In 2 Sam. 23:33 he is called *Sharar*.

2. The fourth son of Obed-edom (1 Chron. 26:4).

SACKBUT. See MUSIC, p. 767.

SACKCLOTH (Heb. שַׂק, *sak*; Gr. σάκκος, *sak'-kos*, *a mesh*, i. e., coarse loose cloth), a coarse texture, of a dark color, made of goat's hair (Isa.

Sitting in Sackcloth.

50:3; Rev. 6:12), and resembling the *cilicium* of the Romans. It was used (1) for making sacks (Gen. 42:25; Lev. 11:32; Josh. 9:4), and (2) for making the rough garments used by mourners (Gen. 37:34; Esth. 4:1–4), which were in extreme cases worn next the skin (1 Kings 21:27; 2 Kings 6:30; Job 16:15; Isa. 32:11), and this even by females (Joel 1:8; 2 Macc. 3:19), but at other times were worn over the coat (Jonah 3:6) in lieu of the outer garment.

Figurative. *Girding with sackcloth* is a figure for heavy afflictions (Psa. 35:13; 69:11; Isa. 3:24; 15:3; 22:12; 32:11). *Putting off*, of joy and gladness (Psa. 30:11; Isa. 20:2). *Covering the heavens*, of severe judgments (Isa. 50:3; Rev. 6:12). Prophets and ascetics wore it over the underclothing, to signify the sincerity of their calling (Isa. 20:2; comp. Matt. 3:4).

SACRAMENT (Lat. *sacramentum*, a military *oath* of enlistment) is the term applied to baptism and the Lord's Supper, which are generally believed to have been instituted for the perpetual observance of the Christian Church and placed among its means of grace. As signs they represent in action and by symbols the great blessings of the covenant; as seals they are standing pledges of the divine fidelity in bestowing them on certain conditions, being the Spirit's instrument in aiding and strengthening the faith which they require,

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and in assuring to that faith the present bestowment of its object.

The Roman Catholic Church holds to seven sacraments, viz., baptism, confirmation, the eucharist, penance, extreme unction, orders, and matrimony It teaches that a sacrament is "a visible sign of invisible grace instituted for our justification" (*The Rom. Catechism*, p. ii, ch. 1, No. 4). The *Catholic Dictionary* (art. "Sacraments") has the following: "Just as Christ appeared in flesh, just as virtue went forth from that body which he took, just as he saved us by that blood which he willingly shed in love for us, so he continues to make sensible things the channel of that grace by which our lives are elevated and sanctified. In baptism we are born again; in confirmation we grow up to perfect men in Christ," etc.

SACRIFICE. 1. Scripture Terms. The following original terms are used to express the sacrificial act:

(1) *Min-khaw'* (Heb. מִנְחָה), something *given* · a *gift* (Gen.32:13,18,20,21; 43:11, etc.); *tribute* (2Sam. 8:2, 6; 1 Kings 5:1; 2 Kings 17:4); an *offering* to God (1 Chron. 16:29; Isa. 1:13), spoken especially of a bloodless offering (see MEAT OFFERING, below).

(2) *Kor-bawn'* (Heb. קָרְבָּן), something *brought near*, an offering as a symbol of communion or covenant between man and God.

(3) *Zeh'-bakh* (Heb. זֶבַח, from זָבַח, *zaw-bakh'*, to *slay*) refers emphatically to a *bloody* sacrifice, in which the shedding of blood is the essential idea. Thus it is opposed to *min-khaw'* (Psa. 40:6) and to *o-law'*, the whole burnt offering (Exod. 10:25; 18:12, etc.).

(4) *Aw-saw'* (Heb. עָשָׂה), to *do*, to *prepare*, and so, if for God, to sacrifice (Lev. 23:19 only, but several times rendered *offer*).

(5) *Thoo-see'-ah* (Gr. θυσία) is used both of the victim offered and the act of immolation, whether literal or figurative; *pros-for-ah'* (προσφορά), *present;* in the New Testament a *sacrifice* (A. V. "offering," Acts 21:26; 24:17; Eph. 5:2; Heb. 10:5, etc.); *hol-ok-ŏw'-to-mah* (ὁλοκαύτωμα), *wholly consumed* (Lat. *holocaustum*), a whole burnt offering, i. e., a victim the whole of which is burned (Mark 12:33; Heb. 10:6, 8).

2. Origin. The beginnings of sacrifice are found in the primitive ages of man and among all the nations of antiquity. Cain and Abel offered sacrifices to God (Gen. 4:3, 4)—Cain "of the fruit of the ground," and Abel "of the firstlings of his flock and the fat thereof." Noah expressed his gratitude for deliverance from the flood by presenting burnt offerings unto the Lord (8:20, sq.). The patriarchs were in the habit of building altars and offering sacrifices thereon, calling upon God at the places where he had revealed himself to them (12:7; 13:4; 26:25; 31:54; 33:20; 35:7; 46:1). "Indeed, *to sacrifice* seems as natural to man as to pray; the one indicates what he feels about himself, the other what he feels about God. The one means a felt need of *propitiation*, the other a felt sense of *dependence*" (Edersheim, *The Temple*, p. 81).

3. Fundamental Idea. The fundamental idea of sacrifices may be gathered partly from their designation, partly from their nature. Sacrifices do not appear to have been instituted at first by divine command; though they must not, on that account, be looked upon as human inventions. They are the spontaneous expressions, so natural to man as the offspring of God, of reverence and gratitude which he feels toward him. But we must not fail to note that with gratitude and reverence there was also the thought of securing a continuance of God's favor and mercy. Nor must we lose sight of their expressing the idea of propitiation and substitution. Nor can we afford to forget that in all ages blood has been the symbol of life, and its shedding the symbol of the offering of one's life. Abundant testimony is given of this in *The Blood Covenant*, by Rev. H. C. Trumbull. He says that in the earliest recorded sacrifice, "the narrative shows Abel lovingly and trustfully reaching out toward God with *substitute* blood, in order to be in covenant oneness with God; while Cain merely proffers a gift from his earthly possessions. Abel so trusts God that he gives *himself* to him. Cain defers to God sufficiently to make a *present* to him. The one shows unbounded faith; the other shows a measure of affectionate reverence" (p. 211).

Again in the sacrifice of Noah we have an expression not only of gratitude and reverence, but of a desire for further communications of divine grace. This seems to be implied in the answer given by the Lord to Noah, "I will not again curse the ground for man's sake" (Gen. 8:21). In the presentation of the best of his possessions the worshiper symbolized the giving of himself, his life, his aims, to God. "The most direct surrender of himself that a man can make to God is realized in prayer, an act in which the soul merges itself in Him from whom it came, in which the spirit unites itself with its God. Now that which corresponds to this inward surrender, as being an outward, visible, tangible verification of it, is sacrifice, which, on this account, has been called 'embodied prayer.'" In the "burnt offerings" of Job for his children (Job 1:5) and for his three friends (42:8), the idea of expiation is distinctly set forth; for in the first instance the influencing thought with Job was, "It may be that my sons have sinned;" and in the latter God said to Job's friends, "My servant Job shall pray for you; for him will I accept."

In the priestly code of the Pentateuch the fundamental idea of sacrifice is that of *substitution*, which again seems to imply everything else. In the Levitical sacrifices the first fruits go for the whole products; the firstlings of the flock, the redemption money for that which cannot be offered, and the life of the sacrifice, which is in its blood, for the life of the sacrificer.

4. Mosaic Sacrifices. We have seen that in the time of the patriarchs sacrifices were the spontaneous outward expression of grateful reverence and faithfulness toward God. Under the Mosaic law the offering of sacrifices was enjoined as a covenant duty; the material of the sacrifices and the rites to be observed in offering them were minutely described; and the sacrifices thus offered acquired the character of *means of grace*.

The *ground* on which the legal offering of sacri-

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fices is based is the commandment, "None shall appear before me empty" (Exod. 23:15), or "Appear not empty before the face of Jehovah" (Deut. 16:16), i. e., "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee" (v. 17). These gifts were not in the nature of tribute, which they were to present to Jehovah as the King of Canaan, but in recognition of their deliverance by him from Egypt, and of their adoption by him as his peculiar people. Through these gifts, as such expression, they were to enjoy the benefits and blessings of the covenant, forgiveness of sins, sanctification, and true happiness. These gifts were to be accompanied by the consecration of the offerers; and the assurance of God's acceptance of such gifts was to the pious Israelite a divine promise that he would obtain the blessings he sought.

"They thus possessed a *sacramental* virtue and efficacy; and in the Old Testament worship no religious act was regarded as complete unless accompanied with sacrifice. The sacrificial system was framed with the view of awakening a consciousness of sin and uncleanness; of impressing upon the worshiper the possibility of obtaining the forgiveness of sin, and of becoming righteous before God" (Keil, *Arch.*, i, p. 252).

At the very threshold of the Mosaic dispensation is the sacrifice of the Paschal lamb, a *substitute* for Israel's firstborn, and resulting in Israel's redemption. This was commanded to be renewed yearly at the Feast of Passover.

But there was one sacrifice which even under the Old Testament required no renewal; offered when Jehovah entered into covenant relationship with Israel, and they became the people of God (see SACRIFICIAL OFFERING, 7). An altar was built at the foot of Sinai, indicating the presence of Jehovah; with twelve boundary stones, or pillars, representing the twelve tribes. These were most likely round the altar, and at some distance from it, preparing the soil upon which Jehovah was about to enter into communion with Israel (Exod., ch. 24). The blood of the oxen was divided into two parts, one half being sprinkled upon the altar, signifying that "the natural life of the people was given up to God, as a life that had passed through death, to be pervaded by his grace; and then through the sprinkling upon the people it was restored to them again, as a life renewed by the grace of God." This covenant was made "upon all the words" which Jehovah had spoken, and the people had promised to observe. Consequently it had for its foundation the divine law and right, as the rule of life for Israel. On the ground of this covenant-sacrifice all others rested.

5. Symbolical Meaning. The presenting to God as a gift a portion of the results of one's toil implied a surrender of the person of the offerer himself. That God did not require the death of the man, but the surrender of his heart, the Israelites could not fail to learn in the case of Abraham when called upon to offer up Isaac. The presenting of sacrifices under the impression that they embodied the fact of man's surrender of himself to God, is insisted upon by Mosaic law as a covenant obligation. But from his being unholy and sinful, man is unable to surrender himself to the holy God. This view was impressed upon the Israelites, and they were reminded of the fundamental principle of the covenant "to be holy as Jehovah is holy," by the commandment that the animal offered be free from physical defects.

Leaning the hand upon the head of the animal was a symbol of the transference to the victim of the disposition animating the offerer in approaching the altar, and to devote it to the object which the sacrifice was intended to secure. It thus took the place of the offerer, and becoming his substitute, its further treatment and disposal were supposed to be fraught with benefit to him. The slaughtering of the animal, as a preliminary to its being offered upon the altar, pointed to the necessity of death in the case of the man inwardly alienated from God by sin, if he ever expected to attain to life in the enjoyment of loving fellowship with him.

When the blood, in which the soul resides, flowed from the animal on its being slaughtered, the soul was understood to be at the same time separated from the body, and it was not till the blood was sprinkled that, in virtue of the divine promise (Lev. 17:11), the soul of the offerer of the victim was brought within the range and under the influence of the divine favor.

Then, when the flesh of his victim came to be burned upon the altar, the man's own body was understood to be at the same time surrendered to the purifying fire of divine love, so that in this way he was symbolically covered in body and soul from the divine wrath, and brought within the sphere of the justifying, sanctifying, and saving grace of God (Keil, *Arch.*, i, p. 279, sq.).

6. Typical Meaning. There is a power ascribed (Lev. 17:11) to the blood of the victim, when sprinkled upon the altar, of covering the unholy man from the divine wrath, because the soul was supposed to be in the blood. But that power the blood could not be said to possess, either on account of its being shed for the man or in virtue of its being shed on the altar. Sacrifices, merely as such, had no virtue to procure for the offerer forgiveness of sin, justification, sanctification, and felicity; all of which the Israelites not only looked for through their sacrifices, but which so far as the Old Testament dispensation admitted of it, they actually received.

The domestic animals reared by man, and the fruits of the field for which he toiled, were suited, as being the products of his divinely appointed earthly calling, to shadow forth the fruit of his mental and spiritual labors in the kingdom of God. Yet between the animal and man there always would remain such a difference of nature and essence as must necessarily disqualify the former from taking the place of the latter as a true and adequate substitute. The animal has no will of its own, whereas the man is a being endowed with freedom; a being that by virtue of his innate freedom of will, choice, and action stands in a moral relation to God, so that his life and conduct are subject to the laws that regulate the moral and spiritual order of the world.

The object of the sacrifice is to establish a moral relation between the man as a personal being and God the absolute Spirit, to heal the rupture between

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God and man that had been caused by sin. Now, as free personality is the soil out of which sin has sprung, so must the atonement be a work rooted in free personality as well. Being outside the sphere of moral freedom, the animal may be regarded as innocent and sinless; but for the same reason it cannot possess innocence in the true sense of the word, and so have a righteousness such as could form an adequate satisfaction for the sin and guilt of man.

But even a perfect human being, if such could be found among the sons of Adam, would be unable by laying down his life to offer a sacrifice of such atoning efficacy as would reconcile another to God. The truth is that, in relation to God, everyone must answer for *his own soul*, and not for another as well (comp. Psa. 49:7, sq.). Much less could such a result be effected by means of animal sacrifices and meat offerings; these could not possibly take away sin (Heb. 10:4, 11). If, then, God did invest the animal sacrifice with such a significance as is here in question, he can only have done so in view of the true and perfect sacrifice, which in the fullness of the times was to be offered through the eternal Spirit (9:14) by Christ, the Son of God and Son of man.

Although there was no express mention of the typical character thus attaching to the sacrifices prescribed in the law, it was hinted at in the special regulations with regard to the mode of offering them; while in the course of time it came to be revealed through prophecy, although it was not till Christ voluntarily offered himself as a sacrifice upon Golgotha that it was completely unveiled (Jahn, *Bib. Arch.*; Keil, *Arch.*, i, p. 282, sq.; Edersheim, *The Temple*, ch. v).

SACRIFICE, HUMAN. As a supreme test of Abraham's loyalty to Jehovah, he was asked to offer up his son Isaac. From this it has been argued that human sacrifice was customary among the early Israelites. But of this there is no proof. Such sacrifice was in harmony with the fierce ritual of Syria. "The belief in the efficacy of the sacrifice of the firstborn was deeply inrooted in the minds of the people of Canaan. In time of distress and necessity they offered to the gods their best and dearest, 'the fruit of their body for the sin of their soul' (Mic. 6:7). Phœnician mythology related how when war and pestilence afflicted the land, Krones offered up his son Yeoud as a sacrifice, and human sacrifices were prevalent late into historical times. The Old Testament tells us that Ahaz 'made his son to pass through the fire,' a euphemistic expression for those offerings of the firstborn which made the valley of Tophet an abomination" (Jer. 7:31) (Sayce, *Higher Crit.*, p. 184).

We read that the king of Moab, when he saw that "the battle was too sore for him," "took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall" (2 Kings 3:26, 27).

But there is nothing in Scripture to show that the Israelites practiced human sacrifice, or that it was enjoined by Jehovah. The case is thus put by Professor Robertson (*The Early Religion of Israel*, p. 254): "To Abraham, not unfamiliar with various ways in which among his heathen ancestors the deity was propitiated, the testing question comes, 'Art thou prepared to obey thy God as fully as the people about thee obey their gods?' and in the putting forth of his faith in the act of obedience, he learns that the nature of his God is different. Instead, therefore, of saying that the narrative gives proof of the existence of human sacrifice as an early custom in Israel, it is more reasonable to regard it as giving an explanation why it was that, from early time, this had been a prime distinction of Israel that human sacrifice *was not practiced* among the heathen."

SACRIFICES, MOSAIC. 1. Classification of. The sacrifices prescribed by the Mosaic law are included under two classes:

1. Those offered *for the sake of* communion with Jehovah; and, 2. those offered *in* communion, and may be tabulated as follows: (1) *For* communion, or propitiatory, including sin offerings and trespass offerings. (2) *In* communion, (*a*) burnt offerings; (*b*) peace offerings, including thank offerings, votive offerings, and freewill offerings; (*c*) meat and drink offerings.

The propitiatory offerings were intended to lead to the worshiper's being pardoned and brought into communion with God. The others were offered after being admitted to this state of grace. Each of these sacrifices is considered in detail below. It should be carefully borne in mind that, when several sacrifices were offered on the same occasion, those of a propitiatory nature took precedence of the burnt offerings, the latter being followed by the peace offering. The meat and drink offerings were presented alike with the burnt and thank offerings, or simply by themselves.

2. Material. In this respect the sacrifices were divided into two classes—the *bloody*, those which were slaughtered; and the *bloodless*, i. e., the meat and drink offerings.

The material for altar sacrifices were:

(1) Animal, including oxen, sheep, goats, and fowls (i. e., turtledoves and young pigeons). The pigeons were intended for those who could not afford more costly offerings (Lev. 5:7; 12:8) and to serve as sin offerings of an inferior order. Male and female cattle (both large and small) might be offered (3:1, 6), though among sheep special prominence was given to the ram (Num. 15:5, sq.; 28:11, sq.) and to the male of goats (7:16, sq., 22, sq.).

The animal intended for sacrifice was required to be (*a*) of a certain age, eight days at least (Lev. 22:27; Exod. 22:30), although sheep and goats were usually offered when a year old (Exod. 29:38; Lev. 9:3, etc.), oxen when they reached their third year; (*b*) they must be absolutely free from blemish (Lev. 22:20–24).

(2) Vegetable materials. These were grain, olive oil, and wine; the incense, partly vegetable and partly mineral; and salt.

The grain was offered (*a*) roasted in the ear (Lev. 2:14), (*b*) as *fine flour* (2:1), to both of which incense and oil were added (2:1, 15, sq.); or (*c*) as *unleavened bread* or biscuits. This last was of three kinds—bread baked in the oven, bread baked in a pan, bread fried in oil. In each case the flour was mixed with oil (2:1, sq.).

Every meat offering had to be salted (2:13),

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as well as the animal sacrifices (Ezek. 43:24; Mark 9:49). Leaven and honey were not allowed in any offering to Jehovah made by fire (Lev. 2:13).

3. Principle Underlying Selection. The animals, etc., selected for sacrifice were from the ordinary articles of diet among the Hebrews, thus expressing gratitude to God for blessings bestowed, and prayer for continuance of his goodness. Further, as these offerings were the fruit of their life and labors, presenting them symbolized a consecration to God of their life with all its energies and endowments.

4. Presentation of Offerings. The manner of presentation was regulated by the sacrificial ritual, and in the case of animal sacrifices was generally as follows:

The victim was brought to the door of the tabernacle, near which the altar was placed; the person bringing the sacrifice leaned with his hand upon the animal's head, and then slaughtered it at the north side of the altar (Lev. 1:4, 5, 11; 3:2, 8; 6:25; 7:2). In the case of sacrifices connected with the regular services of the sanctuary, those offered on festival occasions and in behalf of the whole people, the victims were slaughtered, flayed, and cut up by the priests.

The victim slain, the priest caught the flowing blood in a vessel, and, according to the nature of the sacrifice, sprinkled some of it either on the side of the altar, its horns, or on the horns of the altar of incense, or upon (i. e., in the direction) of the ark, emptying what remained at the foot of the great altar (Exod. 29:12; Lev. 4:17, 18, etc.).

The animal was then flayed by the offerer and cut into pieces (Lev. 1:6; 8:20), and either burnt entirely upon the altar or the fat burned up on the altar, while the remainder of the flesh was burned without the camp. It was then eaten by the priests, or partly by the priests and partly by the one bringing the sacrifice.

If the sacrifice consisted of pigeons the priest wrung off the pigeon's head and allowed the blood to flow upon the side of the altar. He then took away the viscera and flung it upon the ash heap beside the altar. The head and body were then burnt upon the altar (1:15).

In regard to vegetable offerings, if connected with burnt offerings, part of the flour and oil, some of the ears of corn and the cakes, with the incense, were burned upon the altar, the remainder falling to the priests, who must consume it in the court of the tabernacle without leaven (2:2, sq.; 6:9–11; 7:9, sq.; 10:12, sq.). If, in connection with a thank offering, one cake was presented as a wave offering to Jehovah, which cake fell to the priest who sprinkled the blood (7:14), the remainder of the offering was to be eaten by those who presented it.

SACRIFICIAL OFFERINGS.—1. Sin Offering. (1) **Name.** (Heb. חַטָּאת, *khat-tawth'*, an *offense*.) A penalty, or an offering for sin, first directly enjoined in Lev., ch. 4. The Hebrew word is not applied to any sacrifice in ante-Mosaic times, and it is therefore peculiarly a sacrifice of the law.

(2) **Meaning.** In Lev. 4:2 we read that, "if a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them," that conduct would furnish reason for a sin offering. The meaning is that of sinning "in error." This does not mean merely sinning through ignorance, hurry, want of consideration, or carelessness (comp. Lev. 5:1, 4, 15), but also sinning unintentionally (Num. 35:11, 15, 22, 23); hence such sins as spring from weakness of flesh and blood, as distinguished from those committed with a "high hand," i. e., in haughty, defiant rebellion against God and his commandments. The one sinning "presumptuously" was to be cut off from among his people (15:30).

The object and effect of the sin offering were declared to be the forgiveness of sin (Lev. 4:20, 26, 31, 35; 5:10) and cleansing (ceremonial purgation) from the pollution of sin (12:8; 14:20; 16:19, etc.). It was thus the offering among the Hebrews in which the ideas of propitiation and of atonement for sin were most distinctly marked. Its presentation presupposed the consciousness of sin on the part of the person presenting it (comp. 4:14, 23, 28; 5:5). The laying on of the hands of the offerer was understood to typify the fact that the sin for which pardon and cleansing were being sought was transferred to the victim, which thereby became sin (4:4, 14). The soul of the offerer, being represented by the blood, was, through the sprinkling of the latter, brought into the fellowship with or within the sphere of operation of the divine grace. The blood of the sin offering being sprinkled upon the *horns* of the altar, which were symbols of power and might, the soul was thereby symbolically brought within the full force and efficacy of that divine grace in which it was required to participate in order that its sin might be duly atoned for.

The burning of the fat of the victim upon the altar as an offering made by fire for a sweet savour unto Jehovah (Lev. 4:31) was symbolical of the handing over of the better part of the man, the part that is susceptible of renewal, to the purifying fire of the divine holiness and love, in order that the inward man might be renewed from day to day by the Spirit of the Lord, and at length be changed into the glory of the children of God (Keil, *Arch.*, ii, p. 299, sq.).

(3) **Material.** The material for the sin offering was regulated partly by the position of the one in whose behalf it was offered, and partly by the nature of the offense for which an atonement was to be made.

1. A Young Bullock. Consecration of priests and Levites to their office (Exod. 29:10, 14, 36; Num. 8:8). For the high priest on the Day of Atonement (Lev. 16:3). Sin of high priest (4:3), or sin of the whole congregation (4:13).

2. A He-goat. New moons and annual festivals (Num. 28:15, 22, 30; 29:5, 11, 16, 19, etc.). Dedication of the tabernacle and temple (Num. 7:16, 22; Ezra 6:17; comp. 8:35). Sin of a prince (Lev. 4:23).

3. A She-goat. Sin by one of the common people (Lev. 4:28, 32; 5:6).

4. A She-lamb, of a year old. Nazarite released from vow (Num. 6:14). Cleansing of a leper (Lev. 14:10, 19).

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5. A Turtledove or Young Pigeon, for purifying of a woman after childbirth (Lev. 12:6); a man in his issues (15:14); a woman who had protracted issue of blood (15:29); a Nazarite defiled by contact with a dead body (Num. 6:10). A turtledove or young pigeon, as a substitute for the lamb in case of poverty, on occasion of ordinary offense (Lev. 5:7); for purification of the leper (14:22).

6. Tenth of an ephah of flour, as a substitute for the pigeon, when poverty prevented the latter, and on occasion of any ordinary offense (5:11).

(4) **Occasions.** The sin offerings were:

1. Regular, offered upon the following occasions: (1) For the whole people, at the New Moon, Passover, Pentecost, Feast of Trumpets, Feast of Tabernacles (Num. 28:15–29:38), and the Day of Atonement (Lev., ch. 6). (2) Consecration of priests and Levites (Exod. 29:10–14, 36). (3) The sacrifice of the red heifer, from the ashes of which was made the "water of separation" (Num. 19: 1–10).

2. Special, offered on the following occasions: (1) For any *sin of ignorance* against the commandment of the Lord, on the part of priest, prince, people, or individual (Lev. 4:1, sq.). (2) For ceremonial defilement (5:2, 3); such as, of women (12: 6–8), leprosy (14:9, 31), issues in men and women (15:15, 30), defilement of a Nazarite, or at expiration of his vow (Num. 6:6–11, 16).

(5) **Ritual,** or mode of presenting the sin offering. After the animal had been brought forward, and the hand duly laid upon it, it was slaughtered. If the victim was a bullock offered in behalf of the high priest or of the whole congregation, its blood was taken into the holy place and there sprinkled seven times toward the inner veil, then upon the horns of the altar of incense; after which the remainder was poured out at the foot of the altar of burnt offering (Lev. 4:5, sq.; 16, sq.)

If the victim was a ram, a she-goat, or a lamb, the blood was merely put upon the horns of the altar of burnt offering, the remainder being poured out at the foot of the altar (4:25, 30, 34). Upon the Day of Atonement the high priest took the blood of the sin offering (the bullock) for himself, and the blood of the goat offered in behalf of the people, into the most holy place, and sprinkled it upon and before the mercy seat (16: 14, 15).

The next step was, in all cases (except pigeons), to separate the fatty portions from the animal, viz., the fat covering the intestines and such as was upon them, the kidneys and their fat, the fat on the flanks, the caul, and, in the case of a certain kind of sheep, the fat of the tail, and then burn them upon the altar (4:8–10, 19, 26, 31, 35).

In those cases in which the blood was sprinkled in the holy place, or the holy of holies (and in the case of the bullock sacrifice as a sin offering at the consecration of the priests, Exod. 29:14), the flesh, along with the skin, head, bones, intestines, and dung, was carried without the camp (afterward the city) to a clean place where the ashes of sacrifice were usually emptied, and there consumed by fire (Lev. 4:11, sq., 20, sq.; 6:23; 16:27). In the case of the other sin offerings, the blood of which was not applied as above, the flesh was eaten by the priests in the holy place (Lev. 6:26; Num. 18: 9, 10). The skin probably went, as in the trespass offering, to the officiating priest.

The additional regulations respecting the sin offering were: "Whatsoever shall touch the flesh thereof shall be holy" (Lev. 6:18, 27), i. e., every layman touching the flesh became holy as the priest, and was obliged to guard against defilement in the same manner (comp. 21:1–8); the vessel, in which it was boiled for the priests to eat, was broken if of earthenware, and scoured if of copper; garments upon which its blood had been sprinkled were to be washed (Lev. 6:27, 28).

2. Trespass Offering (Heb. אָשָׁם, *aw-shawm'*, *fault*).

(1) **Meaning.** While the trespass offering was propitiatory in its character, it differed from the sin offering in that the latter made atonement for the *person* of the offender, while the former only atoned for one special offense. "In fact, the trespass offering may be regarded as representing ransom for a special wrong, while the sin offering symbolized general redemption" (Edersheim, *Temple*, p. 100, sq.).

(2) **Material.** The trespass offering consisted of a ram, which was valued by a priest according to the shekel of the sanctuary (Lev. 5:15, 18; 6:6; 19:21). The only exception was in the case of a leper and a Nazarite, when the offering consisted of a lamb, without any mention of valuation (Lev. 14:11, sq.; Num. 6:12).

(3) **Occasions.** The trespass offerings, being prescribed for special sins, are not included in the general festal sacrifices. They were offered for the following offenses: 1. "If a soul commit a trespass, and sin through ignorance in the holy things of the Lord" (Lev. 5:15), i. e., to inadvertently take away from Jehovah that which belonged to him, of sacrifice, first fruits, tithes, etc. The ram for sacrifice was to be accompanied by compensation for the harm done and the gift of a fifth part of the value to the priest. 2. Ignorant transgression of any definite prohibition of the law (v. 17). 3. Fraud, suppression of the truth, or perjury against a neighbor; with compensation and with the addition of a fifth part of property in question to the person wronged (6:1, sq.). 4. Rape of a betrothed slave (19:20–22). 5. At the purification of a leper (14:12), and the polluted Nazarite (Num. 6:12).

(4) **Ritual.** The victim was slaughtered on the north side of the altar, its blood sprinkled upon the latter, the fat burned upon it, and the flesh eaten by the priests in the holy place (as in the sin offering), the skin also belonging to the officiating priest. With reference to the accompanying meat offering, everything baked in the oven, and everything prepared in a pan or pot, was to belong to the priest officiating; while such portions as were mixed with oil or were dry were to belong to "all the sons of Aaron," i. e., divided among all the priests.

3. Burnt Offering. (1) **Name** (Heb. עֹלָה, *o-law'*, *ascending* as smoke, the name given to this sacrifice because it was to be wholly consumed and to *rise* in smoke toward heaven). There is

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also in use the poetical term כָּלִיל (*kaw-leel'*, *complete*, Deut. 33:10; 1 Sam. 7:9; Psa. 51:19; Gr. ὁλοκαύτωμα, *hol-ok-ŏw'-to-mah*, Mark 12:33; Heb. 10:6), alluding to the fact that, with the exception of the skin, it was *wholly* and *entirely* consumed. The victims in the other sacrifices were only partially consumed upon the altar.

(2) **Meaning.** The burnt offering symbolized the entire surrender to God of the individual or of the congregation, God's acceptance thereof, with a view to the renewal and sanctification of the entire man and consecration to a course of life pleasing to God. The law of sacrifice does not teach that the burnt offering had any reference to atonement or forgiveness of sins, provision being made therefor by the atoning sacrifices (sin and trespass offerings). The burnt offering was based solely on the assumption that Israel had been admitted into a covenant of grace with Jehovah, and so it could only be offered by those Israelites who retained their standing in the covenant. Strangers were permitted, if not guilty of any notorious offense, to offer burnt and thank offerings to Jehovah without being fully (i. e., by circumcision) admitted into covenant with the God of Israel.

Anyone forfeiting his covenant rights by sin or transgression was required to be again reconciled to God by means of a sin offering before he could venture to present a burnt offering. If there was any atoning element in the burnt offering it was only to a limited extent. And yet, inasmuch as sin adheres to all, even in a state of grace, it was necessary that in the burnt offering there should be so much of the element in question as would cover any defects and imperfections.

Expressing as it did the inward religious disposition expected of every true Israelite, the burnt offering was required to be presented on the morning and evening of every day, the Sabbath, the new moons, and festival occasions. At the new moons and festivals the burnt offerings had to be preceded by a sin offering, it being necessary in this way to make atonement for those sins which had been committed in the interval between one festival and another.

(3) **Material.** The animals prescribed for this sacrifice by the law were a young bullock, a ram or he-lamb, and a he-goat—always a male. In case of poverty turtledoves or young pigeons might be offered, irrespective of sex (Lev. 1:3, 10, 14). The male was commanded, probably, to teach that the act of surrender was to be of an active, energetic character.

(4) **Occasions.** 1. REGULAR burnt offerings were offered as follows: (1) Every morning and evening (Exod. 29:38–42; Num. 28:3–8). (2) Each Sabbath, double that of the daily offering (Num. 28:9, 10). (3) At the new moon, the three great festivals, the Day of Atonement, and Feast of Trumpets (see Num. 28:11–29:39).

2. SPECIAL burnt offerings: (1) At the consecration of priests (Exod. 29:15; Lev. 8:18; 9:12). (2) At the purification of women (Lev. 12:6, 8). (3) At the cleansing of lepers (14:19). (4) Removal of other ceremonial uncleanness (15:15, 30). (5) On any accidental breach of the Nazarite vow, or its conclusion (Num. 6:11, 14).

3. FREEWILL burnt offerings on any solemn occasion, e. g., dedication of the tabernacle (Num., ch. 7) and of the temple (1 Kings 8:64).

The burnt offering was the only sacrifice that non-Israelites were allowed to bring. The emperor Augustus had a daily burnt offering brought for him of two lambs and a bullock; and ever afterward this sacrifice was regarded as indicating that the Jews recognized him as their ruler. Hence, at the commencement of the Jewish war, Eleazar carried its rejection, which was considered as a mark of rebellion.

(5) **Ritual.** The victim was led to the altar by the person offering it, duly consecrated by the laying on of hands, and then slain by the offerer. The priest then took the blood and sprinkled it round about upon the altar. The animal was flayed, the skin falling to the officiating priest as a perquisite (Lev. 7:8); the flesh was next cut up, the intestines and hind legs washed, and then the several parts, including the head and fat, were laid upon the burning wood, the whole being consumed.

In case the offering was a pigeon the priest wrung off its head and allowed the blood to flow beside the altar; he then took the increments and flung them on the ash heap beside the altar. He made an incision at the wings and placed the bird upon the altar fire, and there burned it (1:14–17). When the burnt offering consisted of a bullock or smaller cattle, the law required it to be followed by a meat and drink offering varying in quantity according to the kind of victim offered—a regulation, however, which did not apply in the case of pigeons.

4. Peace Offering (Heb. זֶבַח שְׁלָמִים, *zeh'-bakh shel-aw-meem'*, *sacrifice of peace*), another sacrifice offered *in communion* with God. It was divided into three kinds: the *thank offering* (זֶבַח הַתּוֹדָה, *zeh'-bakh hat-to-daw'*, *sacrifice of thanks*, Lev. 7:12; 22:29); the *votive offering* (זֶבַח נֶדֶר, *zeh'-bakh neh'-der*, *sacrifice* of a *vow*, Num. 6:14; 15:3, 8); the *freewill offering* (זֶבַח נְדָבָה, *zeh'-bakh ned-aw-baw'*, Lev. 7:16; 22:18, 21). It always followed all the other sacrifices.

(1) **Meaning.** "The peace offerings have their root in the state of grace with its fellowship with God, and find their culminating point in the sacrificial feast." They served to establish the Hebrew more firmly in the fellowship of the divine grace; to be mindful of God when in possession and enjoyment of the divine mercies; and when adversity threatened to obscure his feeling and consciousness of God's nearness and mercy, he might be enabled, through the peace offering, to maintain this feeling and consciousness, and quicken them afresh.

In times of prosperity and success he would naturally feel thankful to God and embody his act by means of sacrifice; hence *thank offering*. In case anyone desired to secure a blessing which had not yet fallen to his lot, he would naturally endeavor by means of a vow to prevail upon God to bestow it; hence the *votive offering*. The motive impelling to the *freewill offering* seems to have centered in the desire to thank God for the

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enjoyment of his bounties and to be assured of their continuance (see RITUAL (4), below).

(2) Material. The victims prescribed for these sacrifices were unblemished oxen or smaller cattle of either sex (Lev. 3:1, 6; 9:4, 18, etc.), though deformed animals were allowable in freewill offerings (22:23). These sacrifices were always accompanied by a meat and drink offering (7:11, etc.). No mention is found of pigeons being used in the peace offerings.

(3) Occasions. *Public* peace offerings were customary on occasions of festive inauguration (Exod. 24:5; 2 Sam. 6:17, sq.; 1 Kings 8:63); the election of kings (1 Sam. 11:15); and upon the fortunate issue of important enterprises (Deut. 27:7; Josh. 8:31). They were expressly prescribed for the Feast of Pentecost (Lev. 23:19). The festivals were observed with peace offerings (Num. 10:10; 2 Chron. 30:22); and Solomon arranged three times a year a sacrificial festival of burnt and peace offerings (1 Kings 9:25).

Private peace offerings were the result of free impulse, or in fulfillment of a vow (Lev. 7:16; 22:21; Num. 15:8), in recognition of a special favor from Jehovah (Lev. 7:12; 22:29), and regularly at the expiration of a Nazaritish vow (Num. 6:14).

(4) Ritual. The offerer led the victim to the altar, laid his hand upon its head, and slew it. The priest caught the blood and sprinkled it upon the altar. At this stage the fat of the intestines —the same parts as in the case of the sin offering —was taken from the animal and burned upon the altar on the burnt offering (Lev. 3:3–5, 9–11, 14–16; 9:18, sq.). The breast and the right shoulder were then separated from each other, the shoulder being heaved—laid aside—as the portion of the officiating priest, directly from the offerer; while the breast was waved, i. e., symbolically presented to the Lord, from whom the priests received it for their use. The priest's part might be eaten by him, either boiled or roasted, in some clean place (7:30, sq.; 10:13, sq.). All the flesh of public peace offering (not burned upon the altar) belonged to the priests (23:20).

The rest of the flesh belonged to the offerer, furnishing material for the sacrificial feast. In the case of the thank offering it must be eaten the same day, in other cases at farthest the second day. Whatever was not eaten within the prescribed time had to be burned, but not on the altar (7:15–17; 22:30).

One cake of each of the three kinds making up the meat offering was the portion of the officiating priest (7:14).

The *meaning* of the sacrificial proceedings in the case of peace offering is worthy of study. As stated above, the fat of the peace offering was to be consumed on the top of the burnt offering, "which is upon the wood that is on the fire," as an "offering made by fire, of a sweet savour unto the Lord" (3:5). Thus the peace offering presupposed the previous reconciliation of the offerer with God, and the sanctification of his life as the basis of admission into fellowship with God, which was realized in the sacrificial feast. As he partook of this meal the material food was transformed into a symbol of his being spiritually fed with the mercies of the kingdom of God, of his being satisfied with fullness of joy in the presence of the Lord (Psa. 16:11).

The *sacrificial feast.* "In consequence of the consecrated character imparted to the whole victim by assigning the choicest portions of the flesh to the Lord and the officiating priest, the sacrificial feast was transformed into a covenant feast, a feast of love and joy, which symbolized the privilege of dwelling in the house and family of the Lord, and so shadowed forth the rejoicing of his people before him (Deut. 12:12, 18) and the blessedness of eating and drinking in the kingdom of God" (Luke 14:15; 22:30) (Keil, *Arch.*, i, 330, sq.).

5. Meat and Drink Offerings. (1) Name. Meat offering is more properly given in the R. V. as "meal offering," and is the rendering of the Heb. מִנְחָה (*min-khaw'*, *offering*), while drink offering is the rendering of Heb. נֶסֶךְ (*neh'-sek*, *libation*).

(2) Meaning. One meaning of these offerings, which is analogous to that of the offering of the tithes (first fruits and the showbread), appears to be expressed in the words of David: "All that is in the heaven and in the earth is thine. . . . All things come of thee, and *of thine own have we given thee*" (1 Chron. 29:10–14). It recognized the sovereignty of Jehovah and his bounty in the bestowal of earthly blessings by dedicating to him the best of his gifts—flour, as the main support of life; oil, the symbol of richness; wine, as the symbol of vigor and refreshment (see Psa. 104:15).

Another meaning is ascribed to these offerings, viz., a symbol of the spiritual food which Israel strove after as the fruit of its spiritual labor in God's kingdom, or those good works in which true sanctification must necessarily embody itself.

(3) Material. The material of the meat offering consisted either of grain—offered partly unground, in the shape of roasted ears and partly fine flour, in both instances oil being poured on and incense added—or of cakes, prepared in three different ways with oil, but without any leaven (see SACRIFICES, CLASSIFICATION OF, 2). Both kinds of meat offerings required to be seasoned with salt (Lev. 2:13).

The *drink offering* consisted in every instance of wine.

(4) Occasion. Meat offerings were either *public* or *private*, and were either brought in conjunction with burnt or peace offerings (never with sin or trespass offerings) or by themselves.

The three public meat offerings were the twelve loaves of showbread; the omer, or sheaf of wheat, on the second day of PASSOVER (q. v.); and the two wave loaves at Pentecost.

Four private meat offerings were prescribed by law, viz.: (1) The daily meat offering of the high priest, according to the Jewish interpretation of Lev. 6:14, sq.; (2) that at the consecration of priests (6:20); (3) that in substitution for a sin offering, in case of poverty (5:11, 12); and that of jealousy (Num. 5:15).

The following were voluntary, viz., that of fine flour with oil, unbaken (Lev. 2:1); that "baken in a pan," "in a frying pan," "in the oven," and the "wafers" (2:4–7).

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(5) **Ritual.** In all baked meat offerings an "omer" was always made into ten cakes—the symbolical number of completeness—except the high priest's daily meat offering, of which twelve cakes were baked, as representative of Israel. In presenting a meat offering the priest first brought it in the golden or silver dish in which it had been prepared, and then transferred it to a holy vessel, putting oil and frankincense upon it. Standing at the southeast corner of the altar, he took the "handful" that was to be burned, put it in another vessel, laid some of the frankincense on it, carried it to the top of the altar, salted it, and then placed it on the fire.

The rest of the offering belonged to the priests (Lev. 6:16, sq.), except in the meat offering of the high priest and at the consecration of the priests (6:20–23), when it was entirely burned, and none allowed to be eaten.

Every meat offering was accompanied by a drink offering of wine; but the law contains no regulation as to the mode in which it was to be presented or how the wine was to be disposed of.

6. Heave and Wave Offering, so called from a special ceremony connected with their presentation.

(1) **Heave offering** (Heb. תְּרוּמָה *ter-oo-maw'*, *raised*). Everything which the Israelites voluntarily (Exod. 25:2, sq.; 35:24; 36:3), or in compliance with a legal prescription (Exod. 30:15; Lev. 7:14; Num. 15:19, sq.; 18:27, sq.; 31:29, sq.), took and separated from what belonged to them, and presented (Exod. 29:28; Num. 18:8, sq.; 5:9) to Jehovah, not as a sacrifice, but as an offering (Isa. 40:20) by way of contribution for religious purposes, such as the erection and upholding of the sanctuary (Exod. 25:2, sq.; 30:13, sq.; 35:5, sq., 21, 24; 36:3, 6; Ezra 8:25, etc.), or for the maintenance of the priests.

Those portions of the offerings which were waved were also regarded as gifts to Jehovah, which he was understood to hand over to the priests; every heave offering could likewise be regarded as a wave offering. The heave offerings could only be used by the priests and their children (Num. 18:19; Lev. 22:10).

(2) **Wave offerings** (Heb. תְּנוּפָה, *ten-oo-faw'*, *undulation*). These offerings were so called because of the manner of their presentation. The offering was placed upon the hands of the offerer, and, after putting his hands under those of the offerer, the priest moved the whole backward and forward, constituting a horizontal movement. The rabbinical suggestion, that there was a distinct rite of "heaving," besides that of "waving," seems to rest on a misunderstanding of such passages as Lev. 2:2, 9; 7:32; 10:15, etc. Some think that "heaving" applies to an upward movement, as well as the horizontal, but there is little ground for this opinion.

The following were the offerings to be *waved* before the Lord—the *breast* of a private thank offering (Lev. 7:30); the fat, breast, and shoulder of the thank offerings at the consecration of the priests, the so-called consecration of offerings (Exod. 29:22–26; Lev. 8:25–29); the firstling sheaf offered on the second day of the passover (Lev. 23:11); the two lambs as a thank offering at the Feast of Pentecost (23:20); the lamb and the log of oil as a trespass offering for the purification of the leper (14:12); the thank offering of the Nazarite (Num. 6:20); the jealousy offering (Num. 5:25).

7. Heifer, The Red. The medium appointed for the purification of such as might be rendered unclean by contact with the dead was composed of running water and the ashes of the "red heifer" (Num. 19:1, sq.). The ashes were prepared as follows: A heifer, without blemish, and which had never been yoked, was slaughtered outside the camp, Eleazar (the son and successor of the high priest) dipping his finger in the blood and sprinkling it seven times toward the sanctuary. Then the heifer, along with the skin, flesh, blood, and dung, was burned in the presence of the priest, who at the same time took the cedar wood, hyssop, and scarlet wool, and cast them into the flames. A man free from defilement gathered the ashes, and carried them to a clean place outside the camp, where they were stored for use as occasion might require. All persons connected with the ceremony were rendered unclean till evening.

The purifying medium was applied as follows: A man, who was himself free from defilement, took some of the ashes, put them in a vessel, and poured some fresh running water over them. Dipping a bunch of hyssop into the mixture, he sprinkled it upon the person to be purified on the third and seventh day. In like manner the tent in which the corpse had lain and the furniture were all sprinkled with the same water.

The red heifer is called a sin offering (Num. 19:9, 17); and as death is the result of sin, it followed that the removal of the defilement of death would naturally call for a sin offering. The color, condition, and sex of the victim represent a full, fresh, and vigorous life; and possessing this, the animal, as a sin offering, was perfectly adapted to the purpose of bearing the guilt of the sins of the congregation that were imputed to it, as well as of vicariously suffering death as the wages of sin. The heifer was burned outside the camp by way of exhibiting the necessary fruit and consequence of sin.

OFFERINGS PRESCRIBED BY THE MOSAIC RITUAL.

Having treated of Sacrifice in its general sense, of the Mosaic Sacrifices, and the general Sacrificial Offerings—with their meaning, material, occasion, and ritual—we desire to aid the reader still more. For this purpose we have grouped the materials of the sacrificial offerings, which were prescribed by the law for regular occasions. Thus one will be able to see at a glance what offerings were presented daily, on the Sabbath, and at various festivals.

Daily (Num. 28:3–8).

The daily sacrifice was offered morning and evening, each consisting of a yearling lamb, for a burnt offering; a tenth deal of flour, for a meat offering; one fourth hin wine, for a drink offering.

Sabbath (Num. 28:9, 10; Lev. 24:8).

The daily offerings (see above); and two yearling lambs, for a burnt offering; two tenth deals of flour, mingled with oil, for a meat offering; one

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half hin wine, for a drink offering; twelve fresh loaves of showbread.

New Moon (Num. 28:11–15).

The daily offerings; and two young bullocks, one ram, seven lambs, for burnt offering; flour mingled with oil, three tenth deals for each bullock, two tenth deals for the ram, one tenth deal for each lamb; drink offering.

Feast of Trumpets, or seventh New Moon (Num. 29:1–6).

The daily and new moon offerings; and one bullock, one ram, seven yearling lambs, for burnt offering; flour mingled with oil; three tenth deals for the bullock, two tenth deals for the ram, one tenth deal for each lamb, for meat offering; one kid of the goats, for sin offering; drink offerings.

Passover (Exod. 12:1, sq.).

The daily offerings; and a kid (lamb or goat, Exod. 12:5) was selected on the tenth of Abib, slain on the fourteenth, and its blood sprinkled on the doorposts and lintels.

Unleavened Bread (Num. 28:17–24).

The daily offerings; and one goat, for sin offering; two young bullocks, one ram, and seven yearling lambs, burnt offering; flour mingled with oil, three tenth deals for each bullock, two tenth deals for the ram, one tenth deal for each lamb, meat offering. The above offerings were for each day of the feast (fifteenth to twenty-first Abib). On the second day of the feast (sixteenth Abib) the first sheaf of the new harvest (barley) was offered by waving, not burning. With this sheaf was offered a male yearling lamb, for a burnt offering; two tenth deals flour and oil, for meat offering; one fourth hin wine, for drink offering.

Pentecost (Feast of Weeks) (Num. 28:27–31; Lev. 23:16–20).

The daily offerings; and a kid of the goats, for a sin offering; two young bullocks, one ram, seven yearling lambs, for burnt offering; three tenth deals flour and oil for each bullock, two tenth deals for the ram, one tenth deal for each lamb, meat offering; one half hin of wine for the bullock, one third hin of wine for the ram, one fourth hin of wine for each lamb, drink offering. After the above was presented the new meat offering, viz., "two wave loaves," made of two tenth deals wheat flour, baked with leaven. With these were offered seven yearling lambs, one young bullock, and two rams, for burnt offering, with the prescribed meat and drink offerings; a he-goat, for a sin offering; two yearling lambs, for a peace offering.

Day of Atonement (Lev. 16:3; Num. 29:7–11).

The daily offerings; and a bullock for a sin offering, and a ram for a burnt offering, for the priesthood; two goats for a sin offering, and a ram for a burnt offering, for the people; followed by one young bullock, one ram, seven lambs, for burnt offering; flour mingled with oil, three tenth deals for bullock, two tenth deals for ram, and one tenth deal for each lamb, meat offering; one half hin wine for bullock, one third hin wine for ram, and one quarter hin wine for each lamb, drink offering.

Feast of Tabernacles (Num. 29:13, sq.).

The daily offerings; and,

DAY.	Bullocks.	Rams.	Lambs.	Goats.
First	13	2	14	1
Second	12	2	14	1
Third	11	2	14	1
Fourth	10	2	14	1
Fifth	9	2	14	1
Sixth	8	2	14	1
Seventh	7	2	14	1
Total seven days	70	14	98	7
Eighth day	1	1	7	1

The bullocks, rams, and lambs together made the burnt offerings, while the ram was for a sin offering. Each bullock, ram, and lamb was accompanied by its prescribed meat and drink offering, the formula for which was:

MEAT OFFERING. Three tenth deals flour for a bullock, two tenth deals for a ram, one tenth deal for a lamb; the flour in each case to be mingled with oil.

DRINK OFFERING. One half hin wine for a bullock, one third hin wine for a ram, one fourth hin wine for a lamb.

SACRILEGE (Gr. *ἱεροσυλέω*, *hee-er-os-ool-eh'-o*), the robbing of a temple. In Rom. 2:22, "Thou that abhorrest idols, dost thou commit sacrilege?" R. V. "rob temples." The meaning is, "thou who abhorrest idols and their contamination dost yet not hesitate to plunder their shrines." In Acts 19:37 we have the noun form, "robbers of churches." The crime under the term "profane" (q. v.) is frequently alluded to.

SAD. See GLOSSARY.

SADDLE. 1. *Mer-kawb'* (Heb. מֶרְכָּב, *covering*, Lev. 15:9), a saddle, or, more correctly, a *seat*, as in a palanquin.

2. "To saddle," *khaw-bash'* (Heb. חָבַשׁ, to *wrap firmly*), to *gird* about, i. e., to tighten the girths of an animal (Gen. 22:3; Num. 22:21; Judg. 19:10; 2 Sam. 16:1, etc.).

The saddle in principle, i. e., some covering to protect the animal's back from being chafed, was doubtless of early invention; but the saddle, properly so called, was in all probability invented by the Persians.

SAD'DUCEE, a member of one of the religious parties which existed among the Jews in the days of our Lord, the others being the Essenes and the Pharisees.

1. Name. The Hebrew word by which they were called is צְדוּקִים, *tsad-doo-keem'*; Gr. Σαδδουκαῖος, *sad-doo-kah'-yos* (Matt. 3:7; 16:1, 6, 11, 12; 22:23, 34; Mark 12:18; Luke 20:27; Acts 4:1; 5:17; 23:6–8). The ordinary Jewish statement is that the Sadducees were named from a certain Zadok, a disciple of Antigonus of Socho, who is mentioned in the Mishna as having received the oral law from Simon the Just. Epiphanius states that the Sadducees called themselves such from

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Heb. צָדוֹק, *tsedh'-dek, righteousness*, "and that there was anciently a Zadok among the priests, but that they did not continue in the doctrines of their chief." Edersheim suggests (*Life of Jesus*, i, 324) "that the linguistic difficulty in the change of the sound *i* into *u*—*Tsaddiqim* into *Tsadduqim*, may have resulted, not grammatically, but by popular witticism. Some wit may have suggested: Read not *Tsaddiqim*, the 'righteous,' but *Tsadduqim* (from *Tsad-u*, צדד), 'desolation,' 'destruction.' Whether or not this suggestion approves itself to critics, the derivation of Sadducees from *Tsaddiqim* is certainly that which offers most probability."

2. Aristocratic. We gain but a distorted image of the Sadducees if we only look at the points of differences between them and the Pharisees. Still, each party had its strong characteristic, that of the Pharisees being a *rigid legalism*, while the Sadducees were *aristocratic*. Josephus repeatedly designates them as such: "They only gain the well-to-do; they have not the people on their side" (*Ant.*, xiii, 10, 6). "This doctrine has reached few individuals, but these are of *the first consideration*" (*Ant.*, xviii, 1, 4). What Josephus really means is that the Sadducees were the aristocrats, the wealthy (*εὐποροι*), the persons of rank (*πρῶτοι τοῖς ἀξιώμασιν*), i. e., from the *priesthood*. The New Testament (Acts 5:17) and Josephus (*Ant.*, xx, 9, 1) testify that the high-priestly families belonged to the Sadducean party. The Sadduceans were not, however, merely the priestly party, but aristocratic priests.

3. Tenets. (1) The law. The Sadducees acknowledged only the written law as binding, and rejected the entire traditionary interpretation and further development of the law during the centuries by the scribes. Thus Josephus writes (*Ant.*, xiii, 10, 6): "The Sadducees say, only what is written is to be esteemed as legal, . . . what has come down from tradition of the fathers need not be observed." While they rejected the tradition of the elders, they did not, as some of the fathers supposed, reject the prophets.

(2) In *legal* matters the Sadducees were, according to Josephus (*Ant.*, xx, 9, 1), "very rigid in judging offenders above all the rest of the Jews," while the Pharisees were much milder and more merciful. This may be connected with the fact that the Sadducees strictly adhered to the letter of the law, while the Pharisees sought to mitigate its severity by interpretation, although the latter in some instances were the more severe. "They saw in the tradition of the elders an excess of legal strictness which they refused to have imposed upon them, while the advanced religious views were, on the one hand, superfluous to their worldly-mindedness, and on the other, inadmissible by their higher culture and enlightenment" (Schürer, *Jewish People*, div. ii, vol. i, p. 41). Respecting *legal* matters, the Sadducees held: (*a*) That the *levirate law* was obligatory only when marriage was not consummated, i. e., when a woman's betrothed husband died without cohabitating with her, then his surviving brother could perform the duty of *levir* without committing incest, as she was still a virgin. This restriction of the levirate law on the part of the Sadducees imparts additional force to the incident recorded in Matt. 22:23, etc.; Mark 12:18; Luke 20:27, etc. According to the understanding of the Sadducees, the marriage would have been consummated only between the woman and the seventh brother; while the Pharisees would have made them all cohabit with the woman. The Sadducees would say, only the last brother could be her husband, but according to the Pharisaic practice, she would have been the real wife of them all. (*b*) The ceremony of *taking off the shoe* (Deut. 25:9) was understood literally by the Sadducees, who insisted that the rejected widow should spit into the man's face, while the Pharisees held that spitting *before his face* met all the requirements of the case. (*c*) The *right of retaliation*. With the same conservatism and rigor the Sadducees insisted upon the literal carrying out of the law, "eye for eye," etc. (Exod. 21:23, etc.), while the Pharisees, with a due regard for the interests of the people, maintained that pecuniary compensation was sufficient. (*d*) The Sadducees insisted that false witnesses should be put to death only when the accused had been executed in consequence of their false testimony (Deut. 19:19–21), while the Pharisees required that this should take place so soon as sentence had been passed. In this case the Pharisees were the more severe. (*e*) The Sadducees required compensation, not only if an ox or an ass (Exod. 21:32, 35, sq.), but also if a manservant or a maidservant had injured anyone, arguing that the master is far more answerable for him than his cattle, as he is to watch over his moral conduct. The Pharisees denied this, submitting that the slave was a responsible creature, and that, if the master be held responsible for his conduct, a dissatisfied slave might, out of spite, commit ravages in order to make his master pay. (*f*) The *law of inheritance* formed another distinctive feature of the Sadducees. They maintained that when a son, being heir presumptive, and having sisters, died, leaving a daughter, that the daughter is not to receive all the property, but that the sisters of the deceased are to have an equal share with the daughter, urging that the daughter is only second degree, while the sisters are the first degree. The Pharisees, on the contrary, maintained that the deceased brother's daughter is the rightful and sole heir, inasmuch as she is the descendant of the male heir, whose simple existence disinherited his sisters.

(3) Ritual. Respecting questions of *ritual*, a difference can only so far be spoken of that the Sadducees did not regard as binding Pharisaic decrees with respect, e. g., to clean and unclean. They derided their Pharisaic opponents on account of the oddities and inconsistencies into which their laws of cleanness brought them. But they did not renounce the principle of Levitical uncleanness in itself, for they demanded a higher degree of cleanness for the priest who burned the red heifer (q. v.) than did the Pharisees. They differed somewhat from the Pharisees regarding the festival laws, but the only difference of importance is that the Sadducees did not acknowledge as binding the confused mass of Pharisaic enactments.

In short, "the difference in principle between

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the two parties is confined, on the whole, to this general rejection of Pharisaic tradition by the Sadducees. All other differences were such as would naturally result from the one party not accepting the other's exegetical tradition. The Sadducee theoretically agreed with Pharisaic tradition in some, perhaps many, particulars—he only denied its *obligation*, and reserved the right of private opinion" (*Schürer*, div. ii, vol. ii, p. 38).

(4) **Doctrinal.** (*a*) The Sadducees refused to believe in a resurrection of the body and retribution in a future life, or in any personal continuity of the individual (Matt. 22:23; Mark 12:18; Luke 20:27; Josephus, *Wars*, ii, 18, 14). The Jews "would not consider themselves bound to accept any doctrine as an article of faith, unless it had been proclaimed by Moses, their great lawgiver;" "and it is certain that in the written law of the Pentateuch there is a total absence of any assertion by Moses of the resurrection of the dead. This fact is presented to Christians in a striking manner by the well-known words of the Pentateuch which are quoted by Christ in argument with the Sadducees on this subject (Exod. 3:6; Mark 12:26, 27; Matt. 22:31, 32; Luke 20:37). It cannot be doubted that in such a case Christ would quote to his powerful adversaries the most cogent text in the law; and yet the text actually quoted does not do more than suggest an *inference* on this great doctrine. It is true that in other parts of the Old Testament there are individual passages which express a belief in a resurrection, such as in Isa. 26:19; Dan. 12:2; Job 19:26; and in some of the Psalms; and it may at first sight be a subject of surprise that the Sadducees were not convinced by the authority of those passages. But although the Sadducees regarded the books which contained these passages as sacred, it is more than doubtful whether any of the Jews regarded them as sacred in precisely the same sense as the written law. Hence, scarcely any Jew would have felt under the necessity of believing man's resurrection, "unless the doctrine had been proclaimed by Moses; and as the Sadducees disbelieved the transmission of any oral law by Moses, the striking absence of that doctrine from the written law freed them from the necessity of accepting the doctrine as divine" (Smith, *Bib. Dict.*, s. v.).

(*b*) According to Acts 23:8, the Sadducees denied that there was "angel or spirit," i.e., independent spiritual realities besides God. To this category of spirits, denied by them, belonged also the spirits of the departed; for they held the soul to be a refined matter, which perished with the body (Josephus, *Ant.*, xviii, 1, 4; *Wars*, ii, 8, 14). The two principal explanations which have been suggested as to the belief of the Sadducees upon this point are, either they regarded the angels of the Old Testament as transitory unsubstantial representations of Jehovah, or that they disbelieved merely the angelical system which was developed among the Jews after the captivity.

(*c*) Free will and predestination. If we may believe Josephus, the Sadducees, in dissenting from the fantastical, imaginary development of Judaism, came to lay great stress upon human freedom. With a strong insistence upon personal liberty there came a decrease of the religious motive. They insisted that man was placed at his own disposal, and rejected the thought that a divine cooperation takes place in human actions as such. The real difference between the Pharisees and the Sadducees seems to have amounted to this—that the former accentuated God's preordination, the latter man's free will; and that, while the Pharisees admitted only a partial influence of the human element on what happened, or the cooperation of the human with the divine, the Sadducees denied all absolute preordination, and made man's choice of evil or good to depend entirely on the exercise of free will and self-determination.

The Pharisees accentuated the divine to the verge of fatalism, and insisted upon absolute and unalterable preordination of every event in its minutest detail. We can well understand how the Sadducees would oppose notions like these, and all such coarse expressions of fatalism. Neither the New Testament nor rabbinic writings bring the charge of the denial of God's prevision against the Sadducees.

4. History. Dr. Milligan (*Imp. Bib. Dict.*) says of the party of Sadducees: "Its origin, like that of the Pharisees, is in all probability to be sought in that remarkable period of Jewish history which is embraced between the restoration of Israel to its own land, or rather between the cessation of prophecy after that event, and the Christian era. No traces of Sadduceeism are to be found in Israel previous to the captivity. . . . In the presence of the divinely inspired prophet of Jehovah, the representative of the theocracy in its noblest form and most glorious anticipations, no tendency like that of the Sadducees, so denationalized, so cold, so skeptical, and so worldly, could have taken root. The very nature of the case, therefore, requires us to seek its origin at a more recent date, and naturally carries us to that strange period of both outward and inward confusion through which, after the death of Alexander the Great, Palestine had to pass." In this Greek period political interests were combined with Greek culture; and to effect anything in the political world one must of necessity have stood on a more or less friendly footing with Hellenism. In the higher ranks of the priesthood Hellenism gained ground, while, in the same proportion, it was alienated from the Jewish religious interest. This tendency received a check in the rising of the Maccabees, while the religious life was revived and strengthened. It was then that the rigidly legal party of the "Chasidees" gained more and more influence. And therewith their pretensions also increased. Those only were to be acknowledged as true Israelites who observed the law according to the full strictness of the interpretations given to it by the scribes. This made the *aristocratic* party the more strenuous in their opposition, and there resulted a firmer consolidation of parties, the "Chasidees" becoming "Pharisees," and the aristocratic party being called "Sadducees" by their opponents.

"Under the earlier Maccabees (Judas, Jonathan, and Simon) this 'Zadokite' aristocracy was necessarily in the background. The ancient, high-priestly family, which, at least in some of its mem-

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bers, represented the extreme philo-Hellenistic standpoint, was supplanted. The high priestly office remained for a time unoccupied. In the year 152 Jonathan was appointed high priest, and thus was founded the new high-priestly dynasty of the Asmonæans, whose whole past compelled them at first to support the rigidly legal party. Nevertheless there was not in the times of the first Asmonæans (Jonathan, Simon) an entire withdrawal of the Sadducees from the scene. The Asmonæans had to come to some kind of understanding with it, and to yield to it at least a portion of seats in the 'Gerusia.' Things remained in this position till the time of John Hyrcanus, when the Sadducees again became the really ruling party, John Hyrcanus, Aristobulus I, and Alexander Jannæus becoming their followers. The reaction under Alexandra brought the Pharisees back to power. Their *political* supremacy was, however, of no long duration. Greatly as the spiritual power of the Pharisees had increased, the Sadducean aristocracy was able to keep at the helm in politics. The price at which the Sadducees had to secure themselves power at this later period was indeed a high one, for they were obliged in their official actions actually to accommodate themselves to Pharisaic views. With the fall of the Jewish state the Sadducees altogether disappear from history. Their strong point was politics. When deprived of this their last hour had struck. While the Pharisaic party only gained more strength, only obtained more absolute rule over the Jewish people in consequence of the collapse of political affairs, the very ground on which they stood was cut away from the Sadducees. Hence it is not to be wondered that Jewish scholars soon no longer know who the Sadducees really were" (Schürer, *Jewish People*, div. ii, vol. i, p. 41, sq.; see Jahn, *Bib. Arch.*; Keil, *Bib. Arch.*).

SA'DOC (Gr. Σαδώκ, *sad-oke'*), an ancestor of Jesus (Matt. 1:14; Hebrew form ZADOK).

SAFFRON. See VEGETABLE KINGDOM.

SAIL, the incorrect rendering of the Heb. נֵס, *nace* (Isa. 33:23; Ezek. 27:7), usually a *standard*, or *flagstaff*; and in the passages cited a *flag* of a ship. In Acts 27:17 it represents the Gr. σκεῦος, *skyoo'-os*, and seems to be used specially and collectively of the sails and ropes of a ship (q. v.).

SAILOR. See SHIP.

SAINT, a person eminent for piety and virtue; a consecrated or sanctified person.

1. *Khaw-seed'* (Heb. חָסִיד, *pious, just, godly*), used of pious Israelites, and so of the godly in general (1 Sam. 2:9; 2 Chron. 6:41; Psa. 30:4; 31:23; 37:28; 50:5; 52:9; 79:2; 85:8; 97:10; 116:15; 132:9, 16; 145:10; 148:14; 149:1, 5, 9).

2. *Kaw-doshe'* (Heb. קָדוֹשׁ); *Hag'-ee-os* (Gr. ἅγιος, *pure, clean*). Applied to persons *consecrated* to God's service: (*a*) The priests (Psa. 106:16; comp. Exod. 28:41; 29:1; Lev. 21:6; 1 Sam. 7:1; 1 Pet. 2:5); (*b*) the firstborn (Exod. 13:2, A. V. "sanctify;" 1 Pet. 2:5, "holy"); (*c*) the *pious* Israelites (Psa. 16:3; 34:9; 89:5, 7); (*d*) "saints of the Most High" (Dan. 7:18, 21, 25, 27), the New Testament Israel of God, i. e., the congregation of the new covenant, consisting of Israel and the faithful of all nations; (*e*) the angels (Deut. 33:3); Christians (Acts 9:13, 14, 32, 41; Rom. 1:7; 8:27).

It is recorded in Matthew's account of the crucifixion that "many bodies of the saints which slept arose, and came out of the graves after his resurrection" (27:52, 53). These sleeping saints were probably *holy* persons, whether Jews (as Simeon), or such as had *lately* died in the faith of Christ. They must have been persons recently deceased, or they would not have likely been recognized by those who saw them. The *purpose* of their resurrection is, with most probability, supposed to have been to show that the power of the grave was destroyed, by *life* and *immortality* being brought to light in the Gospel; and thus a pledge given of the general resurrection. As to the *time*—that will depend on whether the phrase "after his resurrection" be taken with the preceding or the following words, on which interpreters have always differed. See GLOSSARY.

SA'LA (Greek form of Salah), the patriarch Salah, the father of Eber (Luke 3:35).

SA'LAH (Heb. שֶׁלַח, *sheh'-lakh*, *missile, javelin*), one of the patriarchs, and only named son of Arphaxad (Gen. 10:24; 11:12–15; 1 Chron. 1:18, 24). In the last two references he is called *Shelah*. At thirty years of age he became the father of Eber, and lived to be four hundred and thirty-three years old.

SAL'AMIS (Gr. Σαλαμίς, *sal-am-ece'*), a city at the east extremity of the island of Cyprus, and the first place visited by Paul and Barnabas after leaving the mainland at Seleucia (Acts 13:5). From the use of "synagogues" in the plural it may be inferred that there were many Jews in the city. And it is very probable from them came some of those early Cypriote Christians mentioned in Acts 11:19, 20.

SALA'THIEL (Heb. שְׁאַלְתִּיאֵל, *sheh-al-tee-ale'*, I have *asked God*), son of Jechonias, king of Judah, and father of Zorobabel, according to Matt. 1:12; but son of Neri and father of Zorobabel, according to Luke 3:27; while the genealogy in 1 Chron. 3:17–19 leaves it doubtful whether he is the son of Assir or Jechonias. Upon the incontrovertible principle that no genealogy would assign to the true son and heir of a king any inferior and private parentage, whereas, on the contrary, the son of a private person would naturally be placed in the royal pedigree on his becoming the rightful heir to the throne, we may assert, with the utmost confidence, that St. Luke gives us the true state of the case when he informs us that Salathiel was the son of Neri, and a descendant of Nathan, the son of David. And from his insertion in the royal pedigree, both in 1 Chronicles and St. Matthew's gospel, after the childless Jechonias, we infer, with no less confidence, that, on the failure of Solomon's line, he was next heir to the throne of David. Keil (*Com.*, in loc.) supposes that Assir may have left only a daughter, who married a man belonging to a family of her paternal tribe, viz., Neri, and that from this marriage sprang Salathiel. Coming into the inheritance of his maternal grandfather, he would be legally regarded as his legitimate son. The A. V. has Salathiel in

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1 Chron. 3:17, but everywhere else in the Old Testament SHEALTIEL (q. v.).

SAL'CAH (Heb. סַלְכָה, *sal-kaw'*, *wandering*), a city of Bashan, named in the early records of Israel (Deut. 3:10; 13:11), and apparently one of the capitals of Og's kingdom (12:5). From 1 Chron. 5:11 it would seem that Salcah was upon the eastern confines of both, Manasseh and Gad. Salcah is probably identical with *Sŭlkhad* (*Szalchat* or *Szarchad*), about six hours east of Bozrah, south of Jebel Hauran, a town with eight hundred houses, but uninhabited.

SAL'CHAH (Deut. 3:10). See SALCAH.

SA'LEM (Heb. שָׁלֵם, *shaw-lame'*, *peaceful*), the name of a place, mentioned in connection with Melchizedek as its king (Gen. 14:18; Heb. 7:1, 2). It is doubtless the name of Jerusalem (Psa. 76:2). "Shalam" is enumerated by Rameses II among his conquests in Canaan, by the side of Merom and Beth-anath, Gaza and Carmel, and must be identified with JERUSALEM (q. v.) (Sayce, *High. Crit.*, p. 295).

SA'LIM (Gr. Σαλείμ, *sal-ime'*, *peaceful*), the place west of the Jordan where John was baptizing (John 3:23), probably the Shalem mentioned in Gen. 33:18, and about seven miles south of Ænon.

SAL'LAI (Heb. סַלַּי, *sal-lah'ee*, *weighed*).

1. A leading Benjamite who, with nine hundred and twenty-eight of his tribesmen, settled in Jerusalem on the return from the captivity (Neh. 11:8), B. C. 445.

2. One of the chiefs of the priests who returned to Jerusalem with Zerubbabel (Neh. 12:20), B. C. about 536. In v. 7 he is called SALLU.

SAL'LU, the name of two Hebrews, spelled differently in the original.

1. *Sal-loo'* (Heb. סַלּוּא, *weighed*), a son of Meshullam, a Benjamite dwelling in Jerusalem after the captivity (Neh. 11:7; 1 Chron. 9:7), B. C. about 445.

2. *Sal-loo'* (Heb. סַלּוּ, *weighed*), another form (Neh. 12:7) of the name SALLAI, No. 2 (q. v.).

SAL'MA (Heb. שַׂלְמָא, *sal-maw'*, *clothing*).

1. Another form (1 Chron. 2:11) for SALMON (q. v.).

2. The second named of the sons of Caleb, and father (founder) of Bethlehem (1 Chron. 2:51), and of the Netophathites (v. 54), B. C. probably about 1210.

SAL'MON (Heb. שַׂלְמוֹן, *sal-mone'*, *clothing*), the son of Nashon, and ancestor of Boaz (Ruth 4:20:21; 1 Chron. 2:11, *Salma;* Matt. 1:4, 5; Luke 3:32), B. C. before 1070.

SALO'ME (Gr. Σαλώμη, *sal-o'-may*, *peaceful*).

1. The daughter of Herodias by her first husband, Herod Philip (Josephus, *Ant.*, xviii, 5, 4). She is the "daughter of Herodias," mentioned in Matt. 14:6, as dancing before Herod Antipas, and securing, at her mother's instigation, the death of John the Baptist. To do honor to the day and to the company Salome broke through the rule of strict seclusion from the other sex, and condescended, though a princess and the daughter of kings, to dance before Antipas and his guests. "The dancing then in vogue both in Rome and the provinces, from its popularity under Augustus, was very like that of our modern ballet. The dancer did not speak, but acted some story by gestures, movements, and attitudes, to the sound of music. Masks were used in all cases to conceal the features, but all other parts of the body, especially the hands and arms, were called into action, and a skillful pantomimist could express feelings, passions, and acts with surprising effect. The dress of the performer was planned to show the beauty of the figure to the greatest advantage, though it varied with the characters represented" (Geikie, *Life of Christ*, p. 300). Salome was married in the first place to Philip, tetrarch of Trachonitis, her paternal uncle, who died childless; and, secondly, to her cousin Aristobulus, son of Herod, king of Chalcis, by whom she had three sons.

2. The wife of Zebedee, as appears by a comparison of Matt. 27:56, with Mark 15:40. Many modern critics are of the opinion that she was the sister of Mary, the mother of Jesus, alluded to in John 19:25. Others make the expression "his mother's sister" refer to "Mary, the wife of Cleophas," immediately following. We can hardly regard the point as settled, though the weight of modern criticism is decidedly in favor of the former view. The only events recorded of Salome are that she preferred a request on behalf of her two sons for seats of honor in the kingdom of heaven (Matt. 20:20), that she attended at the crucifixion of Jesus (Mark 15:40), and that she visited his sepulcher (16:1). She is mentioned by name only on the two later occasions.

SALT.—Uses. Not only did the Hebrews make general use of salt in the food both of man (Job 6:6) and beast (Isa. 30:24), but they used it in their religious services as an accompaniment to the various offerings presented on the altar (Lev. 2:13, "every oblation of thy meat offering shalt thou season with salt"). The salt of the sacrifice is called "the salt of the covenant of thy God," because in common life salt was the symbol of covenant. The meaning which the salt, with its power to strengthen food and preserve it from putrefaction and corruption, imparted to the sacrifice was the unbending truthfulness of that self-surrender to the Lord embodied in the sacrifice, by which all impurity and hypocrisy were repelled. In addition to the uses of salt already specified, the inferior sorts were applied as a manure to the soil, or to hasten the decomposition of dung (Matt. 5:13; Luke 14:35). Too large an admixture, however, was held to produce sterility; and hence also arose the custom of sowing with salt the foundations of a destroyed city (Judg. 9:45), as a token of its irretrievable ruin. See MINERAL KINGDOM.

Figurative. As one of the most essential articles of food, salt symbolized hospitality (see COVENANT OF SALT). Of the ministry of good men, as opposing the spiritual corruption of sinners (Matt. 5:13); of grace in the heart (Mark 9:50); of wisdom or good sense in speech (Col. 4:6); graceless professors as salt without savor (Matt. 5:13; Mark 9:50); from the belief that salt would,

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by exposure to the air, lose its virtue; pits of salt was a figure of desolation (Zeph. 2:9); "salted with fire" (Mark 9:49); refers to the purification of the good, and punishment of sinners.

SALT, CITY OF (Heb. עִיר הַמֶּלַח, *eer ham-meh'-lakh*), a city in the wilderness of Judah (Josh. 15:62), probably at the southwestern extremity of the Dead Sea, where some of the hills are of pure salt, hence its name. Dr. Robinson (*Bib. Res.*, ii, 109) thinks that it lay near the plain at the south end of the Dead Sea, which he would identify with the SALT, VALLEY OF (q. v.).

SALTWORT. See VEGETABLE KINGDOM.

SALT, COVENANT OF. See COVENANT OF SALT. **SALT SEA.** See DEAD SEA.

SALT, VALLEY OF (Heb. גֵּיא מֶלַח, *gah'ee meh'-lakh*), a name employed five times in Scripture. The ravine is on the border between Judah and Edom, south of the Dead Sea. It was the scene of several battles (2 Sam. 8:13; 2 Kings 14:7; 1 Chron. 18:12; 2 Chron. 25:11).

SA'LU (Heb. שָׁלוּא, *saw-loo'*, *weighed*), the father of Zimri, which latter was slain by Phinehas for bringing a Midianitish woman into the camp of Israel (Num. 25:14), B. C. 1170.

SALUTATION (Heb. בָּרַךְ, *baw-rak'*, to *kneel;* שָׁלוֹם, *shaw-lome'*, *well*, *happy*, to be *friendly;* Gr. ἀσπασμός, *as-pas-mos'*, a *greeting*), the friendly greeting which in ancient, as in modern times, has been wont to take place when meeting or parting. Salutations may be classed under two heads:

1. Conversational. (1) The salutation at meeting consisted in early times of various expressions of blessing, such as "God be gracious unto thee" (Gen. 43:29); "Blessed be thou of the Lord" (Ruth 3:10; 1 Sam. 15:13); "The Lord be with you," "The Lord bless thee" (Ruth 2:4); "The blessing of the Lord be upon you; we bless you in the name of the Lord" (Psa. 129:8). Hence the term "bless" received the secondary sense of "salute." The Hebrew term used in these instances (*shaw-lome'*) has no special reference to "peace," as stated in the marginal translation, but to general well-being, and strictly answers to our "welfare." (2) The salutation at parting consisted originally of a simple blessing (Gen. 24:60; 28:1; 47:10; Josh. 22:6), but in later times the term *shaw-lome'* was introduced here also in the form "Go in peace," or rather, "Farewell" (1 Sam. 1:17; 20:42; 2 Sam. 15:9). In modern times the ordinary mode of address current in the East resembles the Hebrew: *Es-selám aleykum*, "Peace be on you," and the term "salam" has been introduced into our own language to describe the oriental salutation. Eastern salutations were often complicated and tedious, taking up much of one's time. Our Lord's injunction "salute no man by the way" (Luke 10:4) seems to mean that the apostles were to travel like men absorbed in one supreme interest, which would not permit them to lose time in idle ceremonies.

2. Epistolary. The epistolary salutations in the period subsequent to the Old Testament were framed on the model of the Latin style; the addition of the term "peace" may, however, be regarded as a vestige of the old Hebrew form (2 Macc. 1:1). The writer placed his own name first, and then that of the person whom he saluted; it was only in special cases that this order was reversed (2 Macc. 1:1; 9:19; 1 Esdr. 6:7). A combination of the first and third persons in the terms of the salutation was not unfrequent (Gal. 1:1, 2; Philem. 1; 2 Pet. 1:1). A form of prayer for spiritual mercies was also used. The concluding salutation consisted occasionally of a translation of the Lat. *valete* (Acts 15:29; 23:30), but more generally of the term ἀσπάζομαι, "I salute," or the cognate substantive, accompanied by a prayer for peace or grace.

SALUTE. See GLOSSARY.

SALVATION, a term which stands for several Hebrew and Greek words, the general idea being safety, deliverance, ease, soundness. In the Old Testament the term refers to various forms of deliverance, both temporal and spiritual. God delivers his people from their enemies and from the snares of the wicked (see Psa. 37:40; 59:2; 106:4). He also saves by granting forgiveness of sins, answers to prayer, joy, and peace (79:9; 69:13; 51:12, et al.). The Old Testament prophecies center upon One who was to come as the bringer of salvation (see MESSIAH).

Oriental Salutation.

In the New Testament salvation is regarded almost exclusively as from the power and dominion of sin. And of this Jesus Christ is the author (see Matt. 1:21; Acts 4:12; Heb. 2:10; 5:9, et al.). It is freely offered to all men, but is conditioned upon repentance and faith in Christ (see John 3:16; Heb. 2:3, et al.). Salvation proceeds from the love of God, is based upon the atonement

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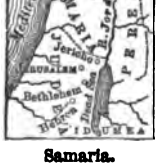
wrought by Christ, is realized in forgiveness, regeneration, sanctification, and culminates in the resurrection and glorification of all true believers. See ATONEMENT; FORGIVENESS; REGENERATION; SANCTIFICATION; RESURRECTION.—E. McC.

SAMA'RIA, CITY OF (Heb. שֹׁמְרוֹן, *sho-mer-ōne'*, *watch* mountain; Gr. Σαμάρεια, *sam-ar'-i-ah*), an important place in central Palestine, noted as the capital of the northern kingdom, as giving name to the region about, and later to a schismatic sect.

1. Geography. Samaria stood upon a hill about three hundred feet high, in a wide basin formed by the valley which runs from Shechem to the coast—the present Wady esh-Sha'ir, or Barley Vale—and an incoming glen. Surrounded by mountains on three sides, Samaria has a great view to the west. The broad vale is visible for eight miles, then a low range of hills, and over them the sea, about twenty-three miles away. The mountains surrounding Samaria are terraced to the top, and planted with olives and figs, and sown in grain, in the midst of which appear a number of attractive villages.

2. History. Samaria was purchased from its owner, Shemer, for two talents of silver, by Omri, king of Israel, who "built a city on the hill, and called the name of the city which he built after the name of the owner of the hill, Samaria" (1 Kings 16:24). From that time until the captivity of the ten tribes—about two hundred years—it continued to be the capital.

During all this time it was the seat of idolatry (Isa. 9:9; Jer. 23:13, 14; Ezek. 16:46–55; Amos 6:1; Mic. 1:1). There Ahab built a temple to Baal (1 Kings 16:32, 33; comp. 2 Kings 10:35). On the other hand, it was the scene of the ministry of the prophets ELIJAH and ELISHA (q. v.). Jehu broke down the temple of Baal, but does not appear to have otherwise injured the city (2 Kings 10:18–28). The city was twice besieged by the Syrians, in B. C. 863 (1 Kings 20:1) and in B. C. 850 (2 Kings 6:24–7:20); but on both occasions the siege was ineffectual, the latter time relief coming miraculously. It was taken in B. C. 722 by Shalmaneser (or rather by his successor, Sargon), king of Assyria (18:9, 10), and the kingdom of the ten tribes destroyed. In 331 it yielded to Alexander the Great, who visited it on his way back from Egypt in order to punish the Samaritan murderers of the governor he had appointed over Cœle-Syria. Ptolemy Lagos deemed it dangerous enough to have it dismantled before he gave over Cœle-Syria to Antigonus; and, being rebuilt, it was again destroyed fifteen years later. It withstood a year's siege by John Hyrcanus, the Maccabee, before being taken by him. It was rebuilt by Gabinius, the successor of Pompey. Augustus gave Samaria to Herod, who fortified and embellished it, and named it Sebaste, the Greek for Augusta.



Samaria.

In the New Testament it is recorded (Acts 8:5) that Philip the deacon "went down to *the* city of Samaria," which more literally means "into a city of the Samaritans" (Gr. εἰς τὴν πόλιν τῆς Σαμαρείας). Still it is likely that the evangelist would resort to the capital city. Thus ends the Bible history of Samaria.

SAMA'RIA, REGION OF (Greek usually Σαμάρεια, *sam-ar'-i-ah*). This term includes all the tribes over which Jeroboam made himself king, whether east or west of Jordan. The expression "cities of Samaria" (1 Kings 13:32) is used for the kingdom of the ten tribes, which did not receive this name till after the building of the city of Samaria as the capital of the kingdom and the residence of the kings of Israel (16:24). It is used elsewhere in the same sense; thus, by "Ephraim and the inhabitants of Samaria" is meant Israel (Isa. 9:9–12). Israel, Ephraim, and Samaria are equivalent terms in Hosea, who also calls the calf of Bethel "thy calf, O Samaria" (Hos. 8:5). In Amos 3:9 the "mountains of Samaria" are spoken of; and we find the expression in Ezekiel (16:53), the "captivity of Samaria and her daughter."

SAMARITANS (Heb. שֹׁמְרוֹנִים, *sho-mer-o-neem'*; Gr. Σαμαρεῖται, *sam-ar-i'-tahee*), a name found in the Old Testament only in 2 Kings 17:29. It is customary to refer "Samaritans" in this passage to the colonists brought by the king of Assyria in place of the deported Israelites; but the text seems rather to mean that these colonists put their gods into the houses of the high places which the "Samaritans," i. e., the former inhabitants of Samaria, had made for their own religious use. But the Samaritans of subsequent history and of the New Testament are the descendants of the colonists brought in by the king of Assyria. For a full discussion of the much-disputed questions relating to the Samaritans we must refer to such works as Smith's *Bible Dictionary* and McClintock and Strong's *Cyclopædia*. We can here only give what seem to us the soundest results.

1. The Captor and the Captivity. It was Shalmaneser IV, who reigned five years, beginning with 727, who laid siege to Samaria; but it was taken by his successor, Sargon II, B. C. 722. At least it was under Sargon's supervision, for very soon after Shalmaneser's death his attention was claimed by Merodach-baladan, who had established himself as king at Babylon. Sargon carried off twenty-seven thousand people. He took fifty chariots as "the portion of his royalty," and contented himself with the same tribute as "the former king." Thus it is plain that he neither desolated nor depopulated the land. But he put an end to its independence, and set over it an Assyrian governor. In 720 we find Samaria, with Arpad, Simyra, and Damascus, joining in the revolt headed by Jaubid or Ilubid of Hamath (see more, Tiele, *Babylonisch-Assyrische Geschichte*, p. 257, sq.).

2. Extent of the Captivity. It must have been confined to Samaria and a small surrounding region. In Hezekiah's time (2 Chron. 30:11), in Josiah's (34:9), and even in Jeremiah's (Jer. 41:5) there were Israelites in the northern kingdom who clung to the worship of God at Jerusalem. The twenty-seven thousand captives taken away by

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Sargon may, indeed, have been increased by himself afterward or by other monarchs. But all the indications are that the depopulation was not thorough, and was limited to the city of Samaria and its vicinity. This would account for the fact that the Galilee of our Lord's day was a Jewish region. The Samaria of Josephus, indeed, embraced what was formerly the territory of Ephraim, but the Cuthæan Samaritans "possessed only a few towns and villages of this large area" and western Manasseh (Smith, s. v., "Samaria").

3. Repeopling. It is not necessary to suppose that this work was done all at once. It is more likely that in settling the affairs of that unquiet region more than one band of colonists was brought in. According to Dr. Briggs, in Johnson's *Universal Cyclopedia* (s. v. "Samaritans"), heathen colonists were introduced by Sargon in 722 and again in B. C. 715 (2 Kings 17:24), and by Esarhaddon, B. C. 680 (Ezra 4:2).

4. Resultant Population. The Samaritans were a mixed race with a heathen core (Ezra 4:2). Their blood would become more and more Hebraized by the addition of renegade Jews and by the intermarriage with surrounding Israelites, who would find among them the familiar worship of former times.

5. Worship. For the priest who was sent to "teach them the manner of the God of the land" was of the Samaritan captivity, and not from Jerusalem (2 Kings 17:27). Their worship must have descended from that of Jeroboam. The schism headed by Jeroboam was not religious, but political (12:4, 16), and his object was to separate Israel not from God, but from Jerusalem (v. 27). His golden calves were designed as images of the God who brought them up out of the land of Egypt. The notion of plurality is not so clearly marked in Hebrew as in English, הִנֵּה (*hin-nay'*, *lo!*), being an interjection ("Behold, thy gods!"). There is no sign of plurality, except the verb הֶעֱלוּ. But אֱלֹהִים, even when it refers to the one God, sometimes has a plural verb, and that in cases where we should not expect it (Gen. 20:13; 35:7; 2 Sam. 7:23, in reference to this very deliverance from Egypt; Psa. 58:12, a participle; see Gesenius, *Heb.-Gr.*, § 146, 2, n. 2; Green, § 275, 3*a*). Thus, Jeroboam's sin may have been a violation not so much of the first commandment as of the second. With all the Jewish horror of his worship, the charge is not usually that he introduced other gods (perhaps only in 1 Kings 14:9, where the reference is possibly to images; and 2 Chron. 11:15), but that it was schismatic (2 Chron. 13:9) and irregular (1 Kings 12:31–33). Now, while he decisively separated the people from Jerusalem, it would be altogether for his interest to conciliate them by making the new worship as much like the old as possible (in 1 Kings 12:32 note the phrase "like unto the feast that is in Judah"). For a few needful changes he might plausibly argue that David and Solomon had taken great liberties; that the temple with its burdensome cost was far enough from the simple tabernacle, for whose construction God himself had given minute directions; that Jerusalem had no special divine sanction; and finally that he himself had just as good a divine call as David and better than Solomon or Rehoboam. Putting all these things together, with what is said, under the next head, of the probability that copies of the Pentateuch would be preserved in the northern kingdom, we may be reasonably sure that Jeroboam's ritual would not be very far from that handed down from Moses.

6. Samaritan Pentateuch. Whether the northern kingdom would be likely, in separating from the Levitical worship, to carry the Pentateuch with it is a question which, in the lack of positive evidence, everyone must answer according to his own judgment. The tabernacle was most of the time in the territory which afterward belonged to the kingdom of Israel. It was in Shiloh till the time of Eli, B. C. about 1051 (1 Sam. 4:3), and we know not how much longer. Shiloh was long remembered as its resting place (Psa. 78:60; Jer. 7:12, 14; 26:6). At the close of David's reign, B. C. 960, it was no farther south than Gibeon (1 Chron. 21:29), a little south of the border. The focus of the old worship thus having been in the northern kingdom, of course there would be copies of the ceremonial law there, and it is hardly conceivable that there should not be copies of the whole Pentateuch, if not more of the Bible, at least in the Levitical cities. And when "Jeroboam and his sons had cast them" (the Levites) "off from executing the priest's office unto the LORD" (2 Chron. 11:14) it is not at all likely that they were allowed to take the sacred things away with them, any more than that a modern minister on being expelled from a charge would be allowed to carry with him the Bible and consecrated utensils of the church. On the whole, therefore, as far as historic probability goes, we receive the popular view, which has had its share of learned and able supporters, that the Samaritan Pentateuch "came into the hands of the Samaritans as an inheritance from the ten tribes whom they succeeded." Critically speaking, our ignorance and the uncertainty of the subject are too great to admit of a positive decision. But, as far as we can discover, this view answers all that is known better, on the whole, than any other. The other leading view, which also is received by able scholars, is "that it was introduced by Manasseh (comp. Josephus, *Ant.*, xi, 8, §§ 2, 4) at the time of the foundation of the Samaritan sanctuary on Mount Gerizim" (see more fully, Smith, s. v., "Samaritan Pentateuch").

7. First Discord Between Jews and Samaritans. All that we know is told in Ezra, ch. 4. That the Samaritans who wished to join with the Jews are called "adversaries," may mean either that they were then seen to be adversaries in disguise, or that they were adversaries when the account was written. Perhaps the latter; for in the refusal no charge of hypocrisy was made against them. It was only that the right to build belonged to others, and that they could have no part in it. The genealogies were carefully kept (Ezra, ch. 8), and it is probable that considerations of birth were so prominent that there was no need of inquiry into anything else.

Were the Jews right? It is not for us to sit in judgment on the case. We can only inquire for our own instruction. We must believe that they

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knew their own business best, and presume that they were right. Yet there are some facts which cannot escape our notice. Their course in regard to aliens and children of mixed marriages, as shown in Ezra 10:3, and indicated in Neh. 13:1, 3 (comp. "forever," of v. 1, with "to the tenth generation" of Deut. 23:3), though natural and probably justifiable under the circumstances, was yet, so far as we know, somewhat in advance of what God had required. Aliens and slaves were allowed to eat the passover if they were circumcised (Exod. 12:44, 48, 49; see MOABITES).

8. Subsequent History. (1) Ancient. The relation between Jew and Samaritan was one of hostility. The expulsion of Manasseh by Nehemiah for an unlawful marriage, and his building of the Samaritan temple on Mount Gerizim by permission of Darius Nothus, took place about 409 B. C. The inhospitality (Luke 9:52, 53) and hostility of the Samaritans induced many pilgrims from the north to Jerusalem to go on the east of the Jordan. The Samaritans sometimes, by rival flames, perplexed the watchers for the signal fires which announced the rising of the paschal moon from Mount Olivet to the Euphrates. They rejected all the Old Testament except the Pentateuch, of which they claimed to have an older copy than the Jews, and to observe the precepts better. The Jews repaid hate with hate. They cast suspicion on the Samaritan copy of the law, and disallowed the steadfast claim of the Samaritans to Jewish birth (John 4:12). Social and commercial relations, though they could not be broken off (4:8), were reduced to the lowest possible figure. "The Samaritan was publicly cursed in their synagogues—could not be adduced as a witness in the Jewish courts—could not be admitted to any sort of proselytism, and was thus, so far as the Jew could affect his position, excluded from eternal life." It ought to be said, however, that the rabbinic regulations for the intercourse of Jews and Samaritans varied greatly at different times, and that the older Talmudical authorities incline to treat the Samaritans more like Jews (Smith, art. "Samaritan Pentateuch," sub. fin.). In 332 the Samaritans desired Alexander the Great to exempt them from tribute in the Sabbatical year, on the ground that, as Israelites, they did not cultivate the land during that year. Becoming satisfied of "the hollowness of their pretensions," he deferred granting their request (Josephus, *Ant.*, xi, 8, § 6, comp. ix, 14, § 3), and on account of their conduct besieged and destroyed Samaria. John Hyrcanus took "Shechem and Gerizim, and the nation of the Cuthæans, who dwelt at that temple which resembled the temple which was at Jerusalem, and which Alexander permitted Sanballat, the general of his army, to build for the sake of Manasseh, who was son-in-law to Jaddua the high priest, as we have formerly related, which temple was now deserted two hundred years after it was built" (Jos , *Ant.*, ix, 13, §1; as for Manasseh, comp. *Ant.*, xi, 7, §§ 1, 2). The temple on Gerizim was "deserted," B. C. 130. This gives about 330 for the date of its building. Dr. Briggs, in Johnson's *Universal Cyclopedia*, gives B. C. 409 for the establishment of the worship and the time of Alexander, i. e., about 332, for the building of the temple. The "Sanballat the Horonite" (see HORONITE) of the Bible was contemporary with Nehemiah, 445 B. C., and was father-in-law of one of the sons of Joiada, the son of Eliashib, the high priest (Neh. 13:28). But the Sanballat of Josephus was a Cuthæan, of the same race with the Samaritans, and was sent to Samaria by Darius Codomanus, the last king of Persia (d. 330). He was father-in-law to Manasseh, the brother of the high priest Jaddua, who was the son of John, the son of Judas, the son of Eliashib (Jos., *Ant.*, xi, 7, §§ 1, 2). There must, therefore, have been two Sanballats, unless Josephus has confused the account. In the persecution under Antiochus, 170 B. C., the Samaritans disowned their relation to the Jews, and consecrated their temple on Mount Gerizim to Jupiter. **(2) Later history.** After the destruction of Samaria by Alexander the Great, Shechem became more prominent, and there, after the conquest by John Hyrcanus, already alluded to, they built a second temple. With lapse of time they reacted from their polytheism into an "ultra Mosaism." In our Lord's time they still preserved their identity after seven centuries; and "though their limits had been gradually contracted, and the rallying place of their religion on Mount Gerizim had been destroyed one hundred and sixty years before by John Hyrcanus (130 B. C.), and though Samaria (the city) had been again and again destroyed, and though their territory had been the battlefield of Syria and Egypt, still preserved their nationality, still worshiped from Shechem and their other impoverished settlements toward their sacred hill; still retained their nationality, and could not coalesce with the Jews." In the 1st century the Samaritans were numerous enough to excite the fears of Pilate, whose severity toward them cost him his office (Jos., *Ant.*, xviii, 4, § 1), and of Vespasian, under whom over ten thousand were slaughtered after refusing to surrender (B. J., iii, 7, § 32). They greatly increased in numbers, particularly under Dositheus, about the time of Simon Magus. In the 4th century they were among the chief adversaries of Christianity. They were severely chastised by the emperor Zeno, and thence were hardly noticed till the latter half of the 16th century, when correspondence was opened with them by Joseph Scaliger. Two of their letters to him and one to Job Sudolf are still extant, and are full of interest. Shechem is represented by the modern *Nâblus*, corresponding to Neapolis, which was built by Vespasian, a little west of the old town. Here has been a settlement of about two hundred, who have observed the law and kept the Passover on Mount Gerizim "with an exactness of minute ceremonial which the Jews have long since intermitted."—W. H.

SAM'GAR-NE'BO (Heb. סַמְגַּר־נְבוֹ, *samgar'-neb-oo'*, *sword of Nebo*, i. e., the Chaldean *Mercury;* according to Schrader, "*Nebu, be gracious*"), one of the officers of Nebuchadnezzar's army present at the taking of Jerusalem (Jer. 39:3), B. C. 588. As in v. 13, the chief of the eunuchs is called *Nebu-shasban*, it has been supposed that Nebu-sarsechim is only another name of the same person, and that Samgar is merely the name of his office.

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SAM'LAH (Heb. שַׂמְלָה, *sam-law'*, *a garment*), one of the kings of Edom before the establishment of the Israelitish monarchy (Gen. 36:36, 37; 1 Chron. 1:47, 48). He was the successor of Hadad (Hadar), and was of the city of Masrekah.

SA'MOS (Gr. Σάμος, *sam'-os*), a noted island in the Ægean Sea, near the coast of Lydia, in Asia Minor, separated by a narrow strait, in its narrowest part not quite a mile wide. When Paul touched there on his voyage from Greece to Syria (Acts 20:15) it was a free city in the province of Asia. It was the seat of the worship of Juno, and her temple, called the Heræon, was enriched by some of the finest works of art known in Greece. Its chief manufacture was pottery, of fine red clay, the Samian ware being celebrated all over the civilized world. Its wine ("Levantine") ranks high.

SAM'SON, the renowned judge and deliverer of Israel.

1. Name and Family. (Heb. שִׁמְשׁוֹן, *shim-shone'*, *sunlike*.) Samson was the son of Manoah, of Zorah, in the tribe of Dan, whose birth was foretold to his parents by an angel of the Lord, accompanied with the announcement that he was to be a Nazarite from his nativity (Judg. 13:2–5, 24).

2. Personal History. Samson grew up under special influences of the Spirit of God, and at last was impelled to commence the conflict with the Philistines, which only terminated with his death. (1) **Marries a Philistine.** When he was about twenty years old Samson saw at Timnath a daughter of the Philistines who pleased him, and on his return asked his parents to take her for him as a wife. They were averse to such a marriage, but Samson persisted, being convinced that it would in some way aid him in visiting vengeance upon the Philistines. On his first visit to his future bride he slew a lion with his hands, and when he went to espouse her he found the skeleton occupied by a swarm of bees. At the wedding feast he proposed a riddle, conforming to the oriental custom of furnishing entertainment to the guests. Unable to solve it, they urged his wife to secure the answer from him and inform them. He yielded, but, seized with indignation, went to Ashkelon, slew thirty Philistines, and gave the changes of garments to those who had solved the riddle. He returned to his father's house, and his wife was given to his companion (Judg. 14:1–20). (2) **His revenge.** Samson soon after visited his wife, but was refused admission to her by her father. He interpreted the treatment which he had received from his father-in-law as the effect of the disposition generally of the Philistines toward the Israelites, and resolved to avenge his wrong upon the whole nation. He secured three hundred foxes (jackals), and, by tying firebrands to their tails, set fire to the grain fields, vineyards, and olive yards of his enemies (15:1–5). The Philistines retorted by burning Samson's wife and father-in-law; and this provocation so aroused Samson that he smote them "hip and thigh" (i. e., with a cruel and unsparing slaughter), after which he went down and dwelt in the cleft of the rock Etam (15:6–8). (3) **Delivered up to the Philistines.** The Philistines came to avenge themselves, and encamped in Judah, and the Judeans, instead of recognizing Samson as a deliverer, went to Etam, to the number of three thousand, for the purpose of binding him and handing him over to their enemies. He consented on condition that they themselves would not kill him. They bound him with two new cords, and brought him to Lehi (לֶחִי, *a jaw*), and in this apparently helpless condition delivered him to the Philistines. When he heard their shout of joy his preternatural strength suddenly put itself forth, and, snapping the cords asunder, he seized upon a fresh jawbone of an ass, and smote therewith a thousand men. Casting away his weapon, he called the name of the place Ramath-lehi (*the jawbone height*). Weary and athirst, Samson, conscious that he was fighting for the cause of Jehovah, prayed unto the Lord, who caused a stream to flow from the rock, which Samson called En-hakkore (i. e., *the well of him that prayed*). Samson drank and was revived again (15:9–20). (4) **At Gaza.** After this Samson went to the city of Gaza, and became intimate with a woman of loose character residing there. His presence being made known, the Gazites fastened the city gates, intending to kill him in the morning, when, as they supposed, he would leave the house. But at midnight Samson arose, and, breaking away bolts, bars, and hinges, carried the gates to the top of a neighboring hill looking toward Hebron (16:1–3), B. C. about 1057. (5) **Delilah.** After this Samson became infatuated with a woman of Sorek, named Delilah, through whom the Philistine princes determined to get possession of his person. They supposed that his supernatural strength arose from an amulet that he wore, and offered to Delilah a tempting bribe if she would discover to them his secret. She entered into the agreement, and used all her arts and blandishments to persuade Samson to reveal it to her. He deceived her three times by false statements, but at last, teased into compliance, "he told her all his heart," and said, "If I be shaven, then my strength will go from me, and I shall become weak, and be like any other man." Delilah, satisfied that Samson had spoken the truth this time, sent word to the Philistines, who came, bringing the promised reward. Then she made him sleep, his head upon her lap, cut off his hair, and gave the preconcerted signal, "Philistines be upon thee, Samson." Forsaken by Jehovah, he fell an easy prey to his enemies. (6) **Imprisonment and death.** The Philistines put out Samson's eyes, and led him, bound with fetters of brass, to

Blinding a Prisoner. (From an Assyrian Monument.)

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Gaza, where he was made to grind corn in the prison. As this was an employment which in the East usually devolved on women, to assign it to such a man as Samson was virtually to reduce him to the lowest state of degradation and shame. After a time the unshorn locks of Samson recovered their growth, the Philistines for some reason being inattentive thereto, and with it such a profound repentance seems to have wrought in his heart as virtually reinvested him with the character and powers he had lost. His captivity was regarded by the Philistines as a great victory, and he seems to have been kept by them, like a

Assyrian fetters.

wild beast, for show and insult. On the occasion of a sacrificial festival to Dagon, to whom they ascribed the capture of their enemy, they brought Samson from the prison that he might make sport for them. Determined to use his recovered strength against his enemies, a large number of whom crowded the building, Samson persuaded the attendant to place him between the pillars upon which the roof rested. After a brief prayer he grasped the pillars, and, leaning forward with resistless force, brought down the building, causing his own death and that of three thousand Philistines. His relatives came to Gaza, took away his body, and placed it in the burying place of his father, between Zorah and Eshtaol (16:21–30). He judged Israel B. C. about 1060–1050. Though a mournful victory, it was still a victory, and a pledge to Israel that their temporary backslidings and defeats, if sincerely repented of and improved, would lead to ultimate triumph.

3. Character. The mention of Samson's name in the list (Heb. 11:32) of ancient worthies "who had by faith obtained an excellent repute," warrants us in a favorable estimate of his character as a whole. And yet the inspired narrative records infirmities that must forever mar the luster of his heroic deeds. In Samson the Nazarite we see a man towering in supernatural strength through his firm faith in, and confident reliance upon, the gift of God committed to him. On the other hand we see in Samson an adventurous, foolhardy, passionate, and willful man, dishonoring and frittering away the God-given power by making it subservient to his own lusts.

NOTE.—*Samson's strength.* The superhuman strength of Samson did not really lie in his hair, but in the fact of his *relation* to God as a Nazarite, of which his unshorn hair was the *mark* or *sign*. As soon as he broke away from his Nazariteship by sacrificing his hair, which he wore in honor of the Lord, Jehovah departed from him, and with Jehovah went his strength. *Overthrow of Dagon's temple.* "So far as the fact itself is concerned, there is no ground for questioning the possibility of Samson's bringing down the whole building by pulling down two middle columns. . . . In all probability we have to picture this temple of Dagon as resembling the modern Turkish kiosks, viz., as consisting of a 'spacious hall, the roof of which rested in front upon four columns, two of them standing at the ends, and two close together in the center. Under this hall the leading men of the Philistines celebrated a sacrificial meal, while the people were assembled upon the top of the roof, which was surrounded by a balustrade'" (K. and D., *Com.*, in loc.).

SAM'UEL.—1. Name and Family. (Heb. שְׁמוּאֵל, *shem-oo-ale'*, *asked* or *heard of God*). The son of ELKANAH (q. v.), a Levite (1 Chron. 6:1–28; 33–38) of Ramathaim-zophim, on the mountains of Ephraim, and Hannah, to whom he was born in response to her earnest prayer (1 Sam. 1:1–20), B. C. probably 1080.

2. Personal History. (1) As a child. When Hannah prayed for a son she vowed to dedicate him to the Lord as a Nazarite (1 Sam. 1:11), and as soon as he was weaned brought him to Shiloh and made him over to Eli (1:24–28). Thus Samuel served as a boy before the Lord, clothed with an ephod, and receiving every year from his mother a mantle reaching down to his feet, such as was worn only by high personages, or women, over the other dress (2:11, 18, 19). **(2) Call.** At the time when Samuel served the Lord before Eli, both as a boy and as a young man, "the word of the Lord was precious; there was no open vision." "A revelation from God presupposing susceptibility on the part of men, the unbelief and disobedience of the people might restrain the fulfillment of this and all similar promises, and God might even withdraw his word to punish the idolatrous nation" (K. and D., *Com.*). The word of the Lord was then issued to Samuel for the first time. While sleeping in his place, probably in the court of the tabernacle, where cells were built for the priests and Levites, Samuel heard his name called. Supposing it was Eli who had called him, he hastened to receive his commands, but Eli told him to lie down again, as he had not called him. When, however, this was repeated a second and a third time, Eli perceived that the Lord had called Samuel, and instructed him how to act should he hear the voice again. The Lord revealed to Samuel the doom of Eli's house, which he reluctantly made known the next morning to the aged priest. Other revelations followed, and their exact fulfillment secured to Samuel a reputation for trustworthiness that made Shiloh an oracle (3:1–21). **(3) Judge.** After the disastrous defeat of the Israelites by the Philistines (4:1, sq.) Samuel does not appear again in history for a period of twenty years. During the most of this time the ark of the Lord had rested in Kirjath-jearim, and all the house of Israel lamented after the Lord (7:1, 2). Samuel, who had learned that loyalty to Jehovah was necessary to secure to Israel deliverance from its foes, issued a proclamation exposing the sin of idolatry, and urging religious amendment. He summoned the tribes to assemble at Mizpeh, to spend a day in penitence and prayer. At this assembly Samuel seems to have been elected, or in some way recognized, as judge (7:3–6). B. C. 1050. **(4) Eben-ezer.** When the Philistines heard of the gathering at Mizpeh they made war upon the Israelites, who in their fear entreated Samuel not to cease to pray for their deliverance. The Philistines advanced while Samuel was engaged in sacrifice and prayer, but were thrown into confusion by a terrific thunderstorm

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sent by Jehovah. This was an unprecedented phenomenon in that climate at that season of the year. The enemies of Israel were defeated, and pursued to a place called Beth-car. As a memorial of the victory, Samuel placed a stone between Mizpeh and Shen, and named the place Eben-ezer (*stone of help*) (7:7–12). **(5) Judicial labors.** Samuel had now the entire government of the nation, and visited, in the discharge of his official duties, Beth-el, Gilgal, and Mizpeh. His own residence was in his native city, Ramah (or Ramathaim), where he judged Israel, and also built an altar to conduct the religious affairs of the nation. This was contrary to the letter of the law, but the prophets seem to have had power to dispense with ordinary usage; and, moreover, the tabernacle at Shiloh had lost what was most essential to it as a sanctuary since it had been despoiled of the ark by the Philistines (7:15–17). **(6) The monarchy.** Samuel had appointed his sons as judges in his old age, and as they had perverted justice the elders of Israel entreated him to appoint them a king to judge them after the manner of all the nations (8:1–5). The proposed change of government displeased Samuel; nevertheless he laid the matter before Jehovah in prayer, and was instructed to accede to their request, though not without setting before them the perils and tyranny of a monarchical government (8:6–19). The people were sent to their homes, and Samuel proceeded to the election of a sovereign. Saul was pointed out by Jehovah as the man whom he was to set apart as king of Israel, and was anointed and saluted as monarch (8:19–10:8). After Samuel had privately anointed Saul king, he made provision for his recognition as such by the people. He summoned the people to Mizpeh, but before proceeding to the election itself charged the people with their sin in rejecting God by their demand for a king. He then caused the sacred lot to be taken, and the lot fell upon Saul, who was formally introduced to the people (10:17–25). **(7) Renewal of the monarchy.** There were certain worthless people ("children of Belial") who were opposed to Saul's elevation to the throne, but the victory of the Ammonites so influenced the people in his favor that Samuel convened the people at Gilgal "to renew the kingdom." This consisted, probably of a ratification of the new constitution and the installation of the sovereign. This solemn service was concluded by the farewell address of Samuel, in which he handed over the office of judge to the king. The address was confirmed by the miraculous sign of a thunderstorm in answer to the prayer of Samuel. It was then wheat harvest, which occurs in Palestine between the middle of May and the middle of June, during which time it scarcely ever rains (11:14–12:25). **(8) Reproves Saul.** Although Saul had begun his reign, Samuel continued to exercise hisfunc tions as prophet and judge. He judged Israel "all the days of his life" (7:15), and from time to time crossed the path of the king. Saul was engaged in war against the Philistines, and having mustered his forces at Gilgal awaited the coming of Samuel to sacrifice unto Jehovah. As Samuel did not appear at the time appointed, Saul, in his anxiety lest the people should lose heart and desert him, resolved to offer the sacrifice himself —a fearful violation of the national law. The offering of the sacrifice was hardly finished when Samuel arrived, and, rebuking Saul for his presumption, made known to him the short continuance of his kingdom. He then left him and went unto Gibeah of Benjamin (13:1–15). **(9) Parts with Saul.** Later we find Samuel charging Saul with the extirpation of the Amalekites, who had attacked, in a most treacherous manner, the Israelites on their journey from Egypt to Sinai. Saul was instructed to smite man and beast with the ban (i. e., to put all to death); but he not only left Agag, the king, alive, but spared the best of the cattle, and merely executed the ban upon such as were worthless. Samuel announced to him that his disobedience had secured for him his rejection by Jehovah. Saul entreated Samuel to remain and worship with him, but the latter refused, and turned to depart. Saul endeavored to retain the prophet by force, and in the struggle the mantle of Samuel was torn, in which Samuel saw the omen of the rending away of the kingdom from Saul. Samuel yielded to the renewed entreaty of Saul that he would honor him by his presence before the elders and the people, and remained while Saul worshiped. After Saul had prayed, Samuel directed him to bring Agag, king of the Amalekites, whom he slew before the altar of Jehovah, and then returned to his own home at Ramah. From that time they met no more, although Samuel did not cease to grieve for Saul (15:1–35). **(10) Anoints David.** Since Saul had been rejected by God, and the government was not to remain in his family, it was necessary, in order to prevent strife and confusion, that his successor should be appointed before the death of the king. Samuel was therefore instructed by the Lord to go to Bethlehem, and anoint David, the youngest son of Jesse, as the chosen one. The sacrificial meal over, Samuel returned to Ramah (16:1–13). **(11) Befriends David.** When Saul, in his insane rage, endeavored to slay David, the latter fled to Samuel, and they two went and dwelt in Naioth. The king pursued David, but when he came to Naioth and saw Samuel and the prophets, the Spirit of the Lord came upon him also, and he was obliged to relinquish the attempt to seize him (19:18–24). **(12) Death.** In 25:1 we have a very brief account of the death of Samuel, and the great mourning made for him by the Israelites, who buried him in his own house (B. C. about 1034). The expression "his house" means the house in which he lived, with the court belonging to it, where Samuel was placed in a tomb erected especially for him. The place long pointed out as his tomb is the height, most conspicuous of all in the neighborhood of Jerusalem, immediately above the town of Gibeon, known to the Crusaders as "Montjoye," as the spot from whence they first saw Jerusalem, now called *Neby Samwil*, "the prophet Samuel."

3. Character. In studying the character of Samuel it is impossible not to be impressed with his *piety*. Dedicated to the service of God by his mother, that service never became an irksome routine. God was the center around which he, as well as heaven, turned. In all his difficulties he re-

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paired to God for counsel. In all his acts and decisions he was guided by the word of Jehovah. His advice to the Israelites was the motto of his own life, "Turn not aside from following the Lord, but serve the Lord with all your heart." Nor was his *patriotism* less apparent. His object was not the possession of power, but the welfare of his people. Place, honor, and power were not sought by him, but he by them. And when the people, without respect to his gray hairs and long service, called upon him to resign his office there was no feeble cry for pity, nor peevish reproach for their ingratitude. He challenges inspection of his character and official life; remonstrates with Israel on their choice as being an act of disloyalty not against himself, but Jehovah; and warns them of the evils which would result from the establishment of a monarchy. And when Saul was selected as his successor, rising above the weaknesses of our nature, Samuel received him with the utmost courtesy, and treated him with even paternal kindness. There is no more magnanimous thing in history.

NOTE.—(1) *Samuel's artifice*, 1 Sam. 16:2. The fear of Samuel on this occasion can only be explained on the supposition that Saul was already given up to the power of the evil spirit, so that the very worst might be dreaded if he discovered that Samuel had anointed another king. As to the artifice employed, "there was no untruth in this, for Samuel was really about to conduct a sacrificial festival, and was to invite Jesse's family to it, and then anoint the one whom Jehovah should point out to him as the chosen one. It was simply a concealment of the principal object of his mission from any who might make inquiry about it, because they themselves had not been invited" (Keil, *Com.*, in loc.). (2) *Samuel's ghost* (see Art. SAUL). (3) Acts 3:24, "All the prophets from Samuel, and those that follow after." Peter, doubtless, thus spoke because Samuel was the first of the regular succession of prophets. Moses, Miriam, and Deborah, perhaps Ehud, had been prophets, but it was only from Samuel that the continuous succession was unbroken (McC. and S., *Cyc.*, s. v.).

SAMUEL, BOOKS OF. See BIBLE, BOOKS OF.

SANBAL'LAT (Heb. סַנְבַלַּט, *san-bal-lat'*, meaning uncertain), a Moabite of Horonaim, as appears by his designation, "Sanballat the Horonite" (Neh. 2:10, 19; 13:28). All that we know of him from Scripture is that he had apparently some civil or military command in Samaria, in the service of Artaxerxes (4:2), and that, from the moment of Nehemiah's arrival in Judea, he set himself to oppose every measure for the welfare of Jerusalem, and was a constant adversary to the Tirshatha. His companions in this hostility were Tobiah the Ammonite and Geshem the Arabian (2:19; 4:7), B. C. 445. The only other incident in his life is his alliance with the high priest's family by the marriage of his daughter with one of the grandsons of Eliashib (13:28), which, by the similar connection formed by Tobiah the Ammonite (13:4), appears to have been part of a settled policy concerted between Eliashib and the Samaritan faction. The expulsion from the priesthood of the guilty son of Joiada by Nehemiah must have still further widened the breach between him and Sanballat, and between the two parties in the Jewish state. Here, however, the scriptural narrative ends—owing, probably, to Nehemiah's return to Persia—and with it likewise our knowledge of Sanballat (Smith, *Bib. Dict.*, s. v.).

SANCTIFICATION (Gr. ἁγιασμός, *hag-ee-as-mos'*, *separation, a setting apart*). The Hebrew term קָדַשׁ (*kaw-dash'*) rendered sanctify, has a corresponding meaning. The dominant idea of sanctification, therefore, is separation from the secular and sinful, and setting apart for a sacred purpose. As the holiness of God means his separation from all evil (see HOLINESS OF GOD), so sanctification, in the various Scripture applications of the term, has a kindred lofty significance.

In the Old Testament economy, things, places, times, as well as persons, were sanctified, i. e., consecrated to holy purposes (see Gen. 2:3; Exod. 13:2; 40:10–13, etc.). Connected with this were the Mosaic rites of purification (see, e. g., Num. 6:11; Lev. 22:16, 32; Heb. 9:13). These rites, however, when applied to persons were efficacious only in a ceremonial and legal sense, and did not extend to the purifying of the moral and spiritual nature. They were symbolical, and thus were intended not only to remind the Jew of the necessity of spiritual cleansing, but also of the gracious purpose of God to actually accomplish the work. So David prayed not only "Purge me with hyssop, and I shall be clean," but also "Create in me a clean heart, O God, and renew a right spirit within me" (Psa. 51:7–10).

While in the Old Testament, as well as the New, men are sometimes called upon to sanctify themselves, i. e., to consecrate themselves truly to God (see Exod. 19:22; Lev. 11:44; 20:7, 8; 1 Pet. 3:15), the thought everywhere prevails that inward cleansing is the work of God. See HOLY GHOST.

Sanctification, Entire. Is it the privilege of believers to be wholly sanctified in this life? The doctrine of the Roman Catholic Church is that baptism, rightly administered, washes away not only guilt, but also depravity of every kind; and thus, in its own peculiar way, that Church answers the question in the affirmative (see BAPTISM). Among Protestant theologians there is wide difference of belief; and there are undoubtedly greater differences of statement, because of confusion in the use of terms. We have space only to indicate in a most general way the two leading views, and to add a few suggestions for guidance.

(1) **The Calvinistic view** is that sanctification is imperfect in this life. Corruption of nature remains even in the regenerate so that during this life no man is able to live without sin. For formal expression of this doctrine the reader is referred to the Westminster Confession and to the Larger Catechism of the Presbyterian Church.

(2) **The Methodist view,** on the other hand, despite various shades of opinion and form of statement, is that entire sanctification in a true and scriptural sense is attainable in this life; and accordingly Christians may arrive at a state of spiritual purity in which they are able to remain free from condemnation. This view is in agreement with the Calvinistic in regarding sanctification as distinct from regeneration (see REGENERATION). But it is in strongest contrast thereto in regarding the work of spiritual purification as one

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that may be wrought instantaneously, and in the present life. It should be said that the essential features of Methodist doctrine are held by many of other denominations.

With regard to this much controverted and difficult subject it should be observed (1) that much confusion has arisen at the point of determining just what constitutes depravity, and what are to be regarded properly as sins. Depravity, to say the least, is difficult to define. It is often spoken of figuratively, but these material figures do not form a basis for exact reasoning. Dr. Miley well observes, "Depravity is a moral state of the soul, not a substance within it." Also it is to be remembered that human nature possesses appetites, passions, and affections which are in themselves innocent, but which need to be guarded constantly lest they lead to sins. These do not constitute depravity. And, further, while all violations of the perfect law of God are, in a certain sense, sins, in the economy of divine grace only those violations bring condemnation which are wrought intelligently and voluntarily. (2) Thus it may be seen in what sense Christians may be wholly sanctified, and yet lead lives which outwardly are far from perfect. The moral disposition, or state of the soul, may be pure, and yet the ethical judgment stand in need of much illumination. Thus those who have reached to very lofty attainments still need to "grow in grace and in the knowledge of the Lord Jesus Christ." And thus there is constant cause for humility and to pray, "Forgive us our trespasses." (3) It may also be seen why after regeneration a still deeper and more complete work of inward purification may be necessary. Regeneration is the implanting of a new principle of life—love in the place of selfishness. But it is a matter of experience, and recognized in the Scriptures (e. g., 1 Cor. 3:3) that this new principle of life exists in regenerate persons with different degrees of strength, and but seldom, if ever, takes full possession of the soul at the time of regeneration. (4) The most complete love to God and man is, therefore, entire sanctification. And this Christians are to seek confidently, realizing that it can be attained only by the most thorough consecration of themselves to God, and the most steadfast and humble obedience to God's commandments, trusting entirely in the mediation of the Lord Jesus Christ, and the inworking of the Holy Spirit (see 1 John 1:7; 3:2, 3; 1 Thess. 5:23, et al.).

LITERATURE.—The literature of this subject is very abundant. For Calvinistic view, see Hodge, *Systematic Theology*. For a modified Wesleyan view, see Pope, *Comp. of Christian Doctrine*. For most careful and discriminating statement of Methodist doctrine, see Miley, *Systematic Theology*. See also Foster, *Christian Purity;* McCabe, *Light on the Pathway of Holiness;* Wesley, *Plain Account of Christian Perfection;* Boardman, *The Higher Christian Life*.—E. McC.

SANCTUARY. See HOLY PLACE; TABERNACLE; TEMPLE.

SAND (Heb. חוֹל, *khole, whirling*).

Figurative. The aggregate sand of the seashore is often used to express a very great multitude; thus God promised Abraham and Jacob to multiply their posterity as the stars of heaven and the sand of the sea (Gen. 22:17; 32:12). Job (6:3) compares the weight of his misfortunes to that of the sand of the sea; and Solomon says (Prov. 27:3), "A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both." The omnipotence of God is expressed by his placing the sand for the bound of the sea (Jer. 5:22). The shifting sand is used as symbolic of instability (Matt. 7:26).

SANDAL (Gr. σανδάλιον, *san-dal'-ee-on*, representing the Heb. נַעַל, *nah'-al*, rendered *shoe* in the A. V.). The sandal, apparently the article used by the Hebrews for protecting the feet, consisted simply of a sole attached to the foot by thongs. The Gr. ὑπόδημα (*hoop-od'-ay-mah*) properly applies to the sandal exclusively, as it means what is bound *under* the foot.

1. Material, etc. We learn from the Talmudists that the materials employed in the construction of the sole were either leather, felt, cloth, or wood, and that it was occasionally shod with iron. In Egypt various fibrous substances, such as palm leaves and papyrus stalks, were used in addition to leather, while in Assyria wood or leather

Sandal.

were employed. In Egypt the sandals were usually turned up at the toe like our skates, though other forms, rounded and pointed, are also exhibited. In Assyria the heel and the side of the foot were encased, and sometimes the sandal consisted of little less than this. Sandals were worn by all classes of society in Palestine, even by the very poor (Amos 8:6), and both the sandal and the thong, or shoe latchet, were so cheap and common that they passed into a proverb for the most insignificant thing (Gen. 14:23; Ecclus. 46:19).

2. Use. They were not, however, worn at all periods; they were dispensed with indoors, and were only put on by persons about to undertake some business away from their homes, such as a military expedition (Isa. 5:27; Eph. 6:15), or a journey (Exod. 12:11; Josh. 9:5, 13; Acts 12:8). On such occasions persons carried an extra pair. During mealtimes the feet were undoubtedly uncovered, as implied in Luke 7:38; John 13:5, 6.

Figurative. It was a mark of reverence to cast off the shoes in approaching a place or person of eminent sanctity (Exod. 3:5; Josh. 5:15).

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It was also an indication of violent emotion or of mourning if a person appeared barefoot in public (2 Sam. 15:30; Isa. 20:2; Ezek. 24:17, 23). To carry or to unloose a person's sandal was a menial office betokening great inferiority on the part of the person performing it (Matt. 3:11; Mark 1:7; John 1:27; Acts 13:25). A sandal thong (or lace), or even sandals themselves (Gen. 14:23; Amos 2:6; 8:6) are put for anything of little value; this is easily understood when one sees a pair of sandals shaped in a few minutes out of a piece of hide, and which would be dear at a few cents.

SANHE'DRIN (Gr. *συνέδριον, soon-ed'-ree-on*).

1. History. The rise of this great council of the Hebrews took place in the time of Greek supremacy, though the Rabbins endeavor to trace its origin to the college of seventy elders named by Moses. The first occasion on which it is mentioned, and that under the designation of *gerousia* (Gr. *γερουσία, gher-oo-see'-ah*, the *eldership*), is in the time of Antiochus the Great, B. C. 223–187. From its designation, *gerousia*, it is evident that it was an *aristocratic* body, with the *hereditary high priest* at its head. It continued to exist and exercise its functions under the Asmonæan princes and high priests (2 Macc. 1:10; 4:44; 11:27). When the Roman order of affairs was introduced by Pompey the high priest still retained the position of "governor of the nation" (Josephus, *Ant.*, xx, 10), thus making it likely that the gerousia still remained. Gabinius, B. C. 57–55, divided the whole Jewish territory into five "conventions" (Gr. *σύνοδον*, Josephus, *Wars*, i, 8,5), or "councils" (Gr. *συνέδρια*, Josephus, xiv, 5, 4). As things now stood the council of Jerusalem no longer exercised sole jurisdiction. After ten years Cæsar reappointed Hyrcanus II to his former position of *ethnarch*, and the jurisdiction of the council of Jerusalem once more extended to Galilee (Josephus, *Ant.*, xiv, 9, 3–5). Here for the first time the council of Jerusalem was designated by the term *Sanhedrin*. Herod the Great inaugurated his reign by ordering the whole of the Sanhedrin to be put to death (Josephus, *Ant.*, xiv, 9, 4), and evidently formed a Sanhedrin of those who were disposed to be tractable. After Herod's death Archelaus obtained only a portion of his father's kingdom—Judea and Samaria—and in consequence the jurisdiction was probably restricted to Judea proper. Under the procurators (q. v.) the internal government of the country was to a greater extent in the hands of the Sanhedrin than during the reigns of Herod and Archelaus. In the time of Christ and the apostles the Sanhedrin is frequently mentioned as being the supreme Jewish court of justice (Matt. 5:22; 26:59; Mark 14:55; 15:1; Luke 22:66; John 11:47; Acts 4:15, 21, sq.; 6:12, sq.; 22:30; 23:1, sq.; 24:20). Sometimes the terms *pres-boo-ter'-ee-on* (Gr. *πρεσβυτέριον*, Luke 22:66; Acts 22:5) and *gerousia* (Acts 5:21) are substituted for Sanhedrin. The Sanhedrin was undoubtedly abolished, so far as its existing form was concerned, after the destruction of Jerusalem, A. D. 70.

2. Composition. This great council was formed (Matt. 26:3, 57, 59; Mark 14:53; 15:1; Luke 22:66; Acts 4:5, sq.; 5:21; 22:30) of high priests (i. e., the acting high priest, those who had been high priests, and members of the privileged famllies from which the high priests were taken), elders (i. e., tribal and family heads of the people and priesthood), and scribes (i. e., legal assessors), Pharisees, and Sadducees alike (comp. Acts 4:1, sq.; 5:17, 34). According to the Mishna the number of members was seventy, with a president, a vice president, and servants of the court (John 18:22; Mark 14:65, etc.). Josephus and the New Testament state that the acting high priest, as such, was always head and president. Wherever names are mentioned we find that it is the high priest for the time being that officiates as president—Caiaphas, in the time of Christ (Matt. 26:3, 57), and Ananias, in the time of Paul (Acts 23:2; 24:1). It is thought that membership was for life, and that new members were appointed either by the existing members or by the supreme political authorities. We may well assume that the *one* requirement of legal Judaism, that none but Israelites of pure blood should be eligible for the office of judge in a criminal court, would also be insisted upon in the case of the supreme Sanhedrin. New members were admitted through the ceremony of laying on of hands.

3. Jurisdiction. The jurisdiction of the Sanhedrin was restricted in the time of Christ to the eleven toparchies of Judea proper; hence it had no judicial authority over Jesus, so long as he remained in Galilee, but only when he entered Judea. "In a certain sense, no doubt, the Sanhedrin exercised such jurisdiction over *every* Jewish community in the world, and in that sense over Galilee as well. Its orders were regarded as binding throughout the entire dominion of orthodox Judaism. It had power to issue warrants to the congregations (synagogues) in Damascus for the apprehension of Christians in that quarter (Acts 9:2; 22:5; 26:12). At the same time, however, the extent to which the Jewish communities were willing to yield obedience to the orders of the Sanhedrin always depended upon how far they were favorably disposed toward it. It was only within the limits of Judea proper that it exercised any direct authority." It would not be proper to say that the Sanhedrin was the *spiritual* or *theological* in contradistinction to the civil judicatories of the Romans. It was rather that *supreme native* court which here, as almost everywhere else, Rome continued to allow, only imposing certain restrictions with regard to competency. "To this tribunal then belonged all those judicial matters and all those measures of an administrative character which either could not be competently dealt with by the inferior local courts, or which the Roman procurator had not specially reserved for himself. The Sanhedrin was, above all, the final court of appeal for questions connected with the Mosaic law, but not in the sense that it was open to anyone to appeal to it against the decisions of the inferior courts, but rather in so far as it was called upon to intervene in every case in which the lower courts could not agree as to their judgment. And when once it had given a decision in any case the judges of the local court were, on pain of death, bound to acquiesce in it" (Schürer, div. ii, vol. i, 185, sq.). From the New

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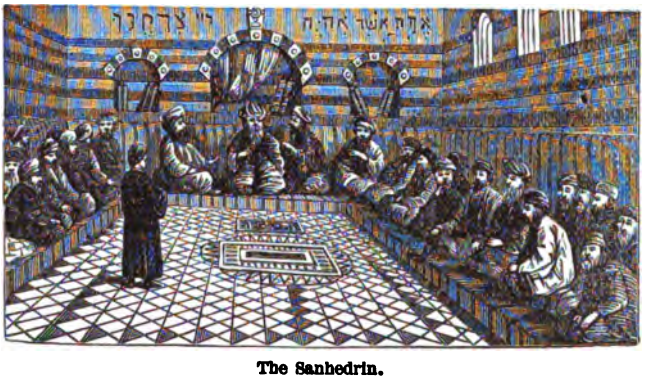
Testament we learn that Jesus appeared before the Sanhedrin on a charge of blasphemy (Matt. 26:65; John 19:7), Peter and John charged with being false prophets and deceivers of the people (Acts, chaps. 4 and 5), Stephen with being a blasphemer (6:13, sq.), and Paul with being guilty of transgressing the Mosaic law (ch. 23). The Sanhedrin enjoyed a considerable amount of criminal jurisdiction. It had the right of ordering arrests to be made by its own officers (Matt. 26:47; Mark 14:43; Acts 4:3; 5:17, 18); of finally disposing of such cases as did not involve sentence of death (Acts 4:5–23; 5:21–40). When it pronounced sentence of death it required to be ratified by the procurator (John 18:31). Such instances as the stoning of Stephen must be regarded as an excess of jurisdiction or an act of irregular mob justice. Thus we see that the Sanhedrin had a tolerably extensive jurisdiction, the serious restriction being that the Roman authorities could at any time take the initiative, and proceed independently, as, for example, when Paul was arrested. Further, the procurator, or even the tribune of the cohorts stationed at Jerusalem, might call the Sanhedrin together for the purpose of submitting to it any matter requiring to be investigated from the standpoint of Jewish law (Acts 20:30; comp. 23:15, 20, 28).

4. Time and Place of Meeting. The local courts usually sat on the second and fifth days of the week (Monday and Thursday); but whether this was the practice of the Sanhedrin we have no means of knowing. There were no courts held on festival (q. v.) days, much less on the Sabbath. The *place* in which the Sanhedrin usually met was situated, according to Josephus (*Wars*, v, 4, 2), close to the so-called Xystos, on its east side toward the temple mount. In cases which did not admit of delay it assembled in the high priest's house (Matt. 26:3, 57; Mark 14:53).

5. Judicial Procedure. According to the Mishna this was as follows: The members sat in a semicircle, that they might be able to see one another. In front stood the two clerks of the court, one on the right hand and the other on the left, whose duty it was to record the votes of those who were in favor of acquittal on the one hand, and of those who were in favor of condemnation on the other. There also sat in front of them three rows of disciples of the learned men, each of whom had a special seat. The prisoner was required to appear in a humble attitude, dressed in mourning. The following order was observed in *capital* cases: Arguments first in favor of *acquittal*, then those in favor of *conviction;* if anyone had spoken in favor of the accused he could not afterward say anything unfavorable, though the converse was allowed; student disciples might speak in favor, but not against the accused, although, if the case did not involve a capital sentence, they could speak for or against the accused; sentence of acquittal might be pronounced on the day of trial, but one of condemnation not until the day following. The voting, each member standing, began with the youngest members of the court, although on some occasions it began with the most distinguished member. For acquittal a simple majority was sufficient; for condemnation a majority of two was required. If twelve of the twenty-three judges necessary to form a quorum voted for acquittal and eleven for conviction the prisoner was discharged; but if twelve were for conviction and eleven for acquittal, then the number of the judges had to be increased by adding two, which was repeated if necessary until either an acquittal was secured or the majority requisite for a conviction was obtained. But, of course, they had to restrict themselves to the maximum number of seventy-one (Keil, *Arch.*, i, 350, sq.; Schürer, *Jewish People*, div. ii, vol. i, 163, sq.).



The Sanhedrin.

SANSAN'NAH (Heb. חֲצַר סוּסָה, *san-san-naw'*, a *palm branch* or *thorn bush*), a city in Judah (Josh. 15:31), called Hazar-susah, or Hazar-susim (Josh. 19:5; 1 Chron. 4:31), the latter being simply secondary names, meaning *horse court*. Lieut. Conder (*Tent Work in Palest.*, ii, 339) thinks that it was at *Beit-susin*, east of the valley of Sorek.

SAPH (Heb. סַף, *saf*, *a threshold* or *dish*), a Philistine giant, of the race of Rapha, slain by Sibbechai the Hushathite (2 Sam. 21:18; "Sippai," 1 Chron. 20:4).

SA'PHIR (Heb. שָׁפִיר, *shaw-feer'*, *beautiful*), one of the towns in Judah addressed by the prophet Micah (1:11), possibly identified with es-Suafir, southeast of Ashdod. Robinson found several villages of this name in the vicinity.

SAPPHI'RA (Gr. Σαπφείρη, *sap-fi'-ray*, *sapphire*, or *beautiful*), the wife of Ananias, and accomplice in the sin for which he died. About three hours after the death of her husband she entered the place, unconscious of what had taken place. Questioned by Peter as to the price obtained for the land they had sold, she repeated the lie of her husband, and exposed herself to the

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fate of Ananias. Peter replied to her: "How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out." On hearing these words she fell dead at his feet (Acts 5:7–10).

NOTE.—*Severity of punishment.* The offense of Ananias and Sapphira, according to the average standard of human morality, was not a very heinous one. They had devoted a large sum to charity, they had defrauded no one, but had simply retained their own and then denied the fact. The following considerations are offered in explanation by Whedon (*Com.*, in loc.): "1. The divine Spirit being present with unparalleled power in the Church, the sin, as Peter says (vers. 3, 4), is *directly against him.* 2. The reason for this selection was to present and record at this *beginning* of the Christian Church a representative and memorial instance of the just doom of the *hypocrite.* This couple were deliberate, positive, conceited, and intentionally *permanent hypocrites.* Their death was God's declaration to all future ages of the true deserts of all deliberate *hypocrites* in the Church of Christ."

SAPPHIRE. See MINERAL KINGDOM.

SA'RA, a Grecized form (Heb. 11:11; 1 Pet. 3:6) of SARAH.

SA'RAH, the wife of the patriarch Abraham.

1. Name and Family. The original name of Sarah was SARAI (q. v.), and was changed at the same time that Abram's name was changed to Abraham, viz., on the establishment of the covenant of circumcision. The Hebrew name of Sarah is שָׂרָה (*saw-raw', princess*). Of her birth and parentage we have no certain account in Scripture. In Gen. 20:12 Abraham speaks of her as "my sister, the daughter of my father, but not the daughter of my mother," which would make her his half-sister; but the statement of Abraham is held by many to mean no more than that Haran, her father, was his half brother, for the colloquial usage of the Hebrews in this matter makes it easy to understand that he might call a niece a sister. In that case Abraham was really her uncle as well as husband.

2. Personal History. As his wife, the history of Sarah is substantially that of Abraham. She came with him from Ur to Haran (Gen. 11:31), from Haran to Canaan (12:5), and accompanied him in all his wanderings. (1) **Taken by Pharaoh.** When Abraham went down into Egypt he arranged with Sarah that she should announce herself as his sister, fearing for his life on account of her beauty. Although she was then sixty-five years of age, so beautiful did she appear to the Egyptians that she was taken by Pharaoh; but, plagued by Jehovah, he returned her to Abraham with a reproof for his untruthfulness (12:10–20). (2) **Hagar.** Having no children of her own, Sarah gave to Abraham her Egyptian handmaid, Hagar, who became the mother of Ishmael (16:1–16). Later she demanded that Hagar and Ishmael should be cast out from all rivalry with herself and Isaac (21:9, sq.), a demand symbolically applied (Gal. 4: 22–31) to the displacement of the old covenant by the new. (3) **Abimelech.** After the destruction of Sodom Abraham removed to the south country, and remained for some time in Gerar. Here Abimelech, the Philistine king, took Sarah, whom Abraham had again announced to be his sister, into his harem, probably to ally himself with Abraham, the rich nomad prince. Warned by God in a dream, Abimelech restored Sarah to her husband (Gen. 20:1–18). (4) **Birth of Isaac.** Jehovah fulfilled his promise to Sarah, and at the appointed time she gave birth to Isaac (21:1–3). This was recognized at the time, and later by Paul (Rom. 4:19), as a miracle, both Sarah and Abraham being advanced in years. (5) **Death.** Thirty-seven years after the birth of Isaac, and when she had reached the age of one hundred and twenty-seven, Sarah died at Hebron, and was buried in the cave of Machpelah (Gen. 23:1–3), B. C. 2270–2196. Isaiah is the only prophet who names Sarah (51:2). Paul alludes to her hope of becoming a mother (Rom. 4:19), and afterward cites the promise which she received (9:9), and Peter eulogizes her submission to her husband (1 Pet. 3:6).

SA'RAI (Heb. שָׂרַי, *saw-rah'ee*, perhaps *contentious*), the original name of Sarah, and always used in the history from Gen. 11:29 to 17:15.

SA'RAPH (Heb. שָׂרָף, *saw-rawf', burning*), one of the descendants of Shelah, the son of Judah (1 Chron. 4:22), who seems to have lived about the time of the entrance of Israel into Canaan, as he is said to have had dominion in Moab (B. C. about 1170).

SARDINE. See MINERAL KINGDOM.

SAR'DIS (Gr. Σάρδεις, *sar'-dice*), the city in which was the fifth named of the seven churches of Asia addressed by John (Rev. 1:11; 3:1, 4). Sardis was a city of Asia Minor, situated on the Pactolus, just below the range of Tmolus, on a spur of which its acropolis was built. The latter crowns a lofty and precipitous hill, irregular and fantastic in its outline, and the configuration of which has been affected both by frequent earthquakes and by the crumbling nature of the red sandstone of which it is composed. "The acropolis is very difficult of ascent; it has a few fragments of ruinous walls on the summit, but no remains are visible of the temple which Alexander built there in honor of the Olympian Jove." Anciently Sardis was a splendid and important city, the capital of the LYDIANS (q. v.), a warlike, active, and energetic people, who established an empire extending as far east as the river Halys. Their Persian conquerors, however, discouraged their martial spirit, and employed them only in those arts which minister to luxury and sensuality. Sardis as it now stands is a mere desert, and its climate is so unhealthy as to render the stay of a single night dangerous. Its remains are few and inconsiderable.

SAR'DITE (Heb. צָרְדִי, *sar-dee'*), a descendant of Sered, the son of Zebulun (Num. 26:26).

SARDIUS, SARDONYX. See MINERAL KINGDOM.

SAREP'TA (Gr. Σάρεπτα, *sar'-ep-tah*), the Greek form (Luke 4:26) of ZAREPHATH (q. v.).

SAR'GON (Heb. סַרְגוֹן, *sar-gone'*), the name of an Assyrian king mentioned only once in the Bible (Isa. 20:1), and then merely to give the date to an important prophecy of Isaiah. The Assyrian form of the name is Sharrukin. Sargon was the successor of Shalmaneser IV (see SHALMANESER) and

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the father of Sennacherib (see SENNACHERIB), and ruled in Assyria B. C. 722–705. Abundant historical materials concerning his reign have come down to us. Remains of the walls of cities which he built, colossal carved bulls covered with inscriptions, tools, palace utensils, and beautifully inscribed prisms have all been found in different parts of Assyria, and all bear their witness to his glory and success.

Sargon began to reign in Assyria in the same month in which Shalmaneser IV died. This would seem to indicate that there was no doubt or difficulty about the succession. Yet it is clear that he was not the son of Shalmaneser, nor apparently any relative of his predecessor. Indeed, he never alludes in any of his known inscriptions to his ancestors. It is therefore, with justice, believed that he was not of royal origin at all. In the reign of his grandson Esar-haddon a genealogical table was made out, by which Sargon's ancestry was traced back to Bel-bani, an early ruler in Assyria. This was evidently only an attempt to gain the honor of noble lineage. Whatever his origin—and it was probably humble, since nothing is said of it—Sargon seems to have been accepted as king without question. He may, therefore, have been adopted by Shalmaneser and designated as his successor.

Sargon was one of the greatest soldiers ever produced in Assyria, and his coming upon the scene of action was at the very time when he was sorely needed by a weakened empire. The reign of Shalmaneser had been brief. His death left the state in confusion. Babylonia was overrun by the Chaldeans, and under the leadership of Merodach-baladan was in open revolt. There was a siege in progress at Samaria at the end of Shalmaneser's reign, and the king of Egypt was threatening and ill-tempered. The northern boundary of Assyria was dangerously beset by the tribes of Armenia, and northern Syria must again be reduced to subjection. A weak man upon the throne of Assyria, and all would have been lost that Tiglath-pileser III had gained, and perhaps the empire's very life would have been in jeopardy. The occasion was great, and Sargon was equal to it.

The first event in the reign of Sargon, according to his own inscriptions, was the fall of Samaria. He speaks of it in these words: "The city Samaria I besieged, and twenty-seven thousand two hundred and ninety people, inhabitants of it, I took away captive. Fifty chariots in it I seized, but the rest I allowed to retain their possessions. I appointed my governor over them, and the tribute of the late king I imposed upon them." We do not know whether Sargon was actually present at Samaria or not. The city may have been taken by one of his generals, though he says that *he* took it. We know from other clear instances that the Assyrian kings were not careful to distinguish their own from the successes of their generals in the field. Whether he or his representative was the real conqueror, Sargon was proud of the achievement. In his Cylinder Inscription he calls himself "subjugator of the broad land of Beth-Omri," and again elsewhere "the conqueror of the city of Samaria and the whole land of Beth-Omri." In the treatment of Israel Sargon followed the plans first matured by Tiglath-pileser; he "carried Israel away unto Assyria, and placed them in Halah, and in Habor, on the river of Gozan, and in the cities of the Medes" (2 Kings 17:6), and to fill the place thus vacated he brought men from Babylon, and from Cutha, and from Avva, and from Hamath and Sepharvaim, and placed them in the cities of Samaria instead of Israel (17:24). This colonization as begun by Tiglath-pileser and extended by Sargon, was handed on from people to people till it found its fullest extension in the Roman empire.

After the downfall of Samaria Sargon was speedily confronted by another confederation. A leader in Hamath, by name Ilu-bi'di, called also Jau-bi'dl, had formed a coalition to throw off the Assyrian supremacy. He was aided by several provinces nearby, among them Arpad and Damascus, and was supported by Hanno, king of Gaza. Sargon made haste from Assyria in order to attack Ilu-bi'di before his allies could join him. He met Ilu-bi'di at Qarqar (or Karkar), and completely overcame him. He then moved southward and found that Hanno was supported by Seveh of Egypt. A battle was fought at Rapichi (modern Refah), and again was Sargon victorious. Seveh and his troops fled in confusion to Egypt, and Hanno was taken prisoner and carried off to Assyria. These victories brought enforced peace in Palestine, and Sargon was free to undertake conquest and pacification elsewhere. In 719 he was carrying on war in the north as far as Lake Urumiah; in the next year he was collecting tribute in Cappadocia. In the year 718 Sargon crossed the Euphrates and attacked Carchemish. The ancient Hittite empire had fallen piece by piece into the hands of the Assyrians. Carchemish and its provinces alone remained. They were now reduced, and the territory completely absorbed into Assyria. So ended a great culture state of the ancient world. The following years were full of abundant labors in the putting down of insurrections in Armenia, Que (eastern Cilicia), and in Arabia, and another attack upon an Egyptian king finds mention. In every case peace was achieved for a season by force, but new disturbances were ever breaking forth elsewhere.

In 711 difficulties again attracted Sargon's attention in Syria. Azuri, king of Ashdod, thought that the time was ripe for refusing to pay the Assyrian tribute. Sargon hastily dispatched a Tartan against him (Isa. 20:1), who removed Azuri from the throne and put in his place his brother Achimit, who was an Assyrian sympathizer. The people of Ashdod would not endure a man of such sentiments, and deposed him by force. Suddenly Sargon appeared, took Ashdod and Gath, which had joined in the rebellion, carried away the chief inhabitants to Assyria, and supplied their places by colonists from the east. This ended the troubles for the present, and Sargon could now turn his attention to Babylonia. The state of this land might well cause alarm. The whole country was in open revolt, under the leadership of Merodach-baladan, who had formed also a confederacy with Elam (see MERODACH-BALADAN). Sargon realized that this must be a severe struggle. His plans were carefully laid. He attacked the con-

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federate forces separately, won victories, and soon was in possession of Babylon. In 709 he was again acknowledged as king in Babylon, and the rebellion that had begun with the beginning of his reign was over. The years 709–707 were brilliant indeed. Tribute was sent to him from the island of Dilmun, in the Persian Gulf, from Cyprus, in the far-away Mediterranean. He was at the zenith of his power, and the world did him obeisance. For the last few years of his reign we have no Assyrian documents. Only brief hints show that his armies were engaged till the very last in subduing insurrections here and there over his vast empire. It was indeed impossible that peoples so widely separated and so diverse in all their thoughts and emotions should be so speedily welded into a unified and symmetrical empire. Conquests might be made quickly; concourse of feeling must be of slow growth. Sargon died in 705. The broken fragments of the Eponym list seem to say that he was murdered, but they are too badly mutilated to make us perfectly sure. So ended the career of the greatest conqueror who ever ruled in Assyria. He was not so great as a pacificator as Esar-haddon, nor were his works of peace so magnificent as those of Asshurbanipal, but in war he surpassed all who preceded or followed him upon that throne.

But he was not only a warrior; he has left at least one magnificent evidence of his skill in the arts of peace. When he began his reign the Assyrian capital was Calah. He determined to erect a new city, and place within it a palace which should surpass in magnificence all that had preceded it. The site selected was at the foot of Mount Musri, north of Nineveh. The city built there he named after himself, Dur-Sharrukin (Sargonsburg), and the palace within its square of walls was the first Assyrian ruin explored by moderns. It was excavated in the years 1842–1845 by Botta, and was surprising for its magnificence even in ruins. In 707 the city and palace were ready for occupation. But Sargon did not long enjoy his own magnificence. The man of war was not to rest in the results of peace.

LITERATURE.—Winckler, *Geschichte Babyloniens und Assyriens*, Leipzig, 1892; George Smith, *History of Assyria and Babylonia*, London, 1895.—R. W. R.

SA'RID (Heb. שָׂרִיד, *saw-reed'*, *survivor*), a place at the center, probably, of the southern boundary of Zebulun (Josh. 19:10), from which the line is traced in a westerly direction (v. 11), and in an easterly direction (v. 12). Sarid cannot be determined with certainty. Knobel, thinking that the word means an "incision," says that it refers to the deep and narrow wady which comes down from the basin of Nazareth. Keil (*Com.*) suggests that it may be found in one of the two heaps of ruins on the south side of the modern "Mount of Precipitation," viz., those near El-Mezrach, on the northwest.

SA'RON (Gr. ὁ Σάρων, *ho sar'-one*, *the Sharon*), the district in which Lydda stood (Acts 9:35). See SHARON.

SAR'SECHIM (Heb. שַׂרְסְכִים, *sar-seh-keem'*, probably *prince of the eunuchs*), one of the generals of Nebuchadnezzar's army at the taking of Jerusalem (Jer. 39:3), B. C. 588. He appears to have held the office of chief eunuch. In Jer. 39:13 Nebushasban is called Rab-saris, "chief eunuch;" and the question arises whether Nebushasban and Sarsechim may not be names of the same person. In Gesenius's *Thesaurus* it is conjectured that Sarsechim and Rab-saris may be identical, and both titles of the same office (Smith, *Bib. Dict.*, s. v.).

SA'RUCH (Gr. Σαρούχ, *sar-ooch'*), the Greek form (Luke 3:35) of the name of the patriarch SERUG (q. v.).

SA'TAN (Heb. שָׂטָן, *saw-tawn'*; Gr. Σατανᾶς, *sat-an-as'*, an *opponent*), the chief of fallen spirits.

1. Scripture Names and Titles. Satan is also called the Devil, the Dragon, the Evil One, the Angel of the Bottomless Pit, the Prince of this World, the Prince of the Power of the Air, the God of this World, Apollyon, Abaddon, Belial, Beelzebub. But Satan and the Devil are the names most frequently given. The term Satan is used in its generic sense in 1 Kings 11:14, "The Lord stirred up an adversary (*saw-tawn'*) unto Solomon, Hadad the Edomite." It is used in the same sense (1 Kings 11:23; 1 Sam. 29:4; Num. 22:22; comp. 2 Sam. 19:22; 1 Kings 5:4; 11:25; Psa. 109:6).

2. Scripture Doctrine. Satan is mentioned first in the Book of Job (1:6–12; 2:1, sq.). "He mixes with the sons of God (angels), among whom he no longer has any essential belonging; he arbitrarily roams about and seeks his own, but is still used as a servant by God, on whom he remains dependent. His independent activity is in this passage mainly that of the spy of evil, of the accuser of man to God, especially the accuser of the pious, and he maintains the assertion that even their fear of God is interested." Job is delivered into the hands of Satan for testing. Satan's intention was to lead Job into apostasy and ruin; but the conduct of Job proves that disinterested fear of God may be a truth. "The luster of a fidelity and love which in the loss of all external goods regards God as the highest good is revealed by Job as a triumph over Satan."

We find mention of Satan as a personality in Zech. 3:1, where after the exile he would hinder the reinstitution of divine worship, asserting that Israel is rejected by the just judgment of God, and is not worthy of the renewal of the priesthood. But the filthy garments are stripped off the high priest, and he receives festal garments instead, with the declaration that his sins are taken away. "The vision expresses that the restoration of the priesthood after the exile is a victory of the gracious God over the Satan, who maintains strict right." Still in the Old Testament Satan never appears openly as the enemy of God himself. "Though he has his special purposes and aims, he is yet the servant of God for punishment or trial, the asserter or executor of the negative side of the divine justice" (Dorner, *Christ. Doct.*, iii, p. 79).

In the New Testament mention is made of a plurality of evil spirits, with Satan as their head (Matt. 8:28; 9:34; 12:26; Luke 11:18,19). They were endowed with high talents, power, and

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knowledge (Matt. 8:29; Mark 1:24). Although Satan is used in the New Testament in a figurative sense (Matt. 16:23), yet Jesus said the enemy is the devil (Matt. 13:19, 39; Mark 4:15), and the history of the temptation is no misunderstood parable (Matt. 4:10; comp. Luke 22:31). It is declared that Satan was a murderer from the beginning (John 8:44), the enemy and falsifier of God's word (Matt. 13:19, 39); that he aroused hatred to Jesus and put treason into the heart of Judas (John 13:27, comp. 6:70; Luke 22:53); that the prince of this world is already judged by Christ, or, as Luke puts it, Satan is hurled from heaven (Luke 10:18), i. e., is inwardly and fundamentally vanquished. "The whole history of the world subsequent to Christ is a struggle against the empire of Satan. Thus the Apocalypse especially depicts the history of Satan in the past and in the future (1 John 3:8). Prior to the death of the Lamb he still stands as the accuser of the pious (Rev. 12:10); he still has the right, so to speak, to oppose God's merciful will. But his arraignment must grow dumb before the Lamb who has been slain, and he is expelled from heaven" (*ibid.*, p. 90).

He still works upon the earth, and even in the Church. "According to the Apocalypse, Satan's fury increases with his losses, and finally, according to Paul, he collects his strength for one more effort in the antichrist (2 Thess. 2:3, 4; Rev. 20:7), whom the returning Lord will annihilate with the breath of his mouth, and whose end is the burning lake (Rev. 20:10; 21:8) or the second death" (*ibid.*, p. 90). By Paul Satan is called god of this world (2 Cor. 4:4), because he has the rule outside of Christianity; therefore excision from the Church is called a giving over of the sinner to Satan (1 Cor. 5:5; Eph. 2:2). See DEVIL.

SA'TAN, SYNAGOGUE OF (Gr. *συναγωγὴ τοῦ Σατανᾶ*, Rev. 2:9, 13; 3:9), i. e., Satan's assembly; probably of Jews who persecuted the Christians, because of their misguided zeal for the law of Moses; who, professing to worship God, really serve Satan (Rev. 2:9, 13).

SA'TAN, THE DEPTHS OF (Gr. *τὰ βαθέα τοῦ Σατανᾶ*, Rev. 2:24), the false teaching prevalent among the early gnostics; or perhaps the doctrines respecting the lawfulness of eating idol meats and of adultery. These doctrines were called by their advocates "the deep things of God," but the Lord styles them "the deep things of *Satan*."

SATISFACTION. See ATONEMENT, PROPITIATION.

SATYR. See GODS, FALSE; ANIMAL KINGDOM.

SAUL (Heb. שָׁאוּל, *shaw-ool'*, *asked for*). Robertson (*Early Religion of Israel*, p. 179) says that Saul "was really the name of a Babylonian deity, Savul or Sawul, transported to Edom, and perhaps also to Palestine."

1. An Early King of the Edomites, successor of Samlah at "Rehoboth by the river" (Gen. 36:37, 38). In 1 Chron. 1:48 he is called *Shaul*.

2. The First King of Israel. Saul was the son of Kish, of the tribe of Benjamin, a powerful and wealthy chief, although the family to which he belonged was of little importance (1 Sam. 9:1, 21). The time and place of Saul's birth are not given. The Israelites had been since Joshua under the rule of judges raised up by God to meet emergencies that arose through the defection and idolatry of the people. "In those days there was no king in Israel: every man did that which was right in his own eyes" (Judg. 21:25). The corrupt administration of Samuel's sons furnished the Hebrews an occasion for rejecting the theocracy (1 Sam., ch. 8). This, together with an invasion of the Ammonites and a love of novelty, conspired in prompting the demand for a king. Samuel, instructed by God, granted it, but told the people the evils that would follow. They still persisted in their demand, and Saul was introduced into history. The reign of Saul may be divided into two periods: 1. The establishment and vigorous development of his regal supremacy (chaps. 8–15). 2. The decline and overthrow of his monarchy (chaps. 16–31).

I. THE ESTABLISHMENT OF A MONARCHY is introduced by the negotiations of the elders of Israel with Samuel concerning the appointment of a king (1 Sam., chap. 8). This was followed by **(1) Meeting of Saul with Samuel.** Having been sent by his father after some strayed asses, Saul went with his servant through the mountains of Ephraim, then through Shalisha and Shalim, and after that through the land of Benjamin, without finding the asses. Arrived at Zuph, he determined to return home, because he was afraid that his father would trouble himself about them (Saul and the servant). But his servant proposed that they should go and consult the man of God who was in the city near at hand, and learn from him what they should do. Samuel, having been forewarned by God, met Saul at the gate of the city, told him he was the one for whom he looked, and invited him to the feast, assuring him that the asses were found. He awakened the expectation of Saul by the question, "And on whom is the desire of all Israel? Is it not on thee and on all thy father's house?" (9:20.) **(2) Saul anointed.** Early the next day they arose, and, the servant being sent on before, "Samuel took a vial of oil and poured it upon Saul's head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?" (9:27; 10:1.) To confirm the consecration Samuel gave him three signs which should occur on his journey home—*first*, two men at the tomb of Rachel should meet him, and tell him of the finding of the asses and the anxiety of Saul's father for him; *second*, three men should be met in the plain of Tabor, going with sacrifices to Beth-el, and they should give Saul two loaves from their offerings; *third*, at Gibeah he should meet a company of prophets, and he himself should prophesy (10:2–13). **(3) Chosen king.** The mysterious interview with Samuel did not seem to suffice for the full acknowledgment of Saul as king. Samuel, therefore, called a national assembly at Mizpeh, and there instructed the tribes to choose a king by lot. The result of the lot being regarded as a divine decision, Saul was accredited by this act in the sight of the whole nation as the king appointed by the Lord, and he himself more fully assured of the certainty of his own election on the part of God. Saul was hiding away, but was found, brought before the

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people, and introduced to them by Samuel, and received by them with the cry, "God save the king!" He returned to his home in Gibeah, followed by a band of men "whose heart God had touched." But he already began to taste the bitterness of royalty, for there were some who said, "How shall this man save us?" (10:13–27,) B. C. 1030. The defeat of Ahab and Benhadad II by Shalmaneser II, in B. C. 854, gives us the first sure date in biblical chronology (q. v.)—a point from which we reckon back to David, Saul, and Samuel. **(4) Victory over the Ammonites.** Nahash, the king of the Ammonites, laid siege to Jabesh in Gilead, and only consented to treat with its inhabitants on the condition that he should put out their right eyes. They asked for seven days in which to send among their brethren for help. They dispatched messengers to Gibeah, and, probably unaware of the election of Saul, stated their case to the people. Returning from the field, Saul learned the tidings from Jabesh, and the Spirit of the Lord came upon him. Deeply angered, he hewed in pieces a yoke of oxen and sent them through all Israel, calling the people to rally about him for the defense of their countrymen. They came together at Bezek to the number of three hundred thousand. The next day Saul arranged the army into three divisions, who forced their way into the camp of the foe from three different sides, and routed them completely (11:1–11). **(5) Renewal of the monarchy.** After the victory the people were so enthusiastic in favor of Saul that they demanded the death of those who had spoken against him as king. Saul refused to grant them their request, saying, "There shall not a man be put to death this day: for to-day the Lord hath wrought salvation in Israel." Samuel called the people to Gilgal, where the election of Saul was confirmed (11:12–15). **(6) Saul's first transgression.** In the second year of his reign Saul set to work systematically to deliver Israel from their enemies. He gathered three thousand select men (the beginning of a standing army), two thousand being with himself and the other one thousand with Jonathan. Jonathan smote the garrison of the Philistines in Geba, which became the signal of war, Saul summoning the people to assemble in Gilgal. The Philistines gathered a great army—thirty thousand chariots, six thousand horsemen, and foot soldiers as the sand by the seashore—and encamped in Michmash. Saul waited seven days for Samuel's coming, but as he did not come the people began to disperse and leave Saul, who then resolved that he would offer the sacrifices without the presence of the prophet. Scarcely was the ceremony over when Samuel arrived and asked Saul what he had done. Saul pleaded the danger he was in, and his desire to secure the favor of heaven; but the prophet rebuked him, and told him that his kingdom should not continue, i. e., to his descendants (13:1–14). (7) **Saul deserted.** Saul did not even accomplish the object of his unreasonable sacrifice, viz., to prevent the dispersion of the people. When he mustered the people still with him there were only six hundred men (13:15). The Philistines overran the country, and the Israelites could not offer a successful resistance, for they were disarmed, and "there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears" (v. 19). **(8) Saul's oath.** Jonathan, with a few faithful followers, made an assault upon the Philistine garrison at Michmash, which resulted in a panic in the camp, so that they slew one another. The spies of Saul at Gibeah saw the engagement, and the king called for the ark and high priest to consult as to what he should do. The tumult in the camp of the Philistines increasing, he rushed to the pursuit, driving the foe down the pass of Beth-aven as far as Aijalon. But by a rash denunciation he (*a*) impeded his success (14:30), (*b*) involved the people in a violation of the law (vers. 32, 33), and (*c*) unless prevented by the people, would have put Jonathan to death for tasting innocently of food. Saul returned from the pursuit of the Philistines (14:1–46). **(9) Other wars.** By this victory over the Philistines Saul first really secured the regal authority over the Israelites. He afterward gained victories over Moab, the Ammonites, Edom, the kings of Zobah, the Philistines again, and the Amalekites (14:47, 48). Mention is now made of his family and of his commander in chief, Abner (vers. 49, 50), B. C. 1022. **(10) Disobedience and rejection.** Samuel, by divine commission, commanded Saul, as the king anointed by Jehovah through him, to destroy Amalek. He was to smite and ban everything belonging to it, man and beast (15:3). Saul mustered the people at Telaim, two hundred thousand foot and ten thousand men of Judah. "And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt." But he disobeyed the divine injunction by taking Agag, the king, alive, and sparing all the best of the cattle and all that was valuable, destroying only that which was vile and refuse. Instead of pursuing the campaign and finishing the destruction of the fugitives, he returned to Gilgal. Samuel, informed by God of the king's disobedience, went to Saul, who informed him that he had fulfilled the divine command; but the bleating of the sheep and the lowing of the oxen revealed his crime. Saul pleaded that the people wished to offer sacrifice to the Lord in Gilgal. Samuel then reminded the king of the low estate from which God had brought him, of the superiority of *obedience* to sacrifice, and, although Saul acknowledged his sin, reiterated the sentence of rejection. As he turned to depart Saul seized the prophet's mantel with such despairing energy that it was rent, whereupon Samuel said that even so had Jehovah rent his kingdom from him and given it to another. Samuel then sent for Agag and hewed him in pieces before the Lord, and departed in grief from Saul to see him no more (ch. 15).

II. Saul's Decline and Overthrow. Saul was not immediately deposed, but the consequences of his rejection were speedily brought to light. **(1) David's introduction to Saul.** "The Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." When his attendants perceived the condition of the king, they advised him to have the evil spirit charmed away by music, and upon Saul consenting they recom-

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mended David, who was still residing with his father, although he had been anointed king by Samuel. David was sent for, and played upon his harp. "So Saul was refreshed, and was well, and the evil spirit departed from him" (1 Sam. 16:14–23). **(2) Saul's conduct to David.** The overthrow of the Philistine giant (Goliath) by David, and his conduct when brought before Saul, won for him the love of Jonathan. The wisdom of his subsequent conduct made him acceptable to the men of war and the people, and secured for him the praise of the women who celebrated the overthrow of the Philistines. This aroused the jealousy and rage of Saul, who commenced a series of murderous attempts upon the life of David, whom he seems to have regarded as a rival. He twice attempted to assassinate him with his own hand (18:10, 11; 19:10); he sent him on dangerous military expeditions (18:13–17); he gave him Michal, his daughter, to wife, hoping that the dowry demanded (a hundred foreskins of the Philistines) would endanger David's life (18:22–27). He seems to have been willing to make any sacrifice in order to effect his purpose against David, sending men even to Samuel at Ramah, whither David had fled (19:18, sq.), attempting, as the text (20:33) would seem to indicate, the life of his son Jonathan; slaying Ahimelech, the priest (22:11–19), under pretense of his being a partisan of David, and eighty-five other priests of the house of Eli, to whom nothing could be imputed, as well as the whole population of Nob. This crime of Saul put David in possession of the sacred lot, which Abiathar, the only surviving member of Eli's priestly family, brought with him, and by which he was enabled to obtain divine direction in his critical affairs (22:20, 23; 23:1, 2). Having compelled David to assume the position of an outlaw, Saul then took measures to apprehend and destroy him (23:9, sq.), and, although spared by David when in the latter's power at En-gedi (ch. 24), took Michal and gave her to Phalti for wife (25:44). After David had again shown his respect for the Lord's anointed by sparing the king while asleep in his camp upon the hill of Hachilah, Saul acknowledged his fault and said to David, "Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail." And he followed after David no more (ch. 26). **(3) Saul with the witch at Endor.** Another invasion of Israel by the Philistines drove King Saul to despair, so that, in utter helplessness, he had recourse to ungodly means of inquiring into the future. He had "put away those that had familiar spirits, and the wizards, out of the land" (28:3). But now Samuel was dead, and, receiving no oracle from God, Saul, desperate and infatuated, commanded his servants (v. 7) to seek for a woman that had a familiar spirit. They directed him to the woman of En-dor. Assured by Saul that no evil should happen her, she asked, "Whom shall I bring up unto thee?" And he said, "Bring me up Samuel." The woman began her conjuring arts, and "when she saw Samuel, she cried aloud, 'Why hast thou deceived me? for thou art Saul." The king quieted her fear, and then asked her what she had seen. From her description Saul immediately recognized Samuel. Then followed a conversation in which Saul tells of his deep distress because of the Philistines, and Samuel replies that Jehovah had torn the kingdom out of his hand and given it to David, because he had disobeyed him in sparing the Amalekites. He foretold his defeat by the Philistines, and added that on the morrow Saul and his sons should be with him among the dead. Saul fell prostrate to the earth, faint with terror and exhaustion, for he had fasted all the day and night. Urged by the woman and his servants, he partook of food and returned to his camp (28:7–25). **(4) Death and burial.** The two armies arrayed against each other soon came to an engagement in the plain of Jezreel (29:1); but the Israelites, being obliged to yield, fled up the mountains of Gilboa, and were pursued and slain there (31:1). The hottest pursuit was made after Saul and those who kept around him. His three sons, Jonathan, Abinadab, and Melchi-shua, were slain, and he himself was mortally wounded. He begged his armor-bearer to slay him, that he might not fall into the hands of the uncircumcised. On his refusal Saul fell upon his own sword and died. The day following, when the Philistines stripped the dead, they found Saul and his three sons, and, having cut off their heads, sent them

Saul's Last Battle.

as trophies into their own land. They also fastened their bodies to the wall of Beth-shan; but the men of Jabesh-gilead came, took down the bodies, burned them, and buried them under a tree in Jabesh (ch. 31), B. C. about 1000. The news of Saul's death was speedily brought to David at Ziklag, who mourned deeply because thereof, and slew the Amalekite who claimed to have killed the king (2 Sam. 1:1, sq.) Besides the children already mentioned Saul left another son, Ish-bosheth, who was shortly afterward proclaimed king by Abner, and two sons, Armoni and Mephibosheth, by his concubine Rizpah (21:8).

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Character. There is not in sacred history a character more melancholy to contemplate than that of Saul. He was naturally humble and modest, though of strong passions. His natural rashness was controlled neither by a powerful understanding nor a scrupulous conscience, and the obligations of duty and ties of gratitude, always felt by him too slightly, were totally disregarded when ambition, envy, and jealousy had taken possession of his mind. He seems never to have accepted God unconditionally and trusted him implicitly, but, as the names of his children would indicate, wavered between the worship of God and the old heathenish superstition. Now he would be under the influence of prophetic inspiration, again the slave of his common pursuits; at one time pleading with the prophet to reveal to him the will of Jehovah, at another disobeying his commands; now driving out of the land all having familiar spirits, only to consult afterward the witch of En-dor. In him, also, is seen that moral anomaly or contradiction, which would be incredible did we not so often witness it, of an individual pursuing habitually a course which his better nature pronounces not only sinful but insane (1 Sam. 24:16–22).

NOTE.—(1) *Armies, numbers, etc.* (1 Sam. 11:8). Saul mustered at Bezek three hundred thousand men of Israel and thirty thousand of Judah. These numbers will not appear so large if we bear in mind that the allusion is not to a regular army, but that Saul had summoned all the people to a general levy. In the distinction drawn between the children of Judah and the children of Israel we may already discern a trace of that separation of Judah from the rest of the tribes which eventually led to a formal secession on the part of the latter. In 1 Sam. 13:5 we meet an instance of manifest error in the text. Thirty thousand war chariots bear no proportion to six thousand horsemen, not only because the number of chariots is invariably smaller than that of the horsemen (comp. 2 Sam. 10:18; 1 Kings 10:26; 2 Chron. 12:3), but also because such a number of chariots is never met with in sacred or profane history. The number should be three thousand or one thousand, and in the latter case the origin of the number thirty must be attributed to the fact that the ל (Hebrew numeral for thirty) of the word יִשְׂרָאֵל, *Israel*, was written twice, and consequently the second ל was taken for the numeral thirty (Keil). (2) *Sacrifice at Gilgal.* The punishment of Saul for offering sacrifice appears a severe one, but we must remember that Samuel had instructed Saul, as a direct command from Jehovah, to await his arrival. Saul should not have doubted that God would have sent his prophet at the right time, and should have regarded any delay as a test of his faith. His conduct showed clearly enough that he thought he could make war without the counsel or assistance of God. (3) *Destruction of Amalekites* (1 Sam. 15:3). They who represent this sentence as unworthy of God should ask on what principle the execution of a criminal under human governments can be defended. If men judge that the welfare of society demands the destruction of one of their fellows, surely God, who can better judge what the interests of his government require, and has a more perfect right to dispose of men's lives, may cut off by the sword whom, without any imputation of injustice, he might destroy by disease or famine (Kitto). (4) *Saul's evil spirit.* The "evil spirit from the Lord," which came into Saul in the place of the "Spirit of the Lord," was not merely an inward feeling of depression at the rejection announced to him, which grew into melancholy and occasionally broke out in passing fits of insanity, but a higher evil power which took possession of him, and not only deprived him of his peace of mind, but stirred up the feelings, ideas, imagination, and thoughts of his soul to such an extent that at times it drove him even to madness. This demon is called "an evil spirit [coming] from the Lord," because Jehovah had sent it as a punishment (Keil). (5) *Saul and the witch.* This incident introduces the whole subject of witchcraft, and cannot be discussed here. There are many explanations of this story offered, some of which we shall briefly mention. Keil (*Com.*) suggests that she was not able to conjure up departed spirits, or, if so, that the appearance of Samuel differed essentially from everything that she had effected or experienced before; that her recognition of Saul after Samuel appeared may be easily explained if we assume that she had fallen into a state of *clairvoyance*. Some consider the whole affair gotten up by Saul's attendants, some one of them personating Samuel. "Others have given a *literal interpretation* of the story, and have maintained that Samuel really appeared to Saul. Others have given another interpretation, viz., that the whole account is the narrative of a miracle, a *divine representation* or *impression* partly upon the senses of Saul and partly upon those of the woman" (Kitto).

3. The Hebrew Name of the Apostle Paul. Why he changed his name is not mentioned, but perhaps the most probable reason was "that the name Paul was given to the apostle as a memorial of the conversion of Sergius Paulus, effected by him" (Meyer, *Com.*, Acts 13:7).

SAVIOUR, a term applied in Scripture, in its highest sense, to Jesus Christ, but in a subordinate manner to human deliverers.

1. Names. In the Old Testament Saviour is usually some derivative of the verb יָשַׁע, *yaw-shah'*, to *save*. Beyond this ordinary sense, this term expresses *assistance* and *protection* of every kind —assistance aggressively, "to fight for you against your enemies, to save you" (Deut. 20:4); of *protection* against attack, "Salvation will God appoint for walls and bulwarks" (Isa. 26:1); of *victory*, "The Lord preserved David" (i. e., gave him victory, 2 Sam. 8:6); of *prosperity*, "Thou shalt call thy walls Salvation" (Isa. 60:18). No better instance of this last sense can be adduced than the exclamation "Hosannah!" meaning "save, I beseech thee," which was uttered as a prayer for God's blessing on any joyous occasion (Psa. 118:25).

The Greek representative of the above is σωτήρ, *so-tare'*. The LXX has *so-tare'* where the A. V. has "salvation;" and thus the word "Saviour" was more familiar to the ear of the reader of the Old Testament in our Lord's age than to us.

2. Person. The title "Saviour" is applied to Jehovah in the Old Testament (2 Sam. 22:3; Psa. 106:21; Isa. 43:3, 11; 45:15, 21; 49:26; 60:16; 63:8; Jer. 14:8). The judges were called "saviours," as having rescued their country from oppressors (Judg. 3:9, 15, A. V. "deliverer"). Jeroboam II is styled a *saviour* in delivering Israel from the Syrians (2 Kings 13:5). See ATONEMENT; REDEEMER; SALVATION.

SAVOR, SAVORS (Heb. רֵיחַ, *ray'-akh, odor*), a term used in the Old Testament almost entirely to denote the pleasing effect upon Jehovah of the sacrifices offered him by the Jews (Exod. 29:18; Lev. 1:9, 13, 17, etc.). In Joel 2:20, "And his ill savor shall come up," we have a rendering of Heb. צַחֲנָה, *tsakh-an-aw', putrefaction*.

Figurative. In the sense of to *be minded* (Gr. φρονέω, *fron-eh'-o*, to *think, feel*, Matt. 16:23; Mark 8:33); of *taste or flavor*, as of salt which has lost its savor (Matt. 5:13; Luke 14:34), the rendering of Gr. μωραίνω, *mo-rah'ee-no*, to *make flat* or *tasteless;* in 2 Cor. 2:14, 16 (Gr. ὀσμή, *os-may'*),

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"the knowledge of God is symbolized as an odor which God everywhere makes manifest through the apostolic working, inasmuch as he by that means brings it to pass that the knowledge of Christ everywhere exhibits and communicates its nature and its efficacy" (Meyer, *Com.*, in loc.). Acceptableness to God of the apostolic working is symbolized by "sweet savor" (v. 15, Gr. *εὐωδία, yoo-o-dee'-ah, fragrance*, comp. Eph. 5:2). See GLOSSARY.

SAVORY MEAT (Heb. מַטְעַם, *mat-am', delicacy*, "dainties," Prov. 23:3, "dainty meats," v. 6), a term applied to the food prepared for Isaac (Gen. 27:3, 9, etc.). It was probably so called from being cooked with different sorts of vegetables, being made specially toothsome.

SAW (Heb. מְגֵרָה, *meg-ay-raw'*, 2 Sam. 12:31; 1 Kings 7:9; 1 Chron. 20:3; מַשּׂוֹר, *mas-sore'*, Isa. 10:15). Egyptian saws, so far as has yet been discovered, were single-handed, though St. Jerome has been thought to allude to circular saws. As is the case in modern oriental saws, the teeth usually incline toward the handle, instead of away from it, like ours. They have, in most cases, bronze blades, apparently attached to the handles by leathern thongs, but some of those in the British Museum have their blades let into them like our knives. A double-handed iron saw has been found at Nimrûd. No evidence exists of the use of the saw applied to stone in Egypt, nor without the double-handed saw does it seem likely that this should be the case; but we read of sawn stones used in the temple (1 Kings 7:9). The expression, "put them under saws" (2 Sam. 12:31), has been understood to mean hard labor (see margin), but "cut them with saws" (1 Chron. 20:3) can hardly be other than torture.

SCAB. See DISEASES.

SCABBARD (Heb. תַּצַר, *tah'-ar*, Jer. 47:6), elsewhere "sheath." See SWORD.

SCAFFOLD (Heb. כִּיּוֹר, *kee-yore'*, 2 Chron. 6:13), a platform built by Solomon for the dedicatory services of the temple, upon which he stood to pray

SCALE. 1. (Heb. קַשְׂקֶשֶׂת, *kas-keh'-seth*): (*a*) Of fishes (Lev. 11:9, 10, 12; Deut. 14:9, 10; Ezek. 29:4); (*b*) Of the laminæ of a coat of mail (1 Sam. 17:5); similarly the Gr. λεπίς, *lep-is'*, a *flake*, incrustation from the eyes (Acts 9:18).

2. (Heb. אַפִּיקֵי מָגִנִּים, *ap-pee-kay' maw-gin-neem', strong ones of shields*, Job 41:15), of the scaly armor of the "leviathan," i. e., crocodile.

3. Of *balances* (Heb. פֶּלֶס, *peh'-les*, Isa. 40:12), or rather a *steelyard*. See BALANCES.

4. (Heb. עֲלָה, *aw-law', to scale* the walls of a city, Prov. 21:22.)

SCALL. See DISEASES.

SCALP (Heb. קָדְקֹד, *kod-kode'*, the *crown* of the head, Psa. 68:21, as elsewhere rendered), so called from the *parting* of the head at that spot.

SCAPEGOAT. See AZAZEL; FESTIVALS; DAY OF ATONEMENT.

SCARCE. See GLOSSARY.

SCARLET. See COLORS.

SCENT. 1. (Heb. רֵיחַ, *ray'-akh, odor*), that which anything exhaled, as by *water* (Job 14:9), or by *wine* (Jer. 48:11). In the latter passage Moab is likened to wine, which has never been poured out or drawn, and hence preserved its original taste and flavor.

2. (Heb. זֵכֶר, *zay'-ker, memento*, Hos. 14:7), where it is said figuratively of those who sit under the shadow of Israel, that they shall "grow as the vine, the *scent* (remembrance, i. e., renown) as the wine of Lebanon."

SCEPTER (Heb. שֵׁבֶט, *shay-bet'*; and its derivative שַׁרְבִיט, *shar-beet', rod*; Gr. ῥάβδος, *hrab'-dos*, Heb. 1:8). There is no description given in the Scriptures of scepters, so as to enable us to know therefrom anything as to form. The scepter of the Persian monarch is described as "golden," i. e., probably of massive gold (Esth. 4:11). A carved ivory staff discovered at Nimrûd is supposed to have been a scepter. We know that in some cases the scepter was a strong rod (Ezek. 19:11, 14), about the height of a man, which ancient kings and chiefs bore as insignia of honor. It is thought that it originated in the shepherd's staff, since the first kings were mostly nomad princes (Lev. 27:32; Mic. 7:14). Diodorus Siculus (iii, 3) informs us that the scepter of the Egyptian kings bore the shape of a plow; of Osiris was a flail and crook; while that of the queens, besides the crown, was two loose feathers on the head.

Figurative. The allusions to it are all of a metaphorical character, and describe it simply as one of the insignia of supreme power (Gen. 49:10; Num. 24:17; Psa. 45:6; Isa. 14:5; Amos 1:5; Zech. 10:11). The use of the staff as a symbol of authority was not confined to kings; it might be used by any leader, as instanced in Judg. 5:14, where for "pen of the writer," as in the A. V., we should read "scepter of the leader."

SCE'VA (Gr. Σκευᾶς, *skyoo-as', left-handed*), a Jew of Ephesus, described as a "high priest" (Acts 19:14–16), either as having exercised the office at Jerusalem, or as being chief of one of the twenty-four classes. His seven sons attempted to exorcise spirits by using the name of Jesus, and on one occasion severe injury was inflicted by the demoniac on two of them (as implied in the term ἀμφοτέρων, *both*, the true reading in v. 16).

SCHISM. See HERESY, 2.

SCHOOL (Gr. σχολή, *skhol-ay'*, Acts 19:9), a place where there is *leisure*, a place of tuition. See TYRANNUS.

SCHOOLMASTER (Gr. παιδαγωγός, *pahee-dag-o-gos'*), a guide and guardian for boys. Among the Greeks and Romans the name was applied to trustworthy slaves, who were charged with the duty of supervising the life and morals of boys of the better class. The name carries with it the idea of severity (as of a stern censor and enforcer of morals) in 1 Cor. 4:15, where the father is distinguished from the tutor as one whose discipline is usually milder. In Gal. 3:24, sq., the Mosaic law is likened to a tutor because it arouses the

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consciousness of sin, and is called παιδαγωγός (A. V. "schoolmaster unto Christ"), i. e., preparing the soul for Christ, because those who have learned by experience with the law that they are not and cannot be commended to God by their works, welcome the more eagerly the hope of salvation offered them through the death and resurrection of Christ, the Son of God (Grimm, *Gr.-Eng. Lex.*, s. v.).

SCHOOLS, HEBREW. 1. Elementary. We have no account of education specifically before the time of Moses. This much is certain that the mother looked to the training of the children in their earliest years (Prov. 31:1; 2 Tim. 3:15), while the boys were trained by their fathers, or in well-to-do families by tutors (Num. 11:12; Isa. 49:23). This instruction was chiefly in reading and writing, but especially in the law. That reading and writing must have formed part of education from the very settlement of Palestine is evident from the fact that the Israelites were commanded to write the precepts of the law upon the doorposts and gates of their houses (Deut. 6:9; 11:20); and upon their passage over Jordan, to write the law upon great stones (27:2–8), so as to be easily read by every Israelite. These admonitions unquestionably presuppose that the people could read plain writing (q. v.). Arithmetic must have been taught, as the days of the week, the months, the festivals, etc., were not designated by proper names, but by numerals. In fact, every art or science which occurs or is alluded to in the Old Testament, and upon the understanding of which depended the understanding of the Scriptures, must have to some extent formed a part of the strictly religious Jewish education. There is, however, no trace of schools for the instruction of youth or of the people in pre-exilic times. Only in a single instance (2 Chron. 17:7–9) have we any information as to how far and in what way the priests fulfilled their calling to teach the people all the ordinances which God gave by Moses (Lev. 10:11). While there were no national or elementary schools before the exile, there were cases in which professional teachers were resorted to—when the position or official duties of the parent rendered his teaching impossible; when the parents were incapacitated, or the child's attainments surpassed the parent's abilities; or the son was preparing himself for a different vocation from that of his father. **In postexilic times.** We possess minute information of the schools after the captivity and at the time of Christ. The regular instruction of the child began with the fifth or sixth year, when every child was sent to school. Tradition ascribes to Joshua, the son of Gamalia, the introduction of schools in every town, and the compulsory education in them of all children above the age of six. . . . It was even deemed unlawful to live in a place where there was no school. Such a city deserved to be either destroyed or excommunicated. Joshua arranged that in every province and in every town schoolmasters be appointed, who should take charge of all boys from six or seven years of age. A school or teacher was required for every twenty-five children. When there were only forty children in a community, they were allowed to have one master and an assistant. The father himself, as a rule, saw to it that the child should be in the class at the proper time. *Course of study.*—"The grand object of the teacher was moral as well as intellectual training. To keep children from all intercourse with the vicious; to suppress all feelings of bitterness, even though wrong had been done to one's parents; to punish all real wrongdoing; not to prefer one child to another; rather to show sin in its repulsiveness than to predict what punishment would follow, either in this or the next world, so as not to 'discourage' the child—such are some of the rules laid down" (Edersheim, *Sketches of Jewish Life*, pp. 135, 136). The teacher was to strictly fulfill all promises made to the child, to avoid bringing up disagreeable or indelicate thoughts, be patient, punish without excessive severity—with a strap, but never with a rod. At ten the child began to study the Mishna; at fifteen he must be ready for the Talmud. In the study of the Scriptures the pupil was to proceed from Leviticus to the rest of the Pentateuch, thence to the Prophets, and lastly to the Hagiographa. Instruction was imparted in questions and answers, or in a catechetical form. After the master had delivered his dicta or theme, the pupils asked questions (Luke 2:46), which he frequently answered by parables orcounter questions (Matt. 16:13, etc.; 22:17–22; Luke 10:25, etc.). Sometimes the teacher introduced the subject by asking a question, the replies of the pupils constituting the discussion, which was concluded by the master pointing out the most appropriate answer. This mode of instruction is strikingly illustrated by the questions put by our Saviour to his disciples (Mark 8:27–30).

2. Theological Schools. The schools of the prophets (q. v.), called into life by Samuel (1 Sam. 10:5; 19:20), and more firmly organized under Elijah and Elisha in the kingdom of the ten tribes (2 Kings 2:3, 5; 4:38; 6:1), were not theological schools. Not till after the exile, when prophecy began to fail, did the study of the law become a matter of scholastic learning; and the priest Ezra is mentioned as the first who set his heart to search and do the law of Jehovah, and *to teach ordinances and judgments* in Israel (Ezra 7:10). He is described as "a ready scribe in the law of Moses" (7:6; comp. vers. 12, 21); he must have made the study of the law his chief business. From Ezra onward notable scribes or lawyers are mentioned, who not only applied themselves to the faithful observing and handing down of the letter of the law and of the Scriptures, but made the contents of Scripture their special study, especially applying the law of Moses to the practical duties of life, but also gave decisions in doubtful cases (Matt. 2:4; Luke 2:46). Thus a complete system of casuistry, founded on the law, was gradually formed for all the relations of life. This was orally transmitted by the scribes (q. v.) and their associates; and as the *tradition of the elders* (Mark 7:5) was ranked on an equality with, and eventually above, the written law of Moses. On the institution of these schools we lack more exact information for the period from the exile to the dissolution of the Jewish state. Students seeking a deeper knowledge of the law turned to eminent scribes

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for instruction. This was given by the teachers, partly at their homes, partly in the synagogues, partly in the porticoes of the temple, in the form of conversations or disputations. Instruction was gratuitous, the scribes earning their livelihood by following a trade, unless having means of their own or acquired by marriage. The teachers sat while instructing, the scholars at first standing, but afterward sitting at the feet of their teachers (Acts 22:3).

3. Schools of the Prophets. From 1 Sam. 19:20 we learn that there was a company of prophets at Ramah, under the superintendency of Samuel, whose members lived in a common building. The origin and history of these schools are involved in obscurity, but would seem to have been called into existence by Samuel. We have no direct evidence that there were other such unions besides the one at Ramah, but it is probable that there was one at Gibeah (1 Sam. 10:5, 10). The next mention of them is in the times of Elijah and Elisha, as "sons of the prophets" (1 Kings 20:35), living in considerable numbers at Gilgal, Bethel, and Jericho (see 2 Kings 4:38; 2:3, 5, 7, 15; 4:1; 9:1). About one hundred sons of the prophets sat down before Elisha at meals, in Gilgal (2 Kings 4:38, 42, 43). The number at Jericho may have been as great, for fifty of the sons of the prophets went with Elijah and Elisha to the Jordan (comp. 2:7 with vers. 16, 17). From these passages we feel warranted in the belief that the sons of the prophets lived in a common house (see also 6:1). Those who were married most likely lived in their own houses (4:1). We must not conclude, from their living together and performing certain duties in common, that these prophets were an Old Testament order of monks. The prophets did not wish to withdraw from active life for the purpose of carrying on a contemplative life of holiness, but their unions were formed for the purpose of mental and spiritual training, that they might exert a more powerful influence upon their contemporaries. The name "schools of the prophets" expresses most fully the character of these unions; only we must not think of them as merely educational institutions, in which the pupils of the prophets received instruction in prophesying or in theological studies.

"Prophesying could neither be taught nor communicated by instruction, but was a gift of God which he communicated to whomsoever he would. But the communication of this divine gift was by no means an arbitrary thing, but presupposed such a mental and spiritual disposition on the part of the recipient as fitted him to receive it; while the exercise of the gift required a thorough acquaintance with the law and the earlier revelations of God, which the schools of the prophets were well adapted to promote. It is therefore justly and generally assumed that the study of the law and of the history of the divine guidance of Israel formed a leading feature in the occupations of the pupils of the prophets, which also included the cultivation of sacred poetry and music and united exercises for the promotion of the prophetic inspiration" (K. and D., *Com.*, 1 Sam. 19:18–24). Thus we find that from the time of Samuel the writing of sacred history formed an essential part of the prophet's labor.

The cultivation of sacred music and poetry may be inferred partly from the fact that, according to 1 Sam. 10:5, musicians walked in front of the prophesying prophets, playing as they went along, and partly from the fact that sacred music not only received a fresh impulse from David, who stood in close relation to the association of prophets at Ramah, but was also raised by him into an integral part of public worship. Music was by no means cultivated merely that the sons of the prophets might employ it in connection with their discourses, but also as a means of awakening holy susceptibilities and emotions in the soul, of lifting up the spirit to God, and so preparing it for the reception of divine revelations (see 2 Kings 3:15). Occasion of forming such schools is to be found in the decline of the priesthood under Eli and his sons, and the utter absence of the sanctuary in the times of Elijah and Elisha, thus furnishing the faithful with places and means of edification; and in the advantages which would naturally arise from association, in bringing the young men under the influence of their elders, who were under the powerful influence of the Holy Spirit, thus uniting them with their spiritual fathers in fighting for the honor of Jehovah.

SCIENCE (Heb. דַּעַת, *mad-daw'*, Dan. 1:4; Gr. γνῶσις, *gno'-sis*, 1 Tim. 6:20). In these two passages the terms are rendered "science," but elsewhere knowledge. In the passage, Dan. 1:4, the expression "cunning in knowledge" may well be rendered "skillful in understanding or knowledge." The Greek term is used about thirty times in the New Testament, and except in the above passage is rendered "knowledge." It should be so rendered here, and the passage would read "oppositions (or contradictions) of falsely named knowledge," i. e., the higher knowledge of Christian and divine things which false teachers boast of.

SCOFF (Heb. קָלַס, *kaw-las'*, to *disparage*, Hab. 1:10), to ridicule, make light of, as a fortification, enemy.

SCOFFER (Gr. ἐμπαικτῆς, *emp-aheek-tace'*), one who *trifles*, and so *derides* (2 Pet. 3:3).

SCORN, SCORNER. **1.** In Esth. 3:6 (comp. Job 12:4) it is recorded of Haman that "he thought *scorn* to lay hands on Mordecai alone," the rendering of Heb. בָּזָה, *baw-zaw'*, to *tread under foot*, to *despise*, and so rendered in Esth. 1:17; Prov. 19:16; Psa. 73:20; Isa. 53:3).

2. *Loots* (Heb. לוּץ, to *make mouths*, *deride*). In this sense a scorner is a frivolous and impudent person, who sets at naught and scoffs at the most sacred precepts and duties of religion, piety, and morals (Psa. 1:1; Prov. 9:7, 8; 13:1; 14:6; 15:12; 19:25; 22:10; 24:9; Isa. 29:20, etc.).

3. *Saw-khak'* (Heb. שָׂחַק, to *laugh*, to *deride*): of the wild ass having contempt for civilization (Job 39:7); of the ostrich, in her swiftness, despising the pursuit of the horse (Job 39:18).

4. *Kaw-las'* (Heb. קָלַס, to *despise*, to *refuse*). Spoken of Jerusalem refusing payment for her

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adulteries, as would an ordinary prostitute (Ezek. 16:31).

5. *Lah'-ag* (Heb. לַעַג, to *stammer*, *imitate* in derision). "Scorning" (Job 34:7) is *blasphemy*, and "to drink scorn like water" is to give oneself up to mockery with delight, and to find satisfaction in it (comp. 15:16). It is used of the treatment accorded to the godly by their enemies (Psa. 44:13; 79:4; 123:4).

6. *Kat-ag-el-ah'-o* (Gr. καταγελάω), to *laugh down*, to *deride* (Matt. 9:24; Mark 5:40; Luke 8:53).

SCORPION, an instrument of scourging, a whip with barbed points like the point of a scorpion's sting. See ANIMAL KINGDOM.

Figurative. This instrument was used figuratively by Rehoboam, king of Judea, to represent the harsher measures with which he would deal with the people than had his father (1 Kings 12:11). See SCOURGE.

SCOURGE. Hebrew generally, שׁוֹט, *shoot*, to *whip*; noun שׁוֹט, *shote*, a *whip* (Job 9:23; Isa. 10:26; 28:15, 18); בִּקֹּרֶת, *bik-ko'-reth*, properly to *examine* (Lev. 19:20); Gr. μαστιγόω, *mas-tig-ŏ'-o*, to *flog* (Matt. 10:17; 20:19; 23:34; Luke 18:33; John 19:1; Acts 22:24); φραγελλόω, *frag-el-lŏ'-o*, to *lash*, as a public punishment (Matt. 27:26; Mark 15:15), and its derivative, a *whip* (John 2:15). A common punishment in the East. The instrument of punishment in ancient Egypt, as it is also in modern times generally in the East, was usually the stick, applied to the soles of the feet—bastinado. Under the Roman method the culprit was stripped, stretched with cords or thongs on a frame, and beaten with rods. The punishment of scourging was prescribed by the law in the case of a betrothed bondwoman guilty of unchastity (Lev. 19:20), and in the case of both the guilty persons, as appears from the expression "they shall not be put to death." In case a man was sentenced to stripes the judge was to confine the number to forty, i. e., to forty at most, lest "thy brother should seem vile unto thee" (Deut. 25:1–3). There were two ways of scourging—one with thongs or whips made of rope ends or straps of leather, the other with rods or twigs. Scourging is frequently mentioned in the New Testament (Matt. 10:17; 23:34; Acts 5:40), and thirty-nine stripes as the maximum (2 Cor. 11:24). The "scorpion" (q. v.) was probably a severer instrument.

Figurative. "The scourge of the tongue" (Job 5:21) is symbolical of wordy strife (see Psa. 31:20). In Heb. 12:6 "scourgeth" is used of the chastisement sent upon men by God.

SCRABBLED. See GLOSSARY.

SCREECH OWL. See ANIMAL KINGDOM.

SCRIBE (Heb. סֵפֶר, *saw-fare'*; Gr. γραμματεύς, *gram-mat-yooce'*, a *writer*). The γραμματεύς of a Greek state was not the mere writer, but the keeper and registrar of public documents (Thucydides, iv, 118; vii, 10; so in Acts 19:35). The name of Kirjath-sepher (Josh. 15:15; Judg. 1:12) may possibly connect itself with some early use of the title. In the song of Deborah (Judg. 5:14) the word appears to point to military functions of some kind. The "pen of the writer" of the A. V. is probably the rod or scepter of the commander numbering or marshaling his troops, i. e., the *musterer-general*, whose duty it was to levy and muster the troops (R. V. "marshal's staff"). Three men are mentioned as successively filling the office of scribe under David and Solomon (2 Sam. 8:17; 20:25; 1 Kings 4:3). We may think of them as the king's secretaries, writing his letters, drawing up his decrees, managing his finances (comp. 2 Kings 12:10). At a later period the word again connects itself with the act of numbering the military forces of the country (Jer. 52:25, and probably Isa. 33:18). Other associations, however, began to gather round it about the same period. The zeal of Hezekiah led him to foster the growth of a body of men whose work it was to transcribe old records, or to put in writing what had been handed down orally (Prov. 25:1). To this period, accordingly, belongs the new significance of the title. It no longer designates only an officer of the king's court, but a class, students and interpreters of the law, boasting of their wisdom (Jer. 8:8) (Smith, *Bib. Dict.*). See SCRIBES, WRITING.

An Egyptian Scribe with Roll..

SCRIBES, JEWISH. 1. Name. Hebrew and Greek as above; also Gr. *νομικός*, *nom-ik-os'*, "learned in the law," "jurists" (Matt. 22:35; Luke 7:30; 10:25; 11:45, 52; 14:3); *νομοδιδάσκαλος*, *nom-od-id-as'-kal-os*, "teacher of the law" (Luke 5:17; Acts 5:34).

2. Institution. The period of the Sopherim, *scribes*, began with the return of the Jews from captivity. The law read by Ezra (Neh., chaps. 8–10) was the Pentateuch in essentially the same form as we have it now; and from that time was acknowledged by Israel as the binding rule of life, i. e.:

(1) Canonical. Obedience to it was the condition of membership among the chosen people and a share in the promises given to them. The entire Pentateuch came to be regarded as dictated by God, even to the last eight verses, containing the account of Moses's death. From insisting upon divine dictation the next step was to declare that the law had been handed to Moses by God, the only question being whether it was all delivered at once or in volumes. As an addition to the law the writing of the prophets and pre-exilian history of Israel attained to similar authority. At a still later period there was added to this body of the "prophets" *a third collection* of writings, which gradually entered into the same category of canonical Scriptures. In proportion as the law became comprehensive and complicated there arose the necessity of its scientific study and of a professional acquaintance with it. Its many details

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and the application of its several enactments to everyday life necessarily involved patient study. In the time of Ezra and long after this was chiefly the concern of *priests*, Ezra himself being both *priest and scribe*. This was naturally the case, as the Pentateuch related largely to priestly functions and privileges. The higher the law rose in the estimation of the people, the more did its study and exposition become an independent business; and an independent class of "biblical scholars or scribes," i. e., of men who made acquaintance with the law a profession, was formed, besides the priests. When under Greek influence the priests, at least those of the higher strata, often applied themselves to heathen culture and more or less neglected the law, the scribes appeared as the zealous guardians of the law. From this time on they were the *real teachers* of the people, over whose life they bore complete sway. In the New Testament times the scribes formed a finely compacted class, holding undisputed supremacy over the people. Everywhere he appears as the mouthpiece and representative of the people; he pushes to the front, the crowd respectfully giving way and eagerly hanging on his utterances as those of a recognized authority. The great respect paid them is expressed by the titles of honor bestowed upon them, "my master" (Heb. רַבִּי, *rab-bee'*; Gr. ῥαββί, *hrab-bee'*, Matt. 23:7, etc.). From this respectful *address* the *title* Rabbi was gradually formed; but its use cannot be proved before the time of Christ.

(2) Respect. The rabbis required from their pupils the most absolute reverence, surpassing even the honor felt for parents. Thus it was taught that "respect for a teacher should exceed respect for a father, for both father and son owe respect to a teacher" (*Kerithoth*, vi, 9, fin.). The practical application of this principle was: "If a man's father and teacher have lost anything, the teacher's loss should have the precedence—i. e., he must first be assisted in recovering it—the burden of a teacher is to be borne in preference to that of a father, a teacher must be ransomed from captivity before one's own father." The rabbis in general everywhere claimed the first rank (Matt. 23:6, 7; Mark 12:38, 39; Luke 11:43; 20:46).

3. Employment. This referred, if not exclusively, yet first and chiefly, to the law and the administration of justice.

(1) As jurists. As such the task of the scribe was threefold: *The theoretic development of the law.* The scribes developed with careful casuistry the general precepts of the law; and where the written law made no direct provision they created a compensation, either by establishing a precedent or by inference from other valid legal decisions. In this way, during the last centuries before Christ, Jewish law became gradually an extensive and complicated science. This law being unwritten, and propagated by oral tradition, very assiduous study was necessary to obtain even a general acquaintance with it. Added to an acquaintance with the law, the scribes assumed that it was their special province to develop what was already binding into more and more subtile casuistic details. In order to settle a system of law binding upon all, it was necessary to come as near as possible to a general consensus of opinion. Hence the whole process of systematizing the law was carried on by oral discussion, the acknowledged authorities instructing their pupils in the law and debating legal questions with each other. This made it necessary that the heads at least of the body should dwell in certain central localities, though many would be scattered about the country to give instruction and render legal decisions. The central point till A.D. 70 was Jerusalem; after that at other places, as Jabne, Tiberias. Gradually the theories of the scribes became *valid law;* hence, the maxims developed by the scribes were recognized in practice so soon as the schools were agreed about them. The scribes were, in fact, though not by formal appointment, *legislators*, especially after the destruction of the temple; for there being no longer a *civil* court of justice like the Sanhedrin, the judgment of the rabbinical scribes *determined what was valid law.* In case of doubt the matter was brought "before the learned," who pronounced an authoritative decision.

(2) Teaching the law. This was the second chief task of the scribes. The idea of legal Judaism was that every Israelite should have a professional acquaintance with the law; if this was impracticable, then the greatest possible number. As a consequence the famous rabbins gathered about them large numbers of pupils. The oral law being never committed to writing, constant repetition was necessary in order to fix it in the minds of the students. Thus, in rabbinic diction, "to repeat" means exactly the same as "to teach." Questions were propounded to pupils for their decision, while pupils asked questions of the teachers. All knowledge of the law being strictly traditional, a pupil had only two duties—to keep everything faithfully in memory and to teach only what had been delivered to him. For such instruction there were special localities, called "houses of teaching," often mentioned in connection with synagogues as places, which in legal respects enjoyed certain privileges. In Jerusalem the catechetical lectures were held "in the temple" (Matt. 21:23; 26:55; Mark 14:49; Luke 2:46; 20:37; John 18:20), i. e., in the colonnades, or some other space of the outer court.

(3) Judicial. A third duty of the scribes was *passing sentence* in the court of justice; for so far as men were learned in the law they would be called to the office of judge. With respect to the great Sanhedrin it is expressly stated in the New Testament that *scribes* were among its members. After the fall of the Jewish state, A. D. 70, the scribes, being recognized as independent *legislators*, were also regarded as independent *judges*. Their sentences were voluntarily acquiesced in, whether they gave judgment collectively or as individuals. Being learned in the law and the elaboration of the historical and didactic portions of Scripture, the scribes were specially qualified for *delivering lectures* and *exhortations* in the synagogues. They also had the *care of the text of Scripture* as such.

4. Literature. 1. In the developing and establishment of the law there was evolved a *law of custom*, besides the written Torah (law), called the

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Halachah (Heb. הֲלָכָה, *that which is current and customary*). 2. The manipulation of the historical and didactic portions of the Holy Scriptures produced an abundant variety of the historical and didactic notions, usually comprised under the name of the *Haggadah*, or *Agadah* (Heb. הַגָּדָה, or אַגָּדָה, *narrative, legend*).

(1) **The Halachah** contained "either simply the laws laid down in Scripture, or else derived from or traced to it by some ingenious and artificial method of exegesis; or added to it, by way of amplification and for safety's sake; or, finally, legalized customs. They provided for every possible and impossible case, entered into every detail of private, family, and public life; and with iron logic, unbending rigor, and most minute analysis pursued and dominated man, turn whither he might, laying on him a yoke which was truly unbearable. The return which it offered was the pleasure and distinction of knowledge, the acquisition of righteousness and the final attainment of rewards" (Edersheim, *Life and Times of Jesus*, vol. i, p. 98).

(2) **The Haggadah** "is an amplification and remodeling of what was originally given, according to the views and necessities of later times. It is true that here also the given text forms the point of departure, and that a similar treatment to that employed in passages from the law takes place in the first instance. The history is worked up by combining the different statements in the text with each other, completing one by another, settling the chronology, etc. Or the religious and ethical parts are manipulated by formulating dogmatic propositions from isolated prophetic utterances, by bringing these into relation to each other, and thus obtaining a kind of dogmatic system. A canonical book of the Old Testament (Book of Chronicles) furnishes a very instructive example of the *historical* Midrash (i. e., exposition, exegesis). A comparison of its narrative with the parallel portions of the older historical books (Kings and Samuel) will strike even the cursory observer with the fact that the chronicler has enlarged the history of the Jewish kings by a whole class of narratives, of which the older documents have as good as nothing" (Schürer, *Jewish People*, div. ii, vol. i, 339, sq.).

5. History. This is properly divided into five periods, indicated by the appellations given to the scribes in successive times:

(1) **The Sopherim** (see above), or "scribes," properly so called, lasting from the return from Babylon, and ending with the death of Simon the Just, B. C. about 458–300, about one hundred and sixty years.

(2) **The Tanaim** (Heb. תָּנָאִים, *repeaters*, i. e., *teachers* of the law), in New Testament times, "teachers of the law" (Luke 5:17; Acts 5:34).

(3) **The Amoraim**, or later doctors of the law (Heb. אֲמוֹרָאִים, to *expound*), "wise men" and "doctors of the law," who alone constituted the authorized recorders and expositors of the Halachah (A. D. 220—completion of the Babylonian Talmud, about A. D. 500).

(4) **The Saboraim**, or teachers of the law after the conclusion of the Talmud (Heb. סְבוֹרָאִים, **to** *think, discern*), who determined the law from a careful examination of all the pros and cons urged by the Amoraim in their controversies on divine, legal, and ritual questions contained in the Talmud, A. D. 500–657.

(5) **The Gaonim**, the last doctors of the law in the rabbinic succession (Heb. גָּאוֹן, uncertain meaning). The period of the Gaonim extends from A. D. 657 to 1034 in Sora, and to 1038 in Pumbaditha (Schürer, *Jewish People;* Edersheim, *Life and Times of Jesus;* McC. and S., *Cyc.*, s. v.).

SCRIP (Heb. יַלְקוּט, *yal-koot'*, only in 1 Sam. 17:40; Gr. πήρα, *pay'-rah*), the bag in which the shepherds of Palestine carried their food or other necessaries. In the marginal reading of the A. V. "scrip" appears in 2 Kings 4:42 for the Heb. צִקְלֹן (*tsik-lone'*, to *wind*, and so a *sack tied* at the mouth), which in the text of the A. V. is translated *husk*. The scrip of the Galilean peasants was of leather, used especially to carry their food on a journey, and slung over their shoulders. When Christ sent forth his apostles he forbade them to provide themselves with these satchels (Matt. 10:10; Mark 6:8; Luke 9:3; 10:4; 22:35, 36), teaching them to depend upon Providence while executing their mission. The new rule given in Luke 22:35, 36, perhaps also the facts that Judas was the bearer of the bag (John 12:6), and that when the disciples were without bread they were ashamed of their forgetfulness (Mark 8: 14–16), show that the command was not intended to be permanent. See GLOSSARY.

A Scrip.

SCRIPTURE (Heb. כְּתָב, *kaw-thawb', written;* Gr. γραφή, *graf-ay', document*). It is not till the return from the captivity that the word meets us with any distinctive force. In the earlier books we read of the law, the book of the law. In Exod. 32:16 the commandments written on the tables of testimony are said to be "the writing of God," but there is no special sense in the word taken by itself. In the passage from Dan. 10:21, where the A.V. has "the scripture of truth," the words do not probably mean more than "a true writing." The thought of *the* Scripture as a whole is hardly to be found in them. This first appears in 2 Chron. 30: 5, 18 ("as it was written," A. V.). In the singular it is applied chiefly to this or that passage quoted from the Old Testament (Mark 12:10; John 7:38; 13:18; 19:37; Luke 4:21; Rom. 9: 17; Gal. 3:8, etc.). In two difficult passages some have seen the wider, some the narrower sense. (1) Πᾶσα γραφὴ θεόπνευστος (2 Tim. 3:16) has been translated in the A. V., "All Scripture is given by inspiration of God." There is a preponderance of authority in favor of the rendering, "Every γραφή,

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being inspired, is also profitable. . . ." The R. V. renders "Every Scripture inspired of God is also profitable for teaching," etc. (2) The meaning of the genitive in *πᾶσα προφητεία γραφῆς* (2 Pet. 1:20) seems at first sight distinctly collective: "Every prophecy of [i. e., contained in] the Old Testament Scripture." A closer examination of the passage will perhaps lead to a different conclusion. (3) In the plural, as might be expected, the collective meaning is prominent. In 2 Pet. 3:16 we find an extension of the term to the Epistles of St. Paul; but it remains uncertain whether "the other Scriptures" are the Scriptures of the Old Testament exclusively, or include other writings, then extant, dealing with the same topics. (4) In one passage *τὰ ἱερὰ γράμματα* (2 Tim. 3:15) answers to "the holy Scriptures" of the A. V. (Smith, *Dict.*, s. v.). See BIBLE; CANON.

SCRIPTURE — MANUSCRIPTS. The word Scripture is derived from the Lat. *scriptum*, or *scriptura*, and has for its Greek equivalent *γραφή*, and Heb. מִקְרָא, *mikraw* (Neh. 8:8). In its English use in the Bible it means "the writings," as in Exod. 32:16; Dan. 10:21.

The New Testament employs the plural, *γραφαί*, *writings*. The precise writing referred to by the word Scripture is not always clear. The word is found thirty-two times in the King James Version, and the plural, Scriptures, twenty-one times, all the passages except one being in the New Testament. In the singular the word refers to passages in the Old Testament, which are quoted or alluded to in the New. In the plural the reference is to books or collections of books of the Old Testament. The epithet "holy" is applied to the Scriptures in Rom. 1:2 and 2 Tim. 3:15. Their inspiration is distinctly attested in 2 Tim. 3:16, "All Scripture is given by inspiration of God." Other translations, "every Scripture being inspired," or "every Scripture is inspired," do not modify the clear declaration of the inspiration of the Old Testament Scriptures. Bishop Ellicott says: "Every separate portion of the Holy Book is inspired, and forms a living portion of a living and organic whole. While on the one hand this expression does not exclude such verbal errors or possibly such trifling historical inaccuracies as *man's* spirit, even in its most exalted state, may not be wholly exempt from, and human transmission and transcription may have increased, it still does certainly assure us on the other that these writings, as we have seen them, are individually pervaded by God's Spirit, and warrants our belief that they are (in the words of Clement of Rome, ad Cor. i, 45) the true utterances of the Holy Ghost and an assertion of the *full* inspiration of the Bible." The books composing the Scriptures and the canon of Scripture have been discussed under the word BIBLE, to which the reader is referred.

1. Manuscripts of the Hebrew Scriptures. The sacred writings have been preserved to us down to the time of the invention of printing by the process of transcription. Hence there arose at an early period a class of scholars known as scribes (Heb. סֹפֵר, *saw-fare'*), meaning a writer or scribe. Their business was to copy the Scriptures (Jer. 8:8). In the reign of Artaxerxes, king of Persia, Ezra was well known as a scribe, and went up from Babylon to Jerusalem, "and he was a ready scribe in the law of Moses" (Ezra 7:6). The scribes became teachers and expounders of the law. In the time of our Lord they were generally hostile to his claims as the Messiah, and were among his most bitter persecutors. Through a succession of scribes the Holy Scriptures were transmitted from generation to generation. The ancient Hebrew differed in its written character from the Hebrew current in our modern Hebrew Bibles. It was written in the old Phœnician letters, of which one of the most ancient specimens is found on the Moabite stone discovered in 1868, in Dibon, in Moab. Gradually this early character was displaced, and in the time of Christ the present Hebrew characters were in use. It is said in Matt. 5:18, "one jot or one tittle shall in no wise pass from the law." Jot, or its Hebrew equivalent, *yodh*, is the smallest letter in the Hebrew alphabet, but the equivalent letter in the early Phœnician character was not small, showing that the old character had given place at this time to the later Hebrew. The word *manuscript*, abbreviated MS. for singular and MSS. for plural, is from the Latin *cordices manuscripti*, i. e., cordices written by hand. The word *codex*, from the Latin *codex*, or *candex*, the stock of a tree, board covered with wax for writing; hence, book, plural codices, books.

Hebrew manuscripts were originally without accents, vowels, or marks of punctuation. The Hebrew vowel points were not introduced until about the 6th century of the Christian era, by a body of learned men called the Massoretes, who studied the Hebrew Scriptures with great minuteness, and made a collection of writings called "the Massora, or the Traditions." By means of their system of vowel points they established the pronunciation and meaning of the original Hebrew on a firm foundation.

Buhl (*Canon and Text of the Old Testament*, p. 94), referring to the fact that Hebrew manuscripts of the Old Testament are not earlier than the 10th century, says: "The want of old manuscripts of the Old Testament is to some extent supplied by the so-called Massora, or text tradition of the Jews, which makes it possible for us to trace back the text to the times earlier than those to which the earliest manuscripts belong. The proper task of the Massora was the guarding of the Bible manuscripts against degeneration through carelessness and willfulness on the part of transcribers, and, in consequence, the most painful and minute supervision was exercised upon them; but just in this way the Massora affords a glimpse into the form of the text transmitted from early times, which cannot be too highly valued."

There are two words in our Hebrew Bible that served the purpose of modern textual emendations; they are קרי, *keri*, "read," and כתיב, *kethib*, "written." When a word was found in the text which was believed incorrect, instead of substituting the true word, placing it in the text, the Massoretes wrote the correct word in the margin and left the incorrect word in the text, with the vowels of the correct word. The word in the text would be thus shown to be wrong, and by placing these

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vowels with the word in the margin the true text would be clear. This fear to remove the incorrect word from the text showed a reverence amounting to superstition for the exact wording of their sacred writings. The Hebrew manuscripts which have been preserved are not nearly so ancient as many of those of the Greek New Testament, nor are complete manuscripts so numerous.

There are three ways of classifying Hebrew manuscripts, viz., synagogue rolls, private manuscripts, and a further division according to the characters in which they were written. It is said that synagogue rolls were made for "one special purpose, and were never sold." They have neither vowel points nor accents.

"The private manuscripts are in the form of books written on either vellum or paper, and are of various sizes." The Hebrew characters differed somewhat in different localities. "The Spanish documents have the writing straight, regular, square, simple, elegant. The German text is a little inclined, sharp-pointed, crooked, intricate, and comparatively inelegant. The Italian manuscripts occupy a sort of middle ground between the Spanish and the German in these respects" (Merrill, *The Parchments of the Faith*, p. 67). The Samaritan Pentateuch, written in Phœnician Hebrew, is recognized by the Samaritans as their Bible.

The total number of Hebrew manuscripts is two thousand, but the greater part contains only fragments or portions of the Old Testament.

The oldest Hebrew Codex in existence is a Babylonian manuscript dated A. D. 916. It is a manuscript of the prophets, and is now found in the Imperial Library in St. Petersburg. Of the whole Old Testament the oldest manuscript is dated A. D. 1010 (Buhl, *Canon and Text of the Old Testament*).

Horne (*Introduction*, vol. ii, pp. 46–49) gives a list of Hebrew manuscripts embodying the following facts:

The Codex Laudianus is also of the 11th century. It is in the Bodleian Library in Oxford, England. It agrees quite closely with the Samaritan Pentateuch.

Codex Carlsruhensis is at Carlsruhe, and is the oldest that has a certain date—A. D. 1106. It contains the Prophets with the Targum.

The Codex Cæsenæ is in the Malatesta Library in Bologna, and is assigned to the end of the 11th century. It contains the Pentateuch sections of the Prophets, Canticles, Ruth, Lamentations, Ecclesiastes, and Esther.

The Codex Parisiensis is in the National Library in Paris, and is assigned to the 12th century. It contains the Old Testament entire.

Codex 634 of De Rossi contains a small part of the law—Lev. 21:19–Num. 1:50. It belongs to the 8th century.

Codex Norimbergensis, in Nuremberg, contains the Prophets and Hagiographa. It is assigned to the 12th century.

The remarkable thing about the Hebrew text is the agreement of the old manuscripts that have come down to us. The Hebrew text of the Old Testament has been rendered into the Greek of the Septuagint Version, which many regard as a witness to the true text, even when it varies from our present Hebrew text. The exact value of the Septuagint in determining the original Hebrew is yet undetermined.

That our Hebrew text has been carefully preserved is evident from the great care taken by Jewish scholars in its preservation. The care of the Massoretes and other scholars in preserving the text indicates care also in ascertaining the true text, and serves to assure us of the genuineness of our present Hebrew Scriptures.

2. New Testament Manuscripts. The ancient manuscripts of the New Testament constitute the documentary testimony for the purity of the text. The science which treats of their value, date, and the laws of criticism of the text is denominated "lower criticism" as distinguished from higher criticism.

The text of the New Testament is attested by manuscript testimony more voluminous in quantity and more reliable than that of any other writings of the period. Indeed there are no ancient writings whose evidence of a correct text is stronger than that of the New Testament.

(1) **Classes of Manuscripts.** The New Testament manuscripts are divided into classes by the character of the writing employed in them, viz., uncials, or majuscules, and cursive, or minuscules.

The uncial manuscripts are written in capital letters, each letter being separate from the other.

The minuscule manuscripts are written in small letters joined together after the manner of the ordinary English writing.

The uncials are the older, and mainly precede the 9th century, and minuscules did not begin until the 9th or 10th century. The character of the letters, whether uncial or cursive, helps to determine the date of the text, as a cursive cannot be earlier than the time of the introduction of that kind of writing in biblical manuscripts, viz., the 9th century.

An important class of New Testament manuscripts are the *lectionaries*, or lessons prepared for church services. They were passages of the Scripture arranged chronologically, with notes of explanation at the beginning and end, to indicate the occasion on which they were to be used. The lessons in the gospels were called *εὐαγγελιστάρια* (*evangelistaria*), and those from the Acts and the Epistles *πραξαπόστολοι* (*praxapostoloi*). These lectionaries are quite numerous. There are three fine minuscule lectionaries in the collection of Drew Theological Seminary, Madison, N. J.

Owing to the scarcity or costliness of parchment, a custom arose of erasing the earlier writing and using the parchment a second time, and sometimes by repeating the process of erasures a third time. Some ancient codices of the Scriptures were thus written over. In process of time the earlier writing reappeared, more or less distinctly, and with difficulty has been restored and read by critical students. They are called *palimpsests*, from the Greek *παλίμψηστος*, *scraped again* (*codices rescripti*). A fine specimen of this class of manuscript is the *Codex Ephraemi*, in the National Library in Paris.

(2) **Materials.** The materials of the New Testament manuscripts were chiefly papyrus, vellum or

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parchment, and paper. "Papyrus, from πάπυρος (stalk) was a reed cultivated extensively in the delta of the Nile, and from about the time of the 26th dynasty (B. C. 664–525) it became a most important article of commerce. . . . Papyrus pith is of a cellular or 'fibro-vascular tissue,' and was divided into strips by the use of a sharp knife. These strips (σχίδαι) were cut as thin and as broad as possible. . . . The use of parchment, in a more or less crude state, probably antedates that of papyrus, but its extensive manufacture and employment for literary purposes is usually traced to the rivalry which sprang up between Eumenes II, king of Pergamum (197–159 B. C.), and the contemporary king of Egypt, Ptolemy Epiphanes. To prevent Eumenes from collecting a larger library at Pergamum than the one at Alexandria, Epiphanes forbade the sale of papyrus to his rival, and thereby caused the reintroduction and improvement of the skins of animals for bookmaking. Hence arose the term περγαμηνή (*per-gam-ay-nay'*). . . . Skins of goats, sheep, calves, pigs, asses, and antelopes, were used in the manufacture of parchment. The term vellum, often used without discrimination, properly refers to the finer qualities, while the ordinary term, parchment, generally designates the coarser varieties."

It was not until the 8th century that cotton paper was introduced in the West, and it was not generally used until the latter part of the 15th century (Sitterly, *Praxis in Manuscripts of the New Testament*, pp. 17–23).

The papyrus manuscripts have largely disappeared. Codex Q, according to Scrivener, "Is the only papyrus manuscript of the New Testament written with uncials." The manuscripts which have come down to us from the earliest times are chiefly written on vellum.

(3) Division of Text. The method of measuring manuscripts was by stichometry, from the Greek στίχος. It consists of dividing the writing into lines of a certain number of syllables. It also served as an aid for reference and reading. The στίχοι (line clauses) were not framed according to meter or quantity, but according to sense. The lines were marked by numbers, and were a means of determining the amount of work performed by copyists.

Another mode of dividing the gospels was the τίτλοι, or titles, being descriptive designations, stating the principal subject of the chapter (see John 2:1), περι του εν Κανα γαμου (concerning the marriage in Cana). Allied to the τίτλοι were the κεφάλαια, or headings found in the Acts and Epistles. Scrivener says: "Since usage has affixed the term κεφάλαια to the large chapters and sections to the smaller, and τίτλοι only to the subjects or headings of the former, it would be useless to follow any other system of names."

The Ammonian sections originally arranged by Ammonius of Alexandria, about A. D. 220, divided the gospels into sections, thus making a harmony, taking Matthew for a basis. This was improved upon by Eusebius of Cæsarea, in the 4th century. The sections in each gospel were numbered, and ten canons were formed which enabled the reader, by reference to the number in the text and in the canon, to note the places in the other gospels where the same section substantially was found. These are first found in the Sinaitic manuscript.

Chapters and verses were the product of a later age. Chapters are supposed to have been introduced about 1228 into the Latin Vulgate by Stephen Langton, and thence transferred to the Greek. Robert Stephens divided the New Testament into verses, as seen in his edition of the Greek Testament of 1551.

(4) Nomenclature. In the nomenclature of manuscripts the uncials are designated by capital letters. Hence we have A as the designation of the *Codex Alexandrinus*, B of the *Codex Vaticanus*, C for the *Codex Ephraemi*, etc.

When the close of the English alphabet was reached the Hebrew and Greek capitals were employed to designate the uncials. Thus ℵ (Aleph) is the designation of the Sinaitic manuscript.

For purposes of criticism the manuscripts of the New Testament were divided into four sections, viz.: "(1) the Gospels, (2) the Acts and the Catholic Epistles, (3) the Epistles of St. Paul, and (4) the Apocalypse. The manuscripts for each of these sections are counted separately, and symbols assigned to them independently. It hence happens that when a manuscript contains more than one section it may be represented by different symbols in its several parts, while, conversely, the same symbol may represent different manuscripts in several sections. Thus, e. g., D in the Gospels is *Codex Bezæ*, while D in Paul is *Codex Claromontanus*, a related but entirely different manuscript; B in the gospels is the great *Codex Vaticanus*, the oldest and most valuable of our manuscripts, while B in the Apocalypse is the late and inferior *Codex Vaticanus* 2066; on the other hand Δ (Delta) of the gospels is the same codex as C in Paul" (see Warfield's *Textual Criticism of the New Testament*, pp. 29, 30).

The autographs of the sacred writers are believed to have long since perished, and our knowledge of their exact language has been handed down to us by the manuscripts which have been preserved. Before the invention of printing they were transcribed by professional scribes and others, and were subjected to the vicissitudes which attend literary productions of every age. Errors in transcription would habitually arise, and it is the business of textual criticism to compare the manuscripts that have come down to us, and to ascertain as far as possible the precise language of the original writers.

When correctors have been employed on manuscripts the different correctors are indicated "by small numerals placed above and to the right of the letter denoting the manuscript; like the index of an algebraical power, 1, 2, 3. An asterisk (*) affixed in the same way denotes the reading of the original text" (Hammond, *Textual Criticism*).

The number of New Testament manuscripts in existence is very large. Scrivener gives the number of uncial manuscripts at 124, and of cursives, 3,667; total, 3,791. Additions have since been made, and Vincent gives the present number as 3,829.

The chief uncial manuscripts are the recognized authority in textual criticism. We may mention the following as having the highest authority

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among the critics, though some of the cursive manuscripts also have great weight in criticism. A few may be named.

A, *Codex Alexandrinus*. It belongs to the early part of the 5th century, and is now in the library of the British Museum in London. This manuscript was sent as a present to Charles I, of England, in 1628, by Cyrilus Lucaris, patriarch of Constantinople. Little is known of its early history. Its name, Alexandrinus, was given to it because it had been brought from Constantinople to Alexandria by Cyrilus. It contains nearly all the Septuagint Version of the Old Testament and the New Testament except Matthew's gospel as far as to chapter 25:6; John 6:50 to 8:52; 2 Cor. 4:13 to 12:6. It contains the only copy extant until recently of the First Epistle of Clement of Rome to the Corinthians, and a fragment of his so-called Second Epistle. The letters of the text of Codex A are "larger, rounder, and more elegant uncials than those of the Vatican Codex. There are no spaces between the words, no accents or breathings, and but few cases of punctuation or abbreviation" (Merrill, *Parchments of the Faith*, p. 195). This codex lies open in the British Museum in a glass case, and is of great interest to visitors.

ℵ (Aleph), *Codex Sinaiticus*. The finding of this remarkable manuscript by Constantine Tischendorf reads like a romance. In 1844, while visiting the Convent of St. Catherine, on Mount Sinai, in search for manuscripts, he noticed a basket full of what appeared to be waste paper, about to be consigned to the flames. His eagerness led him to examine the basket, and his keen insight soon discovered that it contained forty-three vellum leaves of the Septuagint version of the Old Testament, which he readily secured and afterward published under the name of *Codex Friderico-Augustanus*, in honor of Frederick Augustus, king of Saxony, under whose patronage he was pursuing his investigations. This manuscript contains portions of First Chronicles and Nehemiah, and Esther entire. In 1859 he again visited the convent, under the protection and patronage of Alexander II of Russia. The fact that he was sent by the head of the Russian Church gave him a warm welcome from the monks. He at once began his search for the balance of the manuscript which he had discovered in 1844, but for a long time without success. On his previous visit he had explained to the monks its value, and they were now unwilling to expose their treasure to his gaze. The steward of the convent one night asked Tischendorf to visit his cell, and on entering he showed him "a bulky kind of volume wrapped up in a red cloth." On examining it he was overjoyed to find that it was the missing part of the manuscript of which he had so long been in search. He said, "It was too wicked to sleep," and in the chilly cell, by the light of a candle, he undertook to copy the Epistle of Barnabas, the Greek of which was of great value, because the first four and a half chapters had hitherto been known only in a Latin translation. After much vexatious delay he succeeded in securing the treasure as a present to the Emperor of Russia, by whom, under the editorship of Tischendorf, a facsimile edition in four volumes was published in 1862. It contains most of the Septuagint, the New Testament entire, the Epistle of Barnabas, and part of the Shepherd of Hermas. This important manuscript was probably overestimated by Tischendorf, who, it is thought, yielded unduly to its influence in his eighth edition of the Greek Testament. The Codex ℵ (Aleph) belongs to the middle of the 4th century. It is in the library at St. Petersburg. The *Codex Sinaiticus* and the *Codex Vaticanus* are recognized as the two oldest and most important Greek manuscripts.

B, *Codex Vaticanus*. This great manuscript is in the Vatican Library at Rome, where it has remained, except for a brief period, since the first establishment of the library by Pope Nicholas V, who died in 1455. The best critics regard it as belonging to the former part of the 4th century. It is to be regretted that the papal power has until recently thrown such obstacles in the way of the examination of it even by the most competent critics, as to prevent a thorough collation of it. The collations of it by Bartolocci, Bentley, Birch, and the examination of many of its readings by Tischendorf, Tregelles, Alford, and others, have been of great value, and have enabled them to render invaluable service in the settling of the New Testament text as affected by this manuscript. In the Old Testament the greater part of Genesis and some of the Psalms are wanting, and in the New Testament, Hebrews, from 9:15 to the close of the book, the pastoral Epistles, Philemon, and the Revelation, have also been lost. Tregelles says, "In many respects there is no manuscript of equal value in criticism, so that even though we are at times in doubt as to its readings, we are bound to prize highly what we do know."

C, *Codex Ephraemi*. This manuscript is a palimpsest (*Codex rescriptus*), and is now in the National Library of Paris. It is regarded by the most competent authorities as belonging to the 5th century. The upper writing of this manuscript was a portion of Greek works of Ephraem Cyrus; hence its name. It contains parts of the Septuagint, and also of all the New Testament books except Second Thessalonians and Second John. It resembles Codex A. It contains the Ammonian sections and the τίτλοι. This manuscript is very highly esteemed by critics.

D, *Codex Bezæ*, belongs to the 6th century, and is in the library of the University of Cambridge, England. It is a Græco-Latin manuscript. It was presented to the university by Theodore Beza in 1581. It contains the Gospels and Acts, with a few leaves wanting. The value of its text has been widely discussed because of its marked variations from the ordinary text, and because it is supported by many Church fathers and by the Syriac and old Latin versions. It is thought to represent a type of text much older than itself. It is the earliest manuscript which contains John 7:53–8:11. It is written stichometrically. It is designated also as *Codex Cantabrigiensis*.

D (in St. Paul's Epistles), *Codex Claromontanus*. It is in the National Library of Paris. It is a Græco-Latin manuscript, and contains the fourteen Epistles of St. Paul, except Rom. 1:1–7. It belongs to the 6th century. Theodore Beza says that he procured it from Clermont, in the diocese of Beauvais, and hence it received the name Claro-

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montanus. The Latin version represents the *Vetus Latina*. It is, in Tregelles's opinion, "one of the most valuable manuscripts extant." This manuscript at the present time is receiving marked attention as one of the most valuable manuscripts.

The following is the list of the chief uncial manuscripts, with the designation and century to which they belong, with the place where each is found:

ℵ (Aleph), *Codex Sinaiticus* (IV). Imperial Library at St. Petersburg.

A, *Codex Alexandrinus* (V). Library of the British Museum in London.

B 1, *Codex Vaticanus* (IV). Vatican Library in Rome.

C, *Codex Ephraemi* (V). Imperial Library in Paris.

D 1, *Codex Bezæ* (VI). Cambridge University Library.

D 2, *Codex Claromontanus* (VI). Imperial Library at Paris.

E 1, *Codex Basileensis* (VIII). Public Library at Basel.

E 2, *Codex Laudianus* (VI). Bodleian Library at Oxford.

E 3, *Codex Sangermanensis* (X). Imperial Library at St. Petersburg.

F 1, *Codex Boreeli* (IX). Public Library at Utrecht.

F 2, *Codex Augiensis* (IX). Library of Trinity College, Cambridge.

G 2, *Codex Angelicus* (or *Passionei*) (IX). Library of Augustinian Monks at Rome.

G 3, *Codex Boernerianus* (IX). Royal Library at Dresden.

H 2, *Codex Mutinensis* (IX). Grand Ducal Library at Modena.

H 3, *Codex Coislinianus* 202 (VI). Twelve leaves at Paris, two at St. Petersburg.

I, *Fragmenta Palimpsesta Tischendorfiana* (or *Codex Tischendorf* II). At St. Petersburg.

J. (This letter not now in use.)

K 1, *Codex Cyprius* (IX). Imperial Library at Paris.

K 2, *Codex Mosquensis* (IX). Library of the Holy Synod at Moscow.

L 1, *Codex Regius* (VIII or IX). Imperial Library at Paris.

L 2, *Codex Angelicus* (IX). Rome.

M 1, *Codex Campianus* (IX or X). Imperial Library at Paris.

N, *Codex Purpureus* (VI or VII). Four leaves at the British Museum, six at the Vatican, and two at Vienna.

P, *Codex Guelpherbytanus* I (VI). The Ducal Library at Wolfenbüttel.

Q, *Codex Guelpherbytanus* II (VI). The Ducal Library at Wolfenbüttel.

R, *Codex Nitriensis* (VI). British Museum at London.

S, *Codex Vaticanus* 354 (X). Vatican Library at Rome.

T, *Codex Borgianus* I (V). Library of Propaganda in Rome.

U, *Codex Nanianus* (IX or X). Library of St. Mark's, Venice.

V, *Codex Mosquensis* (VIII or IX). Library of the Holy Synod, Moscow.

X, *Codex Monacensis* (IX or X). University Library in Munich.

Y, *Codex Barberini* 225 (VIII). Barberini Library in Rome.

Z, *Codex Dublinensis Rescripticus* (VI). Library of Trinity College, Dublin.

Δ (Delta), *Codex Sangallensis* (IX). Library of the monastery at St. Gall, in Switzerland.

Θ (Theta), *Codex Tischendorfianus* I (VII). University Library at Leipsig.

Λ (Lambda), *Codex Tischendorfianus* III (VIII or IX). Bodleian Library at Oxford.

Π (Pi), *Codex Petropolitanus* (IX). St. Petersburg.

A number of the above are merely fragments, but represent often important textual readings.

The Cursive or Minuscule Manuscripts are numerous, and although lightly regarded by some critics because of their later date, some of them are of great value. Scrivener assigns the earliest cursive manuscript to 964 A. D., although cursive writing was employed in the 8th century.

Carl Lachmann, professor in Berlin, constructed a text formed wholly upon the early manuscripts (small edition, 1831; larger edition in two volumes, 1842–1850), setting aside the printed text as of no critical value. The early uncials and versions were long regarded as almost the sole authority for a correct text of the New Testament. Recent investigation, however, shows that some of the cursive manuscripts represent a very early text. Dr. Scrivener (*Introduction to the Criticism of the New Testament*, vol. ii, pp. 277, 278) remarks: "We do not claim for the recent documents the high consideration and deference fitly reserved for a few of the oldest; just as little do we think it right to pass them by in silence, and allow to them no more weight or importance than if they had never been written. 'There are passages,' to employ the words of a very competent judge, 'where the evidence of the better cursives may be of substantial use in confirming a good reading, or in deciding as between two of nearly equal merit to place one in the text and assign the other to the margin.'" Of the cursives Miller (*Textual Guide*, p. 101) says: "Their general agreement among themselves proves that they express the settled conviction of the Church of their time, while their consonance with the mass of the uncials that went before them demonstrates their unbroken unison with the ages that lately preceded them." A few of the principal cursives are:

33, *Codex Colbertinus* (33 in the Gospels, 17 in St. Paul's Epistles, 13 in the Acts and Catholic Epistles). It is in the National Library of Paris, and belongs to the 11th century. It is "the most important cursive" manuscript now known. It contains part of the prophets and all the New Testament except the Apocalypse.

69, *Codex Leicestrensis* (69 in the Gospels, 31 in the Acts and Catholic Epistles, 37 in St. Paul's Epistles). This is also a cursive manuscript, and is the property of the town council of Leicester. Its date is assigned to the 14th century. It is defective to the eighteenth chapter of Matthew and at the present time all is lost after Rev. 14:10. "It is of far higher value than not only the mass of the recent cursive

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copies, but also than the greater part of the later uncials" (Tregelles). These two have been highly esteemed. Dr. Scrivener adds, as very important: *Codex* 157, which is in the Vatican Library, and belongs to the 12th century; *Codex* 61, in the British Museum (it contains the Acts only, with many verses wanting. It was discovered by Tischendorf in Egypt. Its date is A. D. 1044. Scrivener says that it is "as remarkable as any in existence"); and *Codex* 95 of the Apocalypse. To these Miller (p. 107) adds as important: "13, *Regius*, collated by Professor W. H. Ferrar; 20, *Regius* 188; 66, *Codex Galei Londinensis;* 71, *Lambeth*, 528; 113, *Codex Harleianus;* 237–259, collated by C. F. Matthaei; 507–517, collated by Dr. Scrivener.

The lectionaries have not been examined as closely as their merits in criticism deserve. It is apparent that the lessons prepared for church services would be selected with care; the text would be the recognized text of that time. The earliest Greek lectionary belongs to the 8th century, although they were probably in use at the close of the 4th century. The lectionaries witness both to the text and to the fact that the text was recognized as a part of the received Scriptures. Scrivener indicates that few "have been really collated," and gives an extended list of them. He gives the number of the Evangelistaries as 963 and of the Apostoli as 288.

Much remains to be done in investigating the quotations in the Church fathers. While their testimony may be only of secondary value, yet their concurrence or divergence is of importance as settling a disputed text.

(5) **Families.** The separation of the manuscripts of the New Testament into *families* is of modern growth and has yielded very valuable results. It was introduced by Bengel, whose New Testament appeared in 1734. He hoped by tracing the genealogy of manuscripts to classify them, and thus simplify the work of criticism. His divisions were the Asiatic and the African. This method was developed by Griesbach, who recognized three families, viz., the Alexandrian, Western, and Byzantine. Dr. Hort has four classes—the Syrian, Western, Alexandrian, and Neutral, giving strong preference for the Neutral, or Pre-Syriaic text, and thus constituting ℵ and B the supreme arbiters of the purity of the New Testament text.

Against this high estimate of ℵ (Aleph) and B Scrivener and Burgon protest, attempting to show that no such high value rightly belongs to them, and claiming as great authority for other uncials and cursives. See *Scrivener's Introduction to the Criticism of the New Testament*, vol. ii, pp. 267–301; also *Introduction and an Appendix* to Westcott and Hort's *New Testament in Greek*, pp. 115–179.

(6) **The variations** that have been found in the manuscripts are in part the necessary results of transcription, "unconscious or unintentional," such as "errors of *sight*, errors of *hearing*, errors of *memory;*" or they are "conscious or intentional," including "incorporation of marginal glosses; corrections of harsh or unusual forms of the words or expressions; alterations in the text to produce supposed harmony with another passage, to complete quotation, or to clear up a supposed difficulty; liturgical insertions; alterations for dogmatic reasons" (Hammond, *Textual Criticism*, p. 15). The great textual critics, such as Bengel, Wetstein, Griesbach, Lachmann, Tischendorf, Tregelles, Scrivener, Westcott, and Hort, have each had their principle of criticism. We mention some rules laid down by Trigelles: "1. Where there is no variation in authorities, criticism has no place. 2. If authorities are all but *unanimous*, confidence is but little shaken. 3. If the reading of the ancient authorities in general is unanimous, there can be but little doubt that should be followed, whatever may be the later testimonies. 4. A reading found in versions alone can claim but little authority. 5. A reading found in patristic citations alone rest on yet weaker basis. 6. The readings respecting which a judgment must be formed are those where the *evidence* is really divided in such a way that it is needful to inquire on which side of the balance it preponderates. 7. When no certainty is attainable, it will be well for the case to be left doubtful." These rules are among those laid down by Tregelles in *Horne*, pp. 342–345).

The attempt to find in the manuscripts which have come down to us the genuine text of the New Testament has demonstrated that while the variations are very numerous, the important differences are comparatively few, and that no cardinal doctrine of the Christian faith has thereby been overthrown. The variations are largely due to differences in spelling, in order of words, etc. The results of textual criticism show the steady convergence toward the text which may be in the best sense "received by all."

Works for reference: Scrivener's *Introduction to the Criticism of the New Testament*, 2 vols., fourth edition, revised by Rev. Edw. Miller, M.A.; *Introduction and Appendix to the New Testament in the Original Greek*, by Brooke Foss Westcott, D.D., and Fenton John Anthony Hort, D.D.; C. E. Hammond's *Textual Criticism Applied to the New Testament; Praxis in Manuscripts of the Greek Testament*, by Rev. Charles F. Sitterly, Ph.D.; B. B. Warfield, *An Introduction to the Textual Criticism of the New Testament;* P. Schaff, *A Companion to the Greek Testament and the English Version; Critical Handbook of the Greek New Testament*, by E. C. Mitchell; *A History of the Textual Criticism of the New Testament*, by Marvin R. Vincent, D.D.; *A Guide to the Textual Criticism of the New Testament*, by Edward Miller, M.A.; Smith, *Dictionary of the Bible*—subject, "New Testament."—H. A. Buttz.

SCROLL (Heb. סֵפֶר, *say'-fer;* Gr. βιβλίον, *bib-lee'-on*, Isa. 34:6), the form of an ancient book (q. v.). In Rev. 6:14 the heaven is said to depart as a scroll is rolled up.

SCULL. See Skull.

SCUM (Heb. חֶלְאָה, *khel-aw'*, *rust*), in Ezek. 24:6, 11, 12, Jerusalem is likened to a pot with spots of rust upon it, that cannot be removed. The uncleanness of the pot is this rust, which is to be burned away by the heat.

SCURVY. See Diseases.

SCYTHIAN (Gr. Σκύθης, *skoo'-thace*, *savage*, Col. 3:11 only), one of a nomad race, or collection

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of races, dwelling "mostly on the north of the Black Sea and the Caspian, stretching thence indefinitely into inner Asia." They called themselves Scoloti, and the native traditions traced their origin to Targetaus, son of Zeus, or perhaps son of their corresponding god Papæus (Hd., iv, 59), and a daughter of the river Borysthenes (*ibid.*, iv, 5, 6). In the name *Targetaus* some have seen the origin of the name Turk.

The Scoloti were fierce barbarians, who "scalped their enemies, and used their skulls as drinking cups (*ibid.*, iv, 64, 65), and offered human sacrifices" (Smith). Their "justice," so highly praised by the earlier poets, was probably a rough and ready impartiality, which is very easy where there is no regard for human life or suffering. In the only place where Scythians are mentioned (Col. 3:11) they are evidently taken as representatives of the barbarian world. It has been inferred, however, and is by no means impossible, that there were Scythians in the early Church.

In the time of Psammetichus, king of Egypt, the contemporary of Josiah, the Scythians invaded Palestine and plundered the temple of Venus Urania in Askalon; and they were only prevented from entering Egypt by prayers and presents (Hd., i, 105). Some suppose that their possession of Beth-shean gave it its name, Scythopolis (LXX. Σκυθῶνπόλις, Judg. 1:27; comp. Judith 3:10; 2 Macc. 12:29; and 1 Macc. 5:52; Josephus, Σκυθόπολις). They took Sardis, B. C. 629; defeated Cyaxares of Media, 624; occupied "Asia" for twenty-eight years, till they were expelled, B. C. 596 (see full account of Scythians in Smith's *Dict. of Greek and Roman Geog.*, s. v. "Scythia").

Most moderns, following Josephus (*Ant.*, i, 6, § 1) and Jerome, identify the Magog of Ezek. 38:2; 39:1, 6, the land of which Gog was prince, with the land of the Scythians, who in Ezekiel's time inhabited the region between the Caspian and Euxine. The Scythians of the time of Herodotus and Ezekiel are quite probably believed to have been a Japhetic race. The Scythians were skillful archers, and were famous as mounted bowmen; and they were even credited with the invention of the bow and arrow.—W. H.

SEA (Heb. יָם, *yawm*, *roaring;* Gr. θάλασσα, *thal'-as-sah*, probably *salty*) is sometimes given in the A. V. as the "deep." *Yawm* is used in Scripture in the following senses:

1. The "gathering of the waters," i. e., the ocean (Deut. 30:13; 1 Kings 10:22; Psa. 24:2; Job 26:8, 12; 38:8).

2. With the article, of some part of the great circumambient water, viz.: (*a*) Of the Mediterranean Sea, called the "hinder," the "western," and the "utmost" sea (Deut. 11:24; 34:2; Joel 2:20); "sea of the Philistines" (Exod. 23:31); "the great sea" (Num. 34:6, 7; Josh. 15:47); "the sea" (Gen. 49:13; Psa. 80:11; 107:23; 1 Kings 4:20, etc.). (*b*) Of the Red Sea (Exod. 15:4; Josh. 24:6), or of one of its gulfs (Num. 11:31; Isa. 11:15), and perhaps the sea (1 Kings 10:22) traversed by Solomon's fleet. The place "where two seas met" (Acts 27:41) is understood by Smith, and approved by Ramsay, to be "a neck of land projecting toward the island of Salmonetta, which shelters St. Paul's Bay on the northwest."

3. The term is also applied to the great lakes of Palestine, whether fresh or salt; e. g., (*a*) The Sea of Chinnereth (Num. 34:11) called in the New Testament "the Sea of Galilee" (Matt. 4:18), the "Sea of Tiberias" (John 21:1), and the Sea (or Lake) of Gennesareth (Matt. 14:34; Mark 6:53; Luke 5:1). See GALILEE, SEA OF. (*b*) The Dead Sea, called also the Salt Sea (Gen. 14:3), the Sea of the Plain, or the Arabah (Deut. 4:49), and the Eastern Sea (Joel 2:20; Ezek. 47:18; Zech. 14:8). It is neither named nor alluded to in the New Testament. (*c*) The Lake Merom is only named in Josh. 11:5, 7, A. V. "waters of Merom."

4. *Yawm* is also applied to great rivers, as the Nile (Isa. 19:5; Amos 8:8, A. V. "flood;" Nah. 3:8; Ezek. 32:2), and the Euphrates (Jer. 51:36).

Figurative. To "shut up the sea with doors" (Job 38:8) is a symbolical expression for restraining, fixing a bound thereto: "The sea hath spoken" (Isa. 23:4) is figurative for the rock island upon which new Tyre stood, and made her

Egyptian Signet Rings.

lamentation; the noise of hostile armies is likened to the "roaring of the sea" (Isa. 5:30; Jer. 6:23); "*waves of the sea*" represent righteousness (Isa. 48:18), a devastating army (Ezek. 26:3, 4), and in their restlessness the wicked (Isa. 57:20), and the unsteady (James 1:6); the diffusion of spiritual truth over the earth is symbolized by the covering waters of the sea (Isa. 11:9; Hab. 2:14); "Raging waves of the sea, foaming out their own shame" (Jude 13), is a figurative description of false teachers who threw out their obscene teachings like wrecks upon the shore. "The abundance of the sea" (Isa. 60:5) is everything of value that is possessed by islands and coast lands; "The princes of the sea" (Ezek. 26:16) is a figurative term for the merchants of Tyre; "From sea to sea" (Amos 8:12; Mic. 7:12) stands for "from one end of the world to the other."

SEA, BRAZEN (1 Kings 7:23–44; Jer. 52:17), molten (2 Kings 25:13; 2 Chron. 4:2), the great laver (q. v.) in Solomon's temple.

SEA MONSTER. See DRAGON, WHALE, in article ANIMAL KINGDOM.

SEA OF GLASS (Gr. θάλασσα, *thal'-as-sah*, *sea*, and ὑαλίνη, *hoo-al-ee'-nay*, *glassy*, Rev. 4:6; 15:2). "The glassy sea naturally leads the thoughts to the great brazen laver, known as the brazen sea, which stood in the court of Solomon's temple, between the altar and the sanctuary, and at which the priests cleansed themselves before entering upon the discharge of their duties within the precincts of God's holy house. The resemblance is

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not, indeed, exact; and were it not for what follows, there might be little upon which to rest this supposition. We know, however, from many examples that the seer uses the figures of the Old Testament with great freedom, and as the temple source of the *living creatures* next introduced to us cannot be mistaken, it becomes the more probable that the brazen sea of the same building, whatever be the actual meaning of the figure, suggests the glassy sea" (Dr. W. Milligan, *Com. on Revelation*, p. 69, sq.).

SEA OF JA'ZER (Jer. 48:32), a lake, now represented by some ponds in the high valley in which the city of JAAZER (q. v.) is situated.

SEAH. See METROLOGY, ii, 1, 5.

SEAL, SEALSKIN. See ANIMAL KINGDOM.

SEAL, SIGNET (Heb. חוֹתָם, *kho-thawm'*; Gr. σφραγίς, *sfrag-ece'*), a portable instrument used to stamp a document or other article, instead of or with the sign manual. The impression made therewith had the same legal validity as an actual signature, as is still the case in the East. Indeed, the importance attached to this method is so great that, without a seal, no document is considered authentic. In a similar manner coffers, doors of houses and tombs, were sealed.

1. Egyptian. The most familiar form of Egyptian jewelry is that of the so-called scaraboid seals; in these an elliptical piece of stone was carved on its upper convex surface into the likeness of a scarabeus, the sacred beetle of the Egyptians; and on the lower flat side bore inscriptions in intaglio. Examples of these seals are known as far back as the 4th dynasty, B. C. 3600. Sometimes they were made of blue pottery or porcelain, and in many cases consisted of a lump of clay, impressed with a seal and attached to the document by strings.

2. Assyrian. The form of Chaldean seal best known to us is the cylinder or rolling seals.

An Assyrian Seal.

These were made, like the scarabs, of hard and handsome stones, that would take a good polish and receive and retain engraving in intaglio. The earlier, indeed, were of softer material, such as shell, marble, serpentine, and steatite; then came hematic, basalt, porphyry, and later the quartz gems and chalcedony. They were usually about an inch in length, or more, and from one third to one half inch in diameter, and were drilled endwise so as to be rolled upon an axis or suspended round the neck. The sides of the cylinder were covered with designs and inscriptions; and when used as a seal it was impressed or partly rolled upon the substance to be marked, leaving thereon a design in relief. From about the 9th century B. C. the cylinder form of seal began to be replaced by the "conoid" seals, which ultimately superseded them to a large extent. These were all of fine hard stones, especially of the blue or "sapphire" chalcedony; they were conical to hemispherical in form, with the design cut on the flat base, and drilled for suspension across the pointed or rounded end.

3. Hebrew. Seals of all these types must have been very familiar to the Hebrews through their intercourse with Assyria and Egypt. The Phœnicians, from a very early period, took up the business of manufacturing seals on a large scale, and their products are found very widely distributed through the ancient world, including Palestine. They did not much adopt the cylinder form, but rather the scarab and the conoid; carved with much skill, but no originality, copying and sometimes mingling Egyptian and Chaldean designs, and putting on hieroglyphics of Egyptian form, but of no meaning—as modern imitators may embellish their wares with Chinese or Arabic characters, merely for effect. The fixing of such seals in a ring is believed by some to be a Phœnician device, afterward taken up by the Greeks, and lasting to our own day. Such a seal ring we have, bearing the name of Abibal, the father of King Hiram; and if the mounting be contemporaneous with the stone, this carries the seal ring back to the 11th century B. C.

Haggai's Signet.

But the passage (Gen. 41:42) is much older; it is true that this and some similar passages may refer to seals that were hung on the hand or wrist by a cord. But the seal ring, or signet, clearly alluded to (Esth. 3:12; 8:8; Jer. 22:24) is probably very ancient and widespread.

The impression of a signet ring on fine clay has been recently discovered at Nineveh, as well as two actual signet rings of ancient Egyptian kings (Cheops and Horus). The engineers of the Palestine Exploration Fund came upon a pavement of polished stones twelve feet below the surface, and under this a stratum of concrete. In this concrete, ten feet down, they found a signet ring in old Hebrew characters, "Haggai, son of Shebaniah." A singular fact in connection with this is that he alone of all the minor prophets mentions a signet (Hag. 2:23).

The use of clay in sealing is noticed in the book of Job (38:14), and the signet ring as an ordinary part of a man's equipment in the case of Judah (Gen. 38:18), who probably, like many modern Arabs, wore it suspended by a string from his neck or arm (Cant. 8:6). The ring or the seal, as an emblem of authority both in Egypt, in Persia, and elsewhere, is mentioned in the cases of Pharaoh with Joseph (Gen. 41:42), of Ahab (1 Kings 21:8), of Ahasuerus (Esth. 3:10, 12; 8:2), of Darius (Dan. 6:17; also 1 Macc. 6:15), and as an evidence of a covenant in Jer. 32:10, 14; Neh. 9:38; 10:1; Hag. 2:23. Engraved signets were in use among the Hebrews in early times, as is evident in the description of the high priest's breastplate (Exod. 28:11, 36; 39:6); and the work of the engraver

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is mentioned as a distinct occupation (Ecclus. 38:27).

Figurative. "It is turned as clay to the seal," i. e., "it changeth like the clay of a signet ring" (Delitzsch, *Com.*, in loc.), is an allusion to a cylinder seal, revolving like day and night (Job 38:14). In Cant. 8:6 is the prayer, "Set me as a seal upon thine heart, as a seal upon thine arm," implying approaching absence of the bridegroom, and that she wished that her impression may be graven on his arm and heart, i. e., his *love* and *power*. The meaning of the figurative expression, "I will make thee—Zerubbabel—as a signet" (seal ring, Hag. 2:23), is evident from the importance of the signet ring in the eyes of an oriental, who is accustomed to carry it continually with him, and to take care of it as a very valuable possession; also in the same sense when Jehovah says, "Though Coniah [i. e., Jehoiakim] were the signet upon my right hand, yet would I pluck thee hence" (Jer. 22:24). The term *sealed* is used for that which is *permanent* (Isa. 8:16), *confirmed* (John 6:21; Rom. 4:11), that which is to be *kept secret* (Dan. 8:26; 12:4, 9), *impenetrable* to men, but known to Christ (Rev. 5:2–8), *approval* (John 3:33); to "seal up the stars" (Job 9:7) means to cover them with clouds, so that their light is excluded from men, while to "seal up the hand of every man" (37:7) is to prevent men from working by reason of the cold. The "seal of the living God," on which is supposed to be engraven the name of Jehovah, impressed upon the foreheads of the faithful, symbolizes the indwelling of the Holy Spirit (Rev. 7:2–8; Eph. 1:13; 4:30; 2 Cor. 1:22; see MARK). The *seals* upon the "foundation of God" (2 Tim. 2:19) are supposed to be *inscriptions* upon this mystical building, proper to be impressed upon the minds of all professing Christians, both for *encouragement* and for *warning*.

SEAM (Gr. ἀῤῥαφος, *ar'-hraf-os*). Our Lord's inner garment, for which the soldiers cast lots (John 19:23), was "without seam," i. e., it was woven entire, from the neck down.

SEA MEW, SEA MONSTER. See ANIMAL KINGDOM.

SEAR (Gr. καυτηριάζω, *kŏw-tay-ree-ad'-zo*, *to brand*). The term is used (1 Tim. 4:2) figuratively of the *conscience*. Those of whom the apostle speaks were branded with the marks of sin, i. e., carry about with them the perpetual consciousness of sin (Grimm, *Gr. Lex.*, s. v.). Another interpretation is that their conscience, like cauterized flesh, was deprived of sensation.

SEASON. See TIME.

SEAT, as furniture. See HOUSE.

SEAT. 1. *Kis-say'* (Heb. כִּסֵּא or כִּסֵּה, *covered*), a throne, as usually rendered, but also any seat occupied by a king (Judg. 3:20), or other distinguished person, as the high priest (1 Sam. 1:9; 4:13, 18), the king's mother (1 Kings 2:19), prime minister (Esth. 3:1). In the New Testament we have Gr. βῆμα, *bay'-ma*, of the "judgment seat" (Matt. 27:19; John 19:13; Acts 18:12, 16, 17; 25:6, 10,17); of Christ (Rom. 14:10; 2 Cor. 5:10); καθέδρα, *kath-ed'-rah*, in the usual sense of *place* (Matt. 21:12; Mark 11:15); but generally of the exalted seat occupied by men of eminent rank or influence, as teachers and judges; thus "the Pharisees sit in Moses' seat," i. e., consider themselves as Moses' successors in explaining and defending the law (Matt. 23:2).

2. *Mo-shawb'* (Heb. מוֹשָׁב), *abode*, a seat (1 Sam. 20:18, 25; Job 29:7); a *sitting*, i. e., assembly of persons sitting together (Psa. 1:1); the *site* of an image (Ezek. 8:3).

Figurative. "I sit in the *seat* of God" (Ezek. 28:2), the language ascribed to the prince of Tyre is that of pride. "The Tyrian state was the production and seat of its gods. He, the prince of Tyre, presided over this divine creation and divine seat; therefore he, the prince, was himself a god, a manifestation of the deity, having its work and home in the state of Tyre" (Kliefoth).

3. *Tek-oo-naw'* (Heb. תְּכוּנָה), *arranged*, a *place*, *dwelling* (Job 23:3).

4. *Thron'-os* (Gr. θρόνος), used figuratively for *kingly power* (Luke 1:52); of Satan (Rev. 2:13; 13:2; 16:10); of the elders (q. v.) (4:4; 11:16).

5. "The uppermost seats" (Luke 11:43), "highest" (20:46), is the rendering of Gr. πρωτοκαθεδρία (*pro-tok-ath-ed-ree'-ah*), the first or principal seats, and means preeminent in council.

SE'BA (Heb. סְבָא, *seb-aw'*).

1. The oldest son of Cush, and hence a country and people among the Cushites (Gen. 10:7; 1 Chron. 1:9).

2. The name of a people (Psa. 72:10; Isa. 43:3). See SABEANS.

SE'BAT or **SHE'BAT**, the fifth month of the Hebrew civil year. See CALENDAR; TIME.

SECA'CAH (Heb. סְכָכָה, *sek-aw-kaw'*, *inclosure*), a town in the wilderness of Judah, near the Dead Sea (Josh. 15:61). Noted for its "great cistern," identified by some with Sikkeh, but position uncertain.

SE'CHU (Heb. סֶכוּ, *say'-koo*, a *hill* or *watch-tower*), a place of a "great well," probably lying on the route between Saul's residence, Gibeah, and that of Samuel, Ramathaim-zophim (1 Sam. 19:22). The modern Suweikeh, immediately south of Beeroth, is suggested as its site.

SECOND SABBATH after the first (Luke 6:1). See SABBATH, SECOND.

SECRET. See MYSTERY.

SECT (Gr. αἱρεσις, *hah'ee-res-is*, a *choice*), a religious party, as Sadducees (Acts 5:17); Pharisees (15:5); Nazarenes (24:5; comp. 26:5; 28:22).

SECUN'DUS (Gr. Σεκοῦνδος, *sek-oon'-dos*, *second*), a Thessalonian Christian, and one of the party who went with the apostle Paul from Corinth as far as Asia, probably to Troas or Miletus, on his return from his third missionary visit (Acts 20:4).

SECURE. See GLOSSARY.

SEDITION (Heb. אֶשְׁתַּדּוּר, *esh-tad-dure'*; Gr. στάσις, *stas'-is*, a *standing*), used generally in the sense of *rebellion* (Ezra 4:15, 19), insurrection (Luke 23:19, 25; Acts 24:5), "dissension" (Acts 15:2); Gr. διχοστασία (*dee-khos-tas-ee'-ah*), a *standing apart* (Gal. 5:20).

SEDUCER (Gr. γόης, *go'-ace*, lit. a *howler*), a deceiver, an impostor (2 Tim. 3:13), as a false

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teacher. These went from bad to worse under the influence of self-deception, as well as that of deceiving others.

SEED. See AGRICULTURE.

Figurative. As the prolific principle of future life, seed in Scripture is taken for posterity of man (Gen. 3:15; 4:25; 13:15, etc.), of beasts (Jer. 31:27), trees (Gen. 1:11, 12, 29, etc.). The seed of Abraham denotes not only those who descend from him by natural issue, but those who imitate his character, independent of natural descent (Rom. 4:16). Seed is figurative of God's word (Luke 8:5, 11; 1 Pet. 1:23), and its preaching is called "sowing" (Luke 8:5; Matt. 13:32; 1 Cor. 9:11). *Sowing* seed is symbolical of scattering or dispersing a people (Zech. 10:9), of dispensing liberality (Eccles. 11:6; 2 Cor. 9:6), of working evil (Job 4:8), righteousness (Hos. 10:12), or deeds in general (Gal. 6:8). Christ compares his death to the sowing of seed with its results (John 12:24); Paul likens the burial of the body to the sowing of seed (1 Cor. 15:36–38).

SEEDTIME. See AGRICULTURE.

SEER. See PROPHET.

SEETHE (Heb. בָּשַׁל, *baw-shal'*), seething pot (Heb. נָפַח, *naw-fakh'*, to *blow* hard). Food (q. v.) was often prepared by boiling (Exod. 16:23; 23:19, etc.). The pot in which it was boiled took its name, "a *pot blown*," i. e., with a fanned fire under it, a kettle violently boiling (Job 41:20; Jer. 1:13).

SE'GUB (Heb. שְׂגוּב, *seg-oob'*, *elevated*).

1. The youngest son of Hiel the Bethelite and rebuilder of Jericho. Segub died for his father's sin (1 Kings 16:34), according to Joshua's prediction, "Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it" (Josh. 6:26), B. C. between 875 and 854.

2. The son of Hezron (grandson of Judah) by the daughter of Machir, the "father" of Gilead. He was himself the father of Jair (1 Chron. 2:21, 22), B. C. perhaps about 1900.

SE'IR (Heb. שֵׂעִיר, *say-eer'*, *rough*, *hairy*), a chief of the HORITES (q. v.), the former inhabitants of the country afterward possessed by the Edomites (Gen. 36:20, 21; 1 Chron. 1:38). Whether he gave the name to the country or took it from it is uncertain.

SE'IR, LAND OF (Heb. שֵׂעִיר עֵרֶץ, *say-eer' eh'-rets*, Gen. 32:3; 36:30);

SE'IR, MOUNT (Heb. שֵׂעִיר הַר, *say-eer' har*, Gen. 14:6, sq.).

1. Mount Seir is the range of mountains running southward from the Dead Sea, east of the valley of Arabah, to the Elanitic Gulf. The earliest mention of "Mount Seir is in the Bible account of Chedorlaomer's campaign, in the days of Abraham. This was long before the birth of Esau; and it is said that the HORITES (q. v.) were then its inhabitants. The Israelites were forbidden to enter this region, as Jehovah had given it to Esau for a possession (Deut. 2:5). The mention of Esau's removal to Mount Seir follows immediately on the mention of Isaac's death and burial (Gen. 35:27–29; 36:1–8). At the base of this chain of mountains are low hills of limestone or argillaceous rocks; then lofty masses of porphyry, which constitute the body of the mountain; above these is sandstone broken into irregular ridges and grotesque groups of cliffs; and again, farther back and higher than all, are long elevated ridges of limestone without precipices. Beyond all these stretches off indefinitely the high plateau of the great eastern desert. The height of the porphyry cliffs is estimated by Dr. Robinson at about two thousand feet above the Arabah (the great valley between the Dead Sea and Elanitic Gulf), while the limestone ridges farther back do not fall short of three thousand feet. The whole breadth of the mountainous track between the Arabah and the eastern desert above does not exceed more than fifteen or twenty miles. These mountains are quite different in character from those which front them on the west side of the Arabah. The latter seem to be not more than two thirds as high as the former, and are wholly desert and sterile; while those on the east appear to enjoy a sufficiency of rain, and are covered with tufts of herbs and occasional trees. The general appearance of the soil is not unlike that around Hebron, though the face of the country is very different. It is, indeed, the region of which Isaac said to his son Esau, 'Behold, thy dwelling shall be (far) from the fatness of the earth, and the dew of heaven from above' (27:39)" (Kitto).

2. The Land of Seir is located by Dr. Trumbull to the south and east of Beer-sheba, and thus presents the case: "Esau married and had children long before he permanently left his old home near Beer-sheba, and that region over which Esau extended his patriarchal stretch came to be known as 'the land of Seir' (or Esau), and the 'country (or field) of Edom' (Gen. 32:3). There was where Esau was living when Jacob came back from Padan-aram, for Isaac was not yet dead, and it was not until after his death that Esau removed to Mount Seir (35:27–29; 36:1–8). When the brothers had met Jacob spoke of himself as journeying by easy stages toward the home of Esau, in Seir—Esau's present 'Seir,' not Esau's prospective 'Mount Seir' (comp. 33:16–20; 35:27). Then it was—and even until the very day of Jacob's return—that Esau was a dweller in 'the land of Seir, the country of Edom' (32:1–3), not the Mount Seir, or the Edom which was the equivalent of Mount Seir. This designation of the land of Esau's occupancy in southern Canaan by the name of 'Seir,' which existed at the time of Jacob's return from Padan-aram, was never lost to it. It was found there when the Israelites made their unauthorized raid northward from Kadesh-barnea (Deut. 1:44). To the present time there remain traces of the old name of 'Seir' in the region southeast from Beer-sheba, and yet north of the natural southern boundary line of the land of Canaan. The extensive plain 'Es Seer' is there, corresponding with the name and location of the 'Seir' (1:44) at which, or unto which, the Israelites were chased by the Amorites when they went up in foolhardiness from their Kadesh-barnea."

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3. Another Mount Seir formed one of the landmarks on the north boundary of Judah (Josh. 15:10 only). It was to the west of Kirjath-jearim and between it and Beth-shemesh. It is a ridge of rock to the southwest of *Kureyet el Enab*, a lofty ridge composed of rugged peaks, with a wild and desolate appearance, upon which *Saris* and *Mishir* are situated (Robinson, *Bib. Res.*, p. 155).

SE'IRATH (Heb. שְׂעִירָה, *seh-ee-raw'*, *woody district*, *shaggy*), a place in the mountains of Ephraim, bordering on Benjamin, to which Ehud went for refuge after killing Eglon at Jericho (Judg. 3:26, 27). Possibly the same as Seir, yet not identified.

SE'LA, SE'LAH (Heb. סֶלַע, *seh'-lah*, *rock*, and so rendered in A. V., Judg. 1:36; 2 Chron. 25:12; Obad. 3) was probably the capital city of the Edomites, later known as Petra. It took its name from its situation and the mode in which it was built, since it was erected in a valley surrounded by rocks, and that in such a manner that the houses were partly hewn in the natural rock. It was still flourishing in the first centuries of the Christian era, and splendid ruins still exist. The excavations are remarkable, consisting of what appear to be the façades of great temples and immense theaters, hewn in rock of variegated colors. The place seems to have been the very center of interest and trade from time immemorial. It was taken by Amaziah, king of Judah, and called by him Joktheel, the *subdued of God* (2 Kings 14:7; 2 Chron. 25:11, 12).

SELAH. See Music.

SE'LA-HAMMAH'LEKOTH (Heb. סֶלַע הַמַּחְלְקוֹת, *seh'-lah ham-makh-lek-ōth'*, *cliff of divisions*), a rock in the wilderness of Maon, and the scene of one of David's most remarkable escapes from Saul (1 Sam. 23:28). Not identified.

SE'LED (Heb. סֶלֶד, *seh'-led*, *exultation*), a descendant of Jerahmeel, of the tribe of Judah. He was the elder of two sons of Nadab and died childless (1 Chron. 2:30), B C. after 1190.

SELEU'CIA (Gr. Σελεύκεια, *sel-yook'-i-ah*), a town near the mouth of the Orontes and the seaport of Antioch (q. v.), from which Paul sailed forth on his first missionary journey (Acts 13:4), and it is almost certain that he landed there on his return from it (14:26). It was built by Seleucus Nicator, who built so many other cities of the same name that this one was called *Seleucia Pieria*, being near Mount Pierus, and also *Seleucia ad Mare*, being nearer the sea. It retained its importance in Roman times, and was a free city in the days of Paul. Now called el-Kalusi.

SELF-WILL (Heb. רָצוֹן, *raw-tsone*, *pleasure*, and, in a wicked sense, *wantonness*, Gen. 49:6). In the New Testament self-willed is the rendering of Gr. αὐθάδης, *ow-thad'-ace*, *self-pleasing*, *arrogant* (Tit. 1:7; 2 Pet. 2:10).

SELVEDGE (Heb. קָצָה, *kaw-tsaw'*, *termination*), the edge of a piece of cloth (Exod. 26:4; 36:11).

SEM (Gr. Σήμ, *same*), the Grecized form (Luke 3:36) of the name of Shem (q. v.).

SEMACHI'AH (Heb. סְמַכְיָהוּ, *sem-ak-yaw'-hoo*, *sustained of Jehovah*), the last named of the six sons of Shemaiah, the son of Obed-edom (1 Chron. 26:7).

SEM'EI (Gr. Σεμεί, *sem-eh-ee'*), the son of Joseph, and father of Mattathias, in our Lord's genealogy (Luke 3:26) probably Shemaiah (q. v.).

SENA'AH, or SEN'AAH (Heb. סְנָאָה, *sen-aw-aw'*, *thorny*). The "children of Senaah" are enumerated among the "people of Israel" who returned from the captivity with Zerubbabel (Ezra 2:35; Neh. 7:38). In Neh. 3:3 the name is given with the article, has-Senaah. See Hassenaah. The names in these lists are mostly those of towns; but Senaah does not occur elsewhere in the Bible as attached to a town. The Magdal-Senna, or "great Senna," of Eusebius and Jerome, seven miles north of Jericho ("Senna"), however, is not inappropriate in position. Bertheau suggests that Senaah represents not a single place, but a district; but there is nothing to corroborate this (Smith, *Bib. Dict.*, s. v.).

SENATE (Gr. γερουσία, *gher-oo-see'-ah*, *eldership*), a deliberative body, and in the New Testament (Acts 5:21) of not only those elders of the people who were members of the Sanhedrin, but *the whole body of elders* generally, the whole council of the representatives of the people (Meyer, *Com.*, in loc.).

SENATORS (Heb. זָקֵן, *zaw-kane'*, *old*), chief men, magistrates (Psa. 105:22). The Hebrew word is elsewhere rendered elder (q. v.).

SE'NEH (Heb. סֶנֶה, *seh'-neh*), the name of one of the two isolated rocks which stood in the "passage of Michmash," climbed by Jonathan, and his armor-bearer, when he went to examine the Philistine camp (1 Sam. 14:4). It was the southern one of the two (14:5), and the nearest to Geba. The name in Hebrew means a "thorn," or thornbush. Josephus mentions that the last encampment of Titus's army was at a spot "which in the Jews' tongue is called the valley," or perhaps the plain "of thorns, near to a village called Gabathsaoulé," i. e., Gibeath of Saul.

SE'NIR. See Shenir.

SENNACH'ERIB (Heb. סַנְחֵרִיב, *san-khay-reeb'*). Sennacherib, one of the kings of Assyria, son of Sargon, ascended the throne on the twelfth day of Ab (July–August), B. C. 705. His father, Sargon, had been a usurper, and having gained his position by the sword, he also lost his life by it at the hands of a murderous soldier. There seems to have been no opposition to Sennacherib's accession, as so often happened in the history of Assyria. He inherited a vast empire from his father, with abundant opportunities for its further extension. He had, however, not inherited his father's boldness or daring, nor his resources. All the powers of his mind were employed in holding together that which he had received. It is indeed doubtful whether he left his empire as strong as he had received it.

The records of Sennacherib's reign have not come down to us in as complete a form as those of his predecessor or successor. Of the later years of his reign we have no Assyrian accounts.

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The earlier years are, however, well covered by the beautiful and well-preserved prism called the Taylor Cylinder, now in the British Museum. Of all Assyrian documents which have come down to us not one is in better preservation than this. It was found by Colonel Taylor in 1830. It is fourteen and one half inches high, and is covered on all of its six sides with fine Assyrian script, which sets forth the annals of the king. It has been several times translated into modern languages by Talbot, Menant, Hörning, and Bezold. A complete translation of it by Rogers is published in the *Records of the Past*, vol. vi, new series. From that translation certain extracts are reproduced below:

1. Campaign Against Babylon. Sargon had left a powerful empire, but not all sources of possible difficulty had been blotted out, nor all peoples within the great territory reduced to complete submission. Sennacherib was sure to meet with troubles in Babylonia. The people of Babylon had been brought into the Assyrian empire by force. They could not be expected to forget that they had a magnificent history behind them, while yet the people of Assyria were but laying the foundations of their state. It was hard for a city with so grand a history as Babylon to yield submission to the upstart power of Assyria. In the confusions that followed the close of Sargon's reign the Babylonians saw the opportunity for another rebellion. The leader of this uprising was Merodach-baladan, who came from the low-land country far south of Babylon, near the Persian Gulf, called, in the texts of that period, the land of Kara-dunyash. It was probably a national uprising which Merodach-baladan led (see MERODACH-BALADAN), but he had allies from the mountain land of Elam, and with their help he had himself crowned king in Babylon. Once more was there in his person national rule in Babylonia, and the Assyrian supremacy was, temporarily at least, overthrown. For nine months Merodach-baladan reigned undisputedly. Then Sennacherib invaded Babylonia with an army which Merodach-baladan could not resist. The contest was fought at Kish, and the rout of the Babylonians was complete. Merodach-baladan fled alone and escaped with his life. The victorious Sennacherib entered Babylon and plundered everything which had belonged to his unfortunate adversary, but seems not to have disturbed the possessions of the citizens. He then marched south into the land of Kaldi, whence the rebels had drawn their supplies. The overthrow was complete in every particular. Seventy-five cities and four hundred smaller towns and hamlets were taken and despoiled. This invasion was not carried out without heartless cruelty, as the description of the taking of one city testifies. Says Sennacherib: "The men of the city Khirimme, a rebellious enemy, I cast down with arms; I left not one alive; their corpses I bound on stakes and placed them around the city." Over the reduced country an Assyrian named Bel-ibni was made king, subject to Sennacherib. But this was not the end of Sennacherib's difficulties with Babylonia.

2. Against the Kassi. The next campaign directed against the people called the Kassi, together with the Medes and other races living along and beyond the upper waters of the Tigris, and even among the mountains northeast of Assyria, is boasted of by Sennacherib, but there seems to have been little result from it. He claims to have "widened his territory," but we can find no evidence that Assyrian supremacy was actually carried much farther. The chief result of the campaign was probably "a heavy tribute" and the intimidating of some peoples who otherwise might have been troublesome when campaigns against the West were undertaken.

3. Against the Hittites. The third campaign of Sennacherib was directed against the land of the Hittites. At this period this term did not mean the same as it did before the days of Sargon. The empire of the Hittites had been destroyed, and land of the Hittites now meant only the land of Phœnicia and Palestine. This western country had often before been invaded from Babylonia and Assyria (see articles ASSYRIA, SARGON, SHALMANESER, TIGLATH-PILESER, and CHEDORLAOMER), but though conquests had been made, there were still more to be made. Rebellions were frequent. It would be yet a long time before autonomy should die out among the commercial Phœnicians and the patriotic and religious Hebrews. Sennacherib seems to have come suddenly into the west, and his success at first was probably due to the unpreparedness of the native kings and princes. Elulæus, king of Sidon, offered no resistance, but fled from the invader. His cities of Sidon, Sarepta, Acco (now Acre), Ekdippa, and others were quickly subdued and plundered. Ethobal was made king over them, and a heavy annual tribute assessed upon the inhabitants. The news of this great Assyrian victory spread southward, and many petty kings sent presents and acknowledged Sennacherib as their suzerain, hoping thereby to save their cities from destruction and their lands from plunder. Among those who thus yielded without a blow for freedom were the rulers of Arvad, Byblos, Moab, and Edom. The king of Ashkelon, Tsidqa by name, had not sent, and his land was therefore next attacked. The resistance seems to have been slight, and Ashkelon was soon taken. The king and all his family were deported to Assyria as captives, and his cities of Beth-dagon, Joppa, Beni-berak (Josh. 19:45), and Azuru were plundered. The people of Ekron had also refused to submit to Sennacherib. Their ruler, Padi, who had been set over them by the Assyrians, they cast in chains and delivered over to Hezekiah, king of Judah. This move on their part probably signifies their allegiance to the league of Judah and Egypt, which proposed to resist Sennacherib. When Sennacherib was ready to attack the city of Ekron the Egyptian army appeared, accompanied by its allies from Melukhkha, a battle took place at Eltekeh (19:44; 21:23), and once more Sennacherib claims a victory. Of the fight he says little, save that a few captives were made. He did not, however, follow up the Egyptians, and it is therefore probable that he respected their prowess and was desirous of avoiding the risk of a second and desperate conflict. He was content rather with

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taking Eltekeh and Timnath (Gen. 38:12; Josh. 15:10, etc.; modern *Tibneh*), and then fell back to punish Ekron. Let his own words describe his own deeds: "To the city of Ekron I went; the governors (and) princes, who had committed a transgression, I killed and bound their corpses on poles around the city. The inhabitants of the city who had committed sin and evil I counted as spoil; to the rest of them who had committed no sin and wrong, who had no guilt, I spoke peace. Padi, their king, I brought forth from the city of Jerusalem; upon the throne of lordship over them I placed him. The tribute of my lordship I laid upon him."

4. Invasion of Judah. Immediately upon this victory over Ekron comes Sennacherib's invasion of the kingdom of Judah. This was known to us from the biblical account in 2 Kings 18:13–19:36. It fills a large space in Israel's history, and it was a moment of thrilling interest when Sennacherib's own version of the invasion was found. His story is so important for the student of the Bible that it may well be here translated entire: "But Hezekiah of Judah, who had not submitted to my yoke, I besieged forty-six of his strong cities, fortresses, and small cities of their environs, without number, (and) by casting down their walls (?) and advancing the engines, by an assault of the light-armed soldiers, by breaches, by striking, and by axes (?) I took them; two hundred thousand one hundred and fifty men, young (and) old, male and female, horses, mules, asses, camels, oxen and sheep without number I brought out from them, I counted as spoil. (Hezekiah) himself I shut up like a caged bird in Jerusalem, his royal city; the walls I fortified against him, (and) whosoever came out of the gates of the city, I turned back. His cities, which I had plundered, I divided from his land and gave them to Mitinti, king of Ashdod, to Padi, king of Ekron, and to Tsil-Bal, king of Gaza, and (thus) diminished his territory. To the former tribute, paid yearly, I added the tribute of alliance of my lordship and laid that upon him. Hezekiah himself was overwhelmed by the fear of the brightness of my lordship; the Arabians and his other faithful warriors whom, as a defense for Jerusalem his royal city he had brought in, fell into fear. With thirty talents of gold (and) eight hundred talents of silver, precious stones, *gukhli daggansi* (?) large lapis lazuli, couches of ivory, thrones of ivory, ivory, *usu* wood, boxwood (?) of every kind, a heavy treasure, and his daughters, his women of the palace, the young men and young women, to Nineveh, the city of my lordship, I caused to be brought after me; and he sent his ambassadors to give tribute and to pay homage." Sennacherib does not name the place where he received this great tribute from Hezekiah. From the Bible we learn that it was Lachish (2 Kings 18:14). From Sennacherib himself we also learn that he had besieged and taken the same city of Lachish. A splendid wall relief has come down to us, upon which Sennacherib is represented seated upon a throne receiving men bearing presents. In front of the king's head are these words: "Sennacherib, the king of the world, the king of Assyria, sat on his throne, and the spoil of the city of Lachish marched before him." With the words, given above, of tribute and embassies of homage Sennacherib concludes his account of his campaigns to the west. The biblical account adds one detail more in these words: "And it came to pass that night, that the angel of the Lord went forth, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when men arose early in the morning, behold, they were all dead corpses" (2 Kings 19:35). Of this great destruction there is no word or hint in Sennacherib's inscriptions. It was indeed not to be expected that such a record would be made under any circumstances. The Assyrians report only victories. At any rate Sennacherib never invaded Palestine again. The chronological data of the Assyrians locate this famous Judean campaign in the year 701 B. C. It is exceedingly difficult to reconcile this date with the chronological data in the book of Kings, and perhaps we must await further light.

5. Later Campaigns. After the Judæan campaign Sennacherib found opposed to him a powerful coalition of Elamites, Babylonians, Aramæans, and Medians, with whom he fought at Chalule in the year 691 B. C. The result was a doubtful victory for the Assyrian arms. It seems indeed that Sennacherib did little more than ward off ruin and postpone for a time the inevitable ruin of the empire.

Again and again was there trouble and rebellion in Babylonia. Now it is the once-defeated Merodach-baladan, again it is Suzub, the Chaldean. Indeed so numerous were the uprisings in Babylonia that it is now almost impossible to distinguish them and understand their significance. After several invasions and fruitless peacemakings, Sennacherib took Babylon, and actually broke down its walls, and practically ruined the city. This was in 689 B. C. In this year came thus to an end for a time the glory of this once invincible city. The destruction can only be regarded as an act of revengeful folly. It did not quell the turbulent spirits of the Babylonians, who could not be brought into subjection by such means, and it only left a legacy of trouble to Sennacherib's son and successor. Sennacherib's own opinion of the people of Babylonia was expressed in the phrase "evil devils." He could not understand them, and their patriotic love of the city by the Euphrates was not a sentiment to be admired, but passion to be destroyed.

The results of all these wars can only be found, as we look back upon them, in the retention of what Sargon had won. Of real expansion, there was none.

In spite of wars and dissensions Sennacherib was able also to give attention to the arts of peace. In Nineveh he constructed two magnificent palaces, and the city walls and gates he rebuilt or restored.

The inscriptions give no hint concerning the manner of Sennacherib's death in the year 681 B. C. The Bible, however, supplies the missing detail by showing that he died at the hands of his two sons, Adrammelech and Sharezer, while he was engaged in worship (2 Kings 19:37). These statements agree well with the known facts that Sennacherib had preferred Esarhaddon above his

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brothers, and that there was jealousy among the other members of the family.

LITERATURE.—Smith, George, *History of Assyria and Babylonia;* Rogers, *The Inscriptions of Sennacherib, Records of the Past,* new series, vol. vi, London, n. d. (1893).—R. W. R.

SENSE. 1. (Heb. שֵׂכֶל, *seh'-kel, intelligence.*) Thus it is said that Ezra and others "read in the book, in the law of God, distinctly, and gave the sense" (Neh. 8:8), i. e., caused the people to understand.

2. Gr. *αἰσθητήριον, ahee-sthay-tay'-ree-on, faculty of the mind* for perceiving, understanding, judging (Heb. 5:14).

SENSUAL (Gr. *ψυχικός, psoo-khee-kos'*, A. V. *natural*), having the nature and characteristics of the *ψυχή* (*psoo-khay*), i. e., *of the principle of animal life*, which men have in common with the brutes (1 Cor. 15:44), similar to "flesh and blood" (v. 50). It has also the meaning of *governed by the "psoo-khay,"* i. e., the sensuous nature with its subjection to appetite and passion (Jude 19; comp. 1 Cor. 2:14). So in James 3:15, sensual wisdom is that which is in harmony with the corrupt desires and affections, and springing from them.

SENTENCES (Heb. חִידָה, *khee-daw', entangled, intricate*), a riddle, enigma (Dan. 5:12); understanding mysteries, i. e., using dissimulation, artifice (8:23), as shown in v. 25.

SENU'AH (Neh. 11:9). See HASENUAH.

SEPARATION (Heb. נִדָּה, *nid-daw', rejection;* נֵזֶר, *neh'-zer, set apart*). The Levitical law provided that persons contaminated by certain defilements should be excluded for a longer or shorter period from the fellowship of the sanctuary, and sometimes even from intercourse with their fellow-countrymen. These defilements comprised the uncleanness of a woman in consequence of child-bearing (Lev., ch. 12), leprosy (chaps. 13, 14), and both natural and diseased secretions from the sexual organs of either male or female (ch. 15), and from a human corpse (Num. 19:11–22). See UNCLEANNESS.

SE'PHAR (Heb. סְפָר, *sef-awr', numbering*), "a mountain of the east," mentioned in connection with the Joktanite boundaries (Gen. 10:30). The immigration of the Joktanites was probably from west to east, and they occupied the southwestern portion of the peninsula. There is quite a general agreement that Sephar is preserved in the very ancient city of *Zhafar*—now pronounced *Isfôr*—in the province Hadramant, of South Arabia, not far from the seaport Mirbat.

SEPH'ARAD (Heb. סְפָרַד, *sef-aw-rawd', separation, boundary*). In Obadiah (v. 20) it is said that the captives of Jerusalem were "in Sepharad." "Sepharad is the 'Saparda of the cuneiform inscriptions which we first hear of in connection with the closing days of the Assyrian empire. . . . Its precise situation has lately been made known to us by a cuneiform tablet, published by Dr. Strassmaier (*Zeitschrift für Assyriologie*, vi, 3, pp. 235, 236). . . . It is dated in 'the thirty-seventh year of Antiochus and Seleucus the kings,' that is to say, in B. C. 275. In the previous year it is stated that the king had collected his troops and marched to the country of 'Saparda. . . . Classical history informs us that the campaign in 'Saparda here referred to, was a campaign in Bithynia and Galatia. Here, then, was the land of Sepharad, to which the captives of Jerusalem were brought" (Sayce, *Higher Crit.*, p. 482).

SEPHARVA'IM (Heb. סְפַרְוַיִם, *sef-ar-vah'-yim*), the name of a city under Assyrian rule, from which people were transported and settled in Samaria, in the reign of Sargon, along with other people from Cutha, Babylon, Avva, and Hamath (2 Kings 17:24). It appears from other biblical allusions that Sepharvaim was in a country which had but a short time before this been conquered by the Assyrians; it was not in a land which formed an integral portion of the Assyrian empire (2 Kings 18:34; 19:13; Isa. 36:19; 37:13). It has been identified commonly with the city Sippara, the ruins of which were found by Hormuzd Rassam, at Abu Habba, southwest of Bagdad, and near the Euphrates. This identification is, however, fraught with great difficulty, and may indeed be regarded as practically impossible. Sepharvaim has a different form from Sippara; it is mentioned always in connection with Hamath, as though it were located in the vicinity; it was recently conquered by the Assyrians while Sippara was an ancient city in Babylonian territory. For these and other reasons scholars have with practical unanimity ceased to connect Sepharvaim with the ancient Babylonian city of Sippara. Instead of this the identification proposed by Halévy has received common acceptance, viz., that Sepharvaim is the same as the city Sibraim (Ezek. 47:16), and that this is the city mentioned in the Babylonian chronicle under the name of Shabrain, which lies in the Hamath district, and was conquered by Shalmaneser IV. In these particulars it exactly suits the requirements of the biblical Sepharvaim. The proof is, however, not positive, though the case is at least plausible.—R. W. R.

SE'PHARVITE (Heb. סְפַרְוִי, *sef-ar-vee'*), a native of SEPHARVAIM (q. v.) (2 Kings 17:31).

SEP'TUAGINT. See SCRIPTURE, VERSIONS OF.

SEPULCHER. See TOMB.

SE'RAH (Heb. שֶׂרַח, *seh'-rakh, superfluity;* written Sarah in Num. 26:46), the daughter of Asher, the son of Jacob (Gen. 46:17; Num. 26:46; 1 Chron. 7:30). The mention of her name in a list of this kind, in which no others of her sex are named, and contrary to the usual practice of the Jews, seems to indicate something extraordinary in connection with her history or circumstances. The Jews have a tradition that she was very remarkable for piety and virtue, and was therefore privileged to be the first person to tell Jacob that his son Joseph was still living; on which account she was translated to paradise, where, according to the ancient book Zohar, are four mansions, each presided over by an illustrious woman, viz., Sarah, daughter of Asher; the daughter of Pharaoh, who brought up Moses; Jochebed, the mother of Moses; and Deborah, the prophetess (McC. and S., *Cyc.*, s. v.).

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SERAI'AH (Heb. שְׂרָיָה, *ser-aw-yaw'*, *Jah has prevailed*).

1. The scribe (or secretary) of David (2 Sam. 8:17), B. C. 986. In other places the name is corrupted into "Sheva" (20:25), "Shisha" (1 Kings 4:3), and "Shavsha" (1 Chron. 18:16).

2. The son of Azariah, and high priest in the reign of Zedekiah (2 Kings 25:18; 1 Chron. 6:14; Ezra 7:1). When Jerusalem was captured by the Chaldeans, B. C. 586, he was sent as prisoner to Nebuchadnezzar at Riblah, and there put to death (Jer. 52:24–27).

3. An Israelite, the son of Tanhumeth, the Netophathite, and one of those to whom Gedaliah advised submission to the Chaldeans (2 Kings 25:23; Jer. 40:8), B. C. 588.

4. The second son of Kenaz, and father of a Joab who was a head of a family of the tribe of Judah, in the valley of Charashim (1 Chron. 4:13, 14).

5. Son of Asiel, and father of Josibiah, of the tribe of Simeon (1 Chron. 4:35).

6. A priest who returned from the captivity (Ezra 2:2; Neh. 12:1, 12), B. C. 536. He is, perhaps, the same who is mentioned (Neh. 10:2) as sealing the covenant with Nehemiah as "ruler of the house of God" (11:11).

7. The son of Azriel, and one of the persons commanded by King Jehoiakim to apprehend Jeremiah and Baruch (Jer. 36:26), B. C. about 606.

8. The son of Neriah, and brother of Baruch (Jer. 51:59, 61). He went with Zedekiah to Babylon in the fourth year of his reign, and is described as *sar mĕnûchâh* (literally "prince of rest;" A. V. "a quiet prince;" marg. "prince of Menuchah, or chief chamberlain"), a title which is interpreted by Kimchi as that of the office of chamberlain. Perhaps he was an officer who took charge of the royal caravan on its march, and fixed the place where it should halt. Seraiah was sent on an embassy to Babylon, about four years before the fall of Jerusalem, and was commissioned by the prophet Jeremiah to take with him on his journey the roll in which he had written the doom of Babylon, and sink it in the midst of the Euphrates, as a token that Babylon would sink, never to rise again (Jer. 51:60–64), B. C. 595.

SERAPHIM.—1. Name. (Heb. perhaps שָׂרָף, *saw-rawf'*, *burning, fiery.*) The meaning of the word "seraph" is extremely doubtful; the only word which resembles it in the current Hebrew is *saw-raf'*, "to burn," whence the idea of *brilliancy* has been extracted; but it is objected that the Hebrew term never bears this secondary sense. Gesenius connects it with an Arabic term signifying *high* or *exalted;* and this may be regarded as the generally received etymology.

2. Nature. An order of celestial beings, whom Isaiah beheld in vision standing above Jehovah as he sat upon his throne (Isa. 6:2, 6). They are described as having each of them three pairs of wings, with one of which they covered their faces (a token of humility); with the second they covered their feet (a token of respect); while with the third they flew. They seem to have borne a general resemblance to the human figure, for they are represented as having a face, a voice, feet, and hands (v. 6). "According to the orthodox view, which originated with Dionysius the Areopagite, they stand at the head of the nine choirs of angels, the first rank consisting of seraphim, cherubim, and thrones. In any case, the *seraphim* and cherubim were heavenly beings of different kinds. And certainly the name *seraphim* does not signify merely spirits as such, but even, if not the highest of all, yet a distinct order from the rest."

3. Occupation. The seraphim which Isaiah saw hovered above on both sides of Him that sat upon the throne, forming two opposite choirs, and presenting antiphonal worship. Their occupation was twofold—to celebrate the praises of Jehovah's holiness and power (v. 3), and to act as the medium of communication between heaven and earth (v. 6). From their antiphonal chant ("one cried unto another") we may conceive them to have been ranged in opposite rows on each side of the throne. See CHERUBIM.

SE'RED (Heb. סֶרֶד, *sch'-red*, *fear*), the firstborn of Zebulun (Gen. 46:14), and head of the family of the Sardites (Num. 26:26).

SERGEANT (Gr. ῥαβδοῦκος, *hrab-doo'-khos*), a rod holder, i. e., a Roman lictor, a public servant who bore a bundle of rods before the magistrates of cities and colonies as insignia of their office, and who executed the sentences which they pronounced (Acts 16:35).

SER'GIUS PAUL'US, the Roman proconsul of Cyprus at the time when Paul with Barnabas visited that island on his first missionary tour. He is described as an intelligent ("prudent") man, and hence entertained Elymas, desiring to learn the truth. On becoming acquainted with Barnabas and Paul he was convinced of the truth, and accepted the Gospel (Acts 13:7–12).

SERMON ON THE MOUNT. 1. The name usually given to a discourse delivered by Jesus to his disciples and a multitude on a mountain near Capernaum, A. D. perhaps 28 (Matt., chaps. 5–7; Luke 6:20, sq.). The time, however, is no more distinctly given than is the place. Meyer (*Com.*, in loc.) thinks that it was after Jesus had chosen his first four apostles, and that "his disciples," in addition to these four, were his disciples generally. Edersheim (*Life and Times of Jesus*, i, 524) locates it immediately after the choice of the twelve, grouping together Luke 6:12, 13, 17–19; comp. with Mark 3:13–15, and Matt. 5:1, 2.

2. The Discourse Itself. "It is the same as that found in Luke 6:20–49; for, although differing in respect of its contents, style, and arrangement from that of Matthew, yet, judging from its characteristic introduction and close, its manifold and essential identity as regards the subject-matter, as well as from its mentioning the circumstance that, immediately after, Jesus cured the sick servant in Capernaum (Luke 7:1, sq.), it is clear that Matthew and Luke do not record two different discourses" (Meyer, *Com.*).

The plan, according to Gess, is as follows: The happiness of those who are fit for the kingdom (Matt. 5:3–12). The lofty vocation of Jesus's disciples (5:13–16). The righteousness, superior to that of the Pharisees, after which they must

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strive who would enter the kingdom (5:17–6:34). The rocks on which they run the risk of striking, and the help against such dangers (7:1–27). A most excellent plan is given by Whedon (*Com.*, in loc.) as follows:

1. *Christian piety*, as distinguished from *irreligion* (Matt. 5:3–16). Nine benedictions upon humility, penitence, meekness, aspirations after goodness, mercy, purity, peacemaking, and holy suffering for righteousness' sake (vers. 3–12). Woes pronounced upon contrary traits (Luke 6:24–26). Active duties enjoined upon the *blessed* ones (Matt. 5:13–16).

2. *Christian piety* as distinguished from *Judaism* (Matt. 5:17–6:18). The completion of *pure* Judaism (5:17–20). Distinguished from degenerate Judaism, in regard to angry passions, sexual purity, oaths, conciliation, moral love, sincerity in alms, prayer, and fasting (5:20–6:18).

3. *Christianity*, as distinguished from *Gentilism* (Matt. 6:19–7:27). (*a*) Supreme trust in God our provident Father (6:19–34). The earth-treasures must not come into competition with the heavenly treasures (6:19–23). The world-god must not stand in competition with our heavenly Father (vers. 24–34). (*b*) Supreme reverence for God as our adjudging Father (7:1–27). Usurp not his place as Judge (vers. 1–6). Confide in his more than earthly parentage (vers. 7–12). Enter the narrow way to him, avoiding false guides (vers. 13–20). Profession no assurance before his judgment bar (vers. 21–23). (*c*) We stand or fall in judgment only by obedience to Christ's words (vers. 24–27.)

SERPENT. See ANIMAL KINGDOM; TEMPTATION.

Figurative. The malice of the wicked is compared to the "poison of the serpent" (Psa. 58:4; comp. 140:3); the poisonous bite of the serpent is a figure of the baneful influence of wine (Prov. 23:31, 32); unexpected evil is like the bite of a serpent lurking in a wall (Eccles. 10:8), and a "babbler" like an uncharmed serpent, which bites (10:11); enemies who harass and destroy are compared to serpents (Isa. 14:29; Jer. 8:17), while the voice of discomfited Egypt is likened to serpents roused from their lair by the woodman (Jer. 46:22). The serpent is a figure for hypocrites (Matt. 23:33), those who are prudent (10:16); and the handling of serpents (Mark 16:18) is mentioned as a proof of supernatural protection (comp. Acts 28:5).

SERPENT, BRAZEN. See BRAZEN SERPENT.

SERPENT, FIERY (Heb. שָׂרָף, *saw-rawf'*, *burning*, Num. 21:6; Deut. 8:15). As the Israelites traveled round the land of Edom they found food and water scarce and rebelled against Jehovah. In consequence they were afflicted by a plague of fiery serpents (literally "burning snakes"), so called from their burning, i. e., inflammatory bite, which filled the victim with heat and poison. The punishment brought the people to reflection and confession of sin. They were pardoned through faith, which they manifested by looking to the brazen serpent (q. v.). In Isa. 14:29 the prophet utters the following prediction, "Out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent." The "rod" which was broken is the Davidic scepter, now broken by the Syro-Ephramitish war. Philistia was rejoicing in consequence, but this joy was all over now. "The power from which Philistia had escaped was a common snake, which had been either cut to pieces or had died out down to the very roots. But out of this root, i. e., the house of David, there was coming forth a basilisk (Heb. צֶפַע, *tseh'-fah*) . . . which would bring forth a winged dragon as its fruit. The basilisk is Hezekiah and the flying dragon is the Messiah; or, what is the same thing, the former is the Davidic government of the immediate future, the latter the Davidic government of the ultimate future" (Delitzsch, *Com.*). The fiery flying serpents (Isa. 30:6) may be so called because of rapid movement, which appears like a flight, or it may refer to a species of serpent, the *Naja tripudians*, which dilates its hood into a kind of shining wing on each side of the neck and is very poisonous.

SERPENT CHARMING, the art of taming serpents (Heb. לָחַשׁ, *lakh'-ash*, a *whisper*, Jer. 8:17; Eccles. 10:11), while those who practiced the art were known as *men-akh-ash-eem'* (Heb. מְנַחֲשִׁים) There can be no question at all of the remarkable power which, from time immemorial, has been exercised by certain people in the East over poisonous serpents. The art is most distinctly mentioned in the Bible, and probably alluded to by James (3:7). The usual species operated upon, both in Africa and in India, are the hooded snakes (*Naja tripudians* and *Naja haje*) and the horned *Cerastes*. That the charmers frequently, and perhaps generally, take the precaution of extracting the poison fangs before the snakes are subjected to their skill, there is much probability for believing; but that this operation is not always attended to is clear from the testimony of Bruce and numerous other writers. Some have supposed that the practice of taking out or breaking off the poison fangs is alluded to in Psa. 58:6, "Break their teeth, O God, in their mouth." The serpent charmer's usual instrument is a flute (Smith, *Bib. Dict.*, s. v.).

SE'RUG (Heb. שְׂרוּג, *ser-oog'*, *tendril*), the son of Reu, father of Nahor, the grandfather of Abraham (Gen. 11:20; 1 Chron. 1:26). When thirty years of age he begat Nahor, and lived two hundred years afterward, B. C. before 2300. In Luke 3:35, the name is Grecized into SARUCH (q. v.). Bochart conjectures that the town of Seruj, a day's journey from Charræ in Mesopotamia, was named from this patriarch. Suidas and others ascribe to him the deification of dead benefactors of mankind. Epiphanius states that, though in his time idolatry took its rise, yet it was confined to pictures. He characterizes the religion of mankind up to Serug's days as Scythic. There is, of course, little or no historical value in any of these statements.

SERVANT. See SERVICE.

SERVANT OF JEHO'VAH (Heb. עֶבֶד יְהוָה, *eh'-bed yeh-ho-vaw'*; Gr. δοῦλος τοῦ Κυρίου,

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doo'-los too koo-reé'-oo, "*servant* of the Lord," "my servant," etc.), a term used figuratively in several senses:

1. A *worshiper* of God (Neh. 1:10), and Daniel in particular (Dan. 6:20); to pious persons, as Abraham (Psa. 105:6, 42), Joshua (Josh. 24:29; Judg. 2:8), and many others.

2. A *minister* or ambassador of God on some special service (Isa. 49:6), e. g., Nebuchadnezzar, whom God used to chastise his people (Jer. 27:6; 43:10); but usually some favorite servant, as the *angels* (Job 4:18), *prophets* (Ezra 9:11; Jer. 7:25; Dan. 9:6; Amos 3:7); and especially *Moses* (Deut. 34:5; Josh. 1:1, 13, 15; Psa. 105:26). Paul and other apostles call themselves the "servants of Jesus Christ" and "of God" (Rom. 1:1; Col. 4:12; Tit. 1:1; James 1:1; 2 Pet. 1:1; Jude 1; Rev. 1:1).

3. The *Messiah* is typified as the servant of the Lord for accomplishing the work of redemption (Isa. 42:1; 52:13; comp. Matt. 12:18).

4. The term "servant" is also applied to the relation of men to others occupying high positions: as Eliezer, who had a position in Abraham's household something similar to that of a prime minister at court (Gen. 15:2; 24:2); Joshua, in relation to Moses (Exod. 33:11); Gehazi, in relation to Elisha (2 Kings 4:12), etc. See SERVICE.

SERVICE, the rendering of several Hebrew and Greek words: Heb. עָבַד (*aw-bad'*), to *serve, work*; שֵׂרֵד (*ser-awd'*), *stitching, service*; שֵׁרֵת (*shaw-rath'*), to *attend*; יָד (*yawd*), a *hand*; Gr. διακονία (*dee-ak-on-ee'-ah*), *attendance*; λειτουργία (*li-toorg-ee'-ah*), *public function*, as of a priest; δουλεύω (*dool-yoo'-o*), to *be a slave*; λατρεύω (*lat-ryoo'-o*), to *minister*.

While there were persons employed for wages (see HIRELING), the servants of the Israelites, as of other ancient peoples, consisted chiefly of slaves—men and maid servants—held as property. These were bought from neighboring nations or from foreign residents in Canaan, captives taken in war, or children of slaves born in the house of the master. In so far as anything like slavery existed, it was a mild and merciful system, as compared to that of other nations. It cannot be said to be a Mosaic institution at all, but being found by the Jewish lawgiver, it was regulated by statute with the purpose and tendency of mitigating its evils and of restricting its duration. One source of slavery was branded with utter reprobation by Moses, the punishment of death being made the penalty of stealing or making merchandise of a human being, whether an Israelite (Deut. 24:7) or foreigner (Exod. 21:16). With regard to the kind of service which might be exacted by Hebrew masters from their servants, a distinction was made between those who were of their own brethren and foreigners.

1. Hebrew. Because the Israelites were the servants of God they were not to be treated, when they became servants to their brethren, as bond servants, but as hired servants and sojourners, and their masters were to rule over them with kindness (Lev. 25:39). In several ways a Hebrew might become the servant of his brethren:

(1) When he, through poverty, became unable to maintain himself as an independent citizen, in which case he might pass by sale under the power of another (Exod. 21:2, sq.). "The passage which lays down the law in such a case (Lev. 25:39) does not imply that the sale was compulsory, but is understood by Rosenmüller, Gesenius, Knobel, and others, as meaning that the individual sold himself, or rather the right to his labor, to some one of his brethren, that he might obtain the means of subsistence for himself and family" (Dr. Lindsay, in *Imp. Dict.*).

(2) By the commission of a theft. The law required restitution to the extent at least of double the value of the amount stolen, and in some cases even five times more. If the thief could not make the required restitution, then he was to be sold for his theft (Exod. 22:3), and so by his labor make the restitution.

(3) The children of a Hebrew servant became by the condition of their *birth* servants of the master (Exod. 21:4).

(4) Although it is not clearly stated in the law that a man might be claimed personally, and with his children sold by his creditors, in fact, the person and children of a debtor were claimed (2 Kings 4:1; Neh. 5:5; comp. Isa. 50:1; Job 24:9). From Lev. 25:39, 47, it may be understood that while the impoverished man might sell himself it was only to work off his debt till the jubilee year.

(5) Every Israelite, male or maid, who had become a slave might be redeemed at any time by relatives. If not thus redeemed he was bound to receive his freedom without payment after six years' service, with a present of cattle and fruits (Exod. 21:2; Deut. 15:12–15). If he brought a wife with him into service, she received her freedom with him; if he received a wife from his master, then she and her children remained in bondage (Exod. 21:3; Jer. 34:8, sq.).

(6) Respecting an Israelite maid sold to another Israelite as housekeeper and concubine, these conditions prevailed: (*a*) She could not "go out as the menservants do," i. e., she could not leave at the termination of six years, or in the year of jubilee, if her master was willing to fulfill the object for which he had purchased her (Exod. 21:7). (*b*) If she did not please her lord she was to be immediately redeemed, not sold to a strange people (v. 8). (*c*) If he betrothed her to his son, he was bound to make such provision for her as he would for one of his own daughters (v. 9). (*d*) If either he or his son, having married her, took a second wife, it should not be to the prejudice of the first, either in respect to support, clothing, or cohabitation (v. 10). (*e*) In failure of these, she was freed without money (v. 11).

(7) If a Hebrew servant, from love for master or wife and children, preferred not to accept freedom in the seventh year, but wished to remain in his master's house, he was brought before the elders and had his ear bored against door or post with an awl in token of lifelong servitude (Exod. 21:6; Deut. 15:17). The boring of the ear is found among many Eastern people as a token of servitude, not only in case of slaves, but also of dervishes and others devoted to a deity. This act was not prescribed in the law as symbolizing anything shameful or despicable; for Moses seeks in

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every way to protect and restore personal freedom, and could not therefore approve of anyone voluntarily devoting himself to perpetual slavery. It was allowed because love and the allegiance of love was prized more highly than loveless personal freedom (Keil, *Bib. Arch.*). The custom of reducing Hebrews to servitude appears to have fallen into disuse subsequently to the Babylonish captivity. Vast numbers of Hebrews were reduced to slavery as war captives at different periods by the Phœnicians (Joel 3:6), the Philistines (Amos 1:6), the Syrians (1 Macc. 3:41; 2 Macc. 8:11); the Egyptians (Josephus, *Ant.*, xii, 2, §3), and, above all, by the Romans.

2. Hebrew Slave and Foreign Master. Should a Hebrew become the servant of a "stranger," meaning a non-Hebrew, the servitude could be terminated only in two ways, viz., by the arrival of the year of jubilee or by the repayment to the master of the purchase money paid for the servant, after deducting the value of the services already rendered. The estimate was based upon the pay of a hired laborer (Lev. 25:47–55).

3. Non-Hebrew Slaves. (1) **Source.** The majority of non-Hebrew slaves were war captives, either of the Canaanites who had survived the general extermination of their race under Joshua, or such as were conquered from the other surrounding nations (Num. 31:26, sq.). Besides these, many were obtained by purchase from foreign slave dealers (Lev. 25:44, 45); and others may have been resident foreigners who were reduced to this state either by poverty or crime. The children of slaves remained slaves, being the class described as "born in the house" (Gen. 14:14; 17:12; Eccles. 2:7), and hence the number was likely to increase as time went on. The average value of a slave appears to have been thirty shekels (Exod. 21:32).

(2) **How considered.** The slave is described as the "possession" of his master, apparently with a special reference to the power which the latter had of disposing of him to his heirs as he would any other article of personal property (Lev. 25:45, 46); the slave is also described as his master's "money" (Exod. 21:21), i. e., as representing a certain money value. Such expressions show that he was regarded very much in the light of a *mancipium* or chattel.

(3) **Freeing.** That the slave might be manumitted appears from Exod. 21:26, 27; Lev. 19:20. As to the methods by which this might be effected we are told nothing in the Bible; but the Rabbinists specify the following four methods: (1) redemption by a money payment, (2) a bill or ticket of freedom, (3) testamentary disposition, or (4) any act that implied manumission, such as making a slave one's heir.

4. Protection. Both respecting the Israelite and the stranger provision was made for the protection of his person (Lev. 24:17, 22; Exod. 21:20). A minor personal injury, such as the loss of an eye or a tooth, was to be recompensed by giving the servant his liberty (Exod. 21:26, 27). The position of the slave in regard to religious privileges was favorable. He was to be circumcised (Gen. 17:12), and hence was entitled to partake of the paschal sacrifice (Exod. 12:44), as well as of the other religious festivals (Deut. 12:12, 18; 16:11, 14), and enjoy the rest of the Sabbath (Exod. 20:11; Deut. 5:14, sq.). The occupations of slaves were of a menial character, as implied in Lev. 25:39, consisting partly in the work of the house and partly in personal attendance.

SERVITOR (Heb. מְשָׁרֵת, *meh-shaw-rayth'*, an *attendant*), but not in a menial capacity (2 Kings 4:43). See GLOSSARY.

SERVITUDE. See SERVICE.

SETH (Heb. שֵׁת, *shayth*, *compensation*). The signification of his name is "appointed" or "put" in the place of the murdered Abel; but Ewald thinks that another signification, which he prefers, is indicated in the text, viz., "seedling," or "germ." The third son of Adam, and father of Enos when he was one hundred and five years old. He died at the age of nine hundred and twelve (Gen. 4:25, 26; 5:3–8; 1 Chron. 1:1; Luke 3:38).

SE'THUR (Heb. סְתוּר, *seth-oor'*, *hidden*), son of Michael, the representative of the tribe of Asher among the twelve spies sent by Moses to view the promised land (Num. 13:13), B. C. 1209.

SEVEN. See NUMBERS, 3.

SEVENTY. See NUMBERS, 3.

SEVENTY DISCIPLES OF OUR LORD (Luke 10:1, 17). These were, doubtless, other persons than the "twelve," whom our Lord seems to have kept by his side. Considerable speculation has arisen owing to the number seventy, some thinking that Jesus had in view the ancient Hebrew analogue of the seventy—originally seventy-two—*elders of the people* (Num. 11:16–25). Godet (*Com.*, on Luke) says: "There is another explanation of the number which seems to us more natural. The Jews held, agreeably to Gen. 10, that the human race was made up of seventy (or seventy-two) peoples—fourteen descended from Japhet, thirty from Ham, and twenty-six from Shem.

SEVENTY WEEKS. See DANIEL, BOOK OF; WEEKS.

SHAALAB'BIN (Heb. שַׁעַלַבִּין, *shah-al-ab-been'*, a *place of foxes*, Josh. 19:42), or **SHAAL'BIM** (Heb. שַׁעַלְבִים, *shah-al-beem'*, *house of foxes*, Judg. 1:35; 1 Kings 4:9), a town in Dan named between Ir-shemesh and Ajalon (Josh. 19:42). It is frequently mentioned in the history of David and Solomon under the latter form. It may possibly be the present *Selbit*.

SHAAL'BONITE (Heb. שַׁעַלְבֹנִי, *shah-al-bo-nee'*). Eliahba the Shaalbonite was one of David's thirty-seven heroes (2 Sam. 23:32; 1 Chron. 11:33). He was the native of a place named Shaalbon, which is not mentioned elsewhere, unless it is identical with Shaalbim or Shaalabbin, of the tribe of Dan.

SHA'APH (Heb. שַׁעַף, *shah'-af*, *fluctuation*).

1. The last named of the sons of Jahdai of the tribe of Judah (1 Chron. 2:47), B. C. probably about 1190.

2. Third named of the four sons of Caleb by Maachah, his concubine. He was the "father"

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(i. e., founder) of Madmannah (1 Chron. 2:49), B. C. after 1190.

SHAARA'IM (Heb. שַׁעֲרַיִם, *shah-ar-ah'-yim*, *two gates*).

1. A city called also Sharaim (Josh. 15:36), near Azekah, in Judah (1 Sam. 17:52). It is probably the same with *Tell Zakariya*.

2. A town in Simeon (1 Chron. 4:31), supposed to be identical with *Tell Sheriah*, between Gaza and Beer-sheba.

SHAASH'GAZ (Heb. שַׁעַשְׁגַּז, *shah-ash-gaz'*, perhaps *beauty's servant*), the eunuch who had charge of the concubines in the court of Xerxes (Esth. 2:14), B. C. 518.

SHAB'BETHAI (Heb. שַׁבְּתַי, *shab-beth-ah'ee*, *restful*), a Levite who assisted in taking account of those who had married Gentile wives (Ezra 10: 15), B. C. 457. He is probably the same with the one mentioned (Neh. 8:7) as assisting in the instruction of the people in the law, and as one of the "chief of the Levites who had the oversight of the outward business of the house of God" (11:16).

SHACHI'A (Heb. שָׁכְיָה, *shok-yaw'*, *accusation* or *announcement*, according to the margin; but the text has שָׁבְיָה, *shob-yaw'*, *captivation*), the sixth named of the seven sons of Shaharaim by his wife Hodesh (1 Chron. 8:10).

SHAD'DAI (Heb. שַׁדַּי, *shad-dah'ee*, the *Almighty*), an ancient name of God, rendered "Almighty" everywhere in the A. V.

SHADOW (Heb. צֵל, *tsale*, or אֲצַל, *tsay'-lel*; צַלְמָוֶת, *tsal-maw'-veth*; Gr. σκιά, *skee'-ah*; ἀποσκίασμα, *ap-os-kee'-as-mah*, *shading off*; κατασκιάζω, *kat-as-kee-ad'-zo*, *obscuration*). The use of this word in Scripture is mostly

Figurative. 1. "Shadow of death" is taken from the shadow representing darkness, gloom, etc., and so is figurative of the grave (Job 10:21; 12:22; 16:16; Isa. 9:2; Jer. 2:6); also severe trial (Psa. 23:4); state of ignorance (Matt. 4:16).

2. A shadow, swiftly moving, is symbolic of the fleetness of human life (1 Chron. 29:15; Job 8:9; 14:2; Psa. 102:11).

3. Covering and protection from heat; thus the Messiah "is as the shadow of a great rock in a weary land" (Isa. 32:2; 49:2; Cant. 2:3; Psa. 17:8; 63:7; 91:1).

4. An image cast by an object and representing the form of that object, as opposed to the "body" or thing itself (Col. 2:17); hence *a sketch*, *outline*, as the Jewish economy (Heb. 8:5; 10:1).

The second Greek term means "a shadow caused by revolution" (James 1:17), the thought being that "with the Father of light there is neither parallax nor tropical shadow." As the sun *appears to us* to have changes, whence come summer and winter, day and night, but in reality the changes we experience are from ourselves; so God, the source of all good, does not change, though he may appear to do so.

SHA'DRACH (Heb. שַׁדְרַךְ, *shad-rak'*, meaning uncertain), the Chaldee name given to Hananiah, the chief of the three Hebrew children.

1. Captive. He was one of the Jewish captives carried to Babylon by Nebuchadnezzar, B. C. about 586. Being of goodly person and of superior understanding, he was selected, with his three companions, for the king's service, and was placed under tuition in the language and learning of the Chaldeans as taught in the college of the magicians. Like Daniel he lived on pulse and water, and when the time of his probation was over he and his three companions, being found superior to all the other magicians, were advanced to stand before the king (Dan. 1:7, sq.).

2. Promotion. When Nebuchadnezzar determined upon the slaughter of the magicians because they could not tell him his forgotten dream, Shadrach united with his companions in prayer to God to reveal the dream to Daniel (Dan. 2:17, 18); and Daniel, being successful, Shadrach shared in the promotion, being appointed to a high civil office (v. 49).

3. Fiery Furnace. At the instigation of certain envious Chaldeans an ordinance was published that all persons should worship the golden image to be set up in the plain of Dura. For refusing to comply, Shadrach, with Meshach and Abed-nego, were cast into the fiery furnace; but their faith remained firm, and they escaped unhurt. The king acknowledged Jehovah to be God and promoted his faithful servants (Dan. 3:1–30). After their deliverance from the furnace we hear no more of Shadrach, Meshach, and Abed-nego in the Old Testament; neither are they spoken of in the New Testament, except in the pointed allusion to them in the Epistle to the Hebrews, as having "through faith quenched the violence of fire" (Heb. 11:34). But there are repeated allusions to them in the later apocryphal books, and the martyrs of the Maccabean period seem to have been much encouraged by their example (1 Macc. 2:59, 60; 3 Macc. 6:6; 4 Macc. 13:9; 16:3, 21; 18:12).

SHAFT. 1. (Heb. יָרֵךְ, *yaw-rake'*, a *thigh*), the *shank* of the golden candlestick (Exod. 25:31).

2. (Heb. חֵץ, *khayts*, a *dart*), and used figuratively of one who is used to preach the word (Isa. 49:2).

SHA'GE (Heb. שָׁגֵא, *shaw-gay'*, *erring*), father of Jonathan the Hararite, one of David's guard (1 Chron. 11:34). See SHAMMAH, 5.

SHA'HAR (Psa. 22, title). See MUSIC.

SHAHARA'IM (Heb. שַׁחֲרַיִם, *shakh-ar-ah'-yim*, *double dawn*, i. e., morning and evening twilight), a Benjamite who became the father of several children in the land of Moab (1 Chron. 8:8). Considerable confusion appears to have crept into the text, and various ways have been suggested of removing the difficulty.

SHAHAZ'IMAH (Heb. שַׁחֲצִימָה, *shakh-ats-ee'-maw*, *toward the heights*), a place in the tribe of Issachar, between Tabor and the Jordan (Josh. 19:22). Not positively identified.

SHA'LEM (Heb. שָׁלֵם, *shaw-lame'*, *peaceful*), named in the A. V. as a place near Jacob's well (Gen. 33:18, 20). It is improbable that Shalem is a proper name. The R. V. renders "Jacob came in *peace* to the city of Shechem."

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SHA'LIM, LAND OF (Heb. שַׁעֲלִים, *shahal-sem'*, *land of foxes*), the region through which Saul passed in looking for the asses of Kish, which were lost (1 Sam. 9:4). It is identified by Schwarz (*Palest.*, p. 155) with *Shual*, near Ophrah (13:17).

SHAL'ISHA, LAND OF (Heb. שָׁלִשָׁה, *shawlee-shaw'*, *triangular*), a district adjoining on Mount Ephraim (1 Sam. 9:4), north of Lydda. Unquestionably the country round Baal-shalisha (2 Kings 4:42). It is mentioned in connection with Saul's search after the asses of his father.

SHAL'LECHETH, THE GATE OF (Heb. שַׁעַר, *shal-leh'-keth*, a *casting down*), one of the gates of the temple through which the refuse was thrown, by the causeway going up out of the Tyropœon valley (1 Chron. 26:16). This gate fell to the lot of Hosah, to act as porter.

SHAL'LUM (Heb. שַׁלּוּם, *shal-loom'*, *retribution*).

1. The Sixteenth King of Israel. His father's name was Jabesh. Shallum conspired against Zechariah, son of Jeroboam II, killed him, and thus brought the dynasty of Jehu to a close, as was predicted (2 Kings 10:30), B. C. 742. He reigned only a month, being in turn dethroned and slain by Menahem (15:10–15).

2. The Son of Tikvah and husband of the prophetess Huldah (2 Kings 22:14; 2 Chron. 34: 22), B. C. 626. He was custodian of the priestly wardrobe, and was probably the same with Jeremiah's uncle (Jer. 32:7).

3. Son of Sisamai and father of Jekamiah, and a descendant of Shesham of Judah (1 Chron. 2:40, 41).

4. The Third Son of Josiah, king of Judah, known in the books of Kings and Chronicles as Jehoahaz (1 Chron. 3:15; Jer. 22:11). See JEHOAHAZ.

5. Son of Shaul, the son of Simeon (1 Chron. 4:25).

6. A High Priest, son of Zadok and father of Hilkiah (1 Chron. 6:12, 13), and an ancestor of Ezra (Ezra 7:2), B. C. after 950. He is the Meshullam of 1 Chron. 9:11; Neh. 11:11.

7. The Youngest Son of Naphtali (1 Chron. 7:13), called *Shillem* (Gen. 46:24), B. C. about 2000.

8. A Descendant of Kore, and chief of the porters of the sanctuary in the time of David (1 Chron. 9:17, 19, 31), B. C. about 980. He seems to have been the same Shallum whose descendants returned from the exile (Ezra 2:42; 10: 24; Neh. 7:45). With this Shallum we may identify Meshelemiah and Shelemiah (1 Chron. 26:1, 2, 9, 14), and is perhaps the "father" of Maaseiah (Jer. 35:4).

9. The Father of Jehizkiah, which latter was one of the chieftains of Ephraim who took part in returning the prisoners carried away from Judah (2 Chron. 28:12), B. C. before 741.

10. A Jew of the descendants of Bani, who put away his idolatrous wife (Ezra 10:42), B. C. 456.

11. A Levitical Porter who did the same (Ezra 10:24), B. C. 456.

12. The Son of Haloheshh, the "ruler of the half part of Jerusalem," who with his daughters assisted in building its walls (Neh. 3:12), B. C. 445.

SHAL'LUN (Heb. שַׁלּוּן, *shal-loon'*, another form of Shallum, *retribution*), "the son of Colhozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David" (Neh. 3:15), B. C. 445.

SHAL'MAI (Heb. margin in Ezra, שַׁמְלַי, *sham-lah'ee*, *my thanks*, text *Shamlay'*; in Neh. שַׁלְמַי, *sal-mah'ee*, *my garments*). The children of Shalmai (or *Shamlai*; as in the margin of Ezra 2: 46) were among the Nethinim who returned with Zerubbabel (Ezra 2:46; Neh. 7:48), B. C. about 536.

SHAL'MAN (Heb. שַׁלְמָן, *shal-man'*, perhaps Persian, *fire worshiper*), an abbreviated form of Shalmaneser, king of Assyria (Hos. 10:14).

SHALMAN'ESER (Heb. שַׁלְמַנְאֶסֶר, *shalman-eh'ser*). The Assyrian inscriptions have made known to us four kings of the name Shalmaneser. Of these only one is mentioned by name in the Old Testament, and he is Shalmaneser IV, of Assyrian history. But though Shalmaneser II is not named in the Old Testament, the evidence is there of his influence and his work. Without some knowledge of him it is impossible to understand the reign of Ahab, king of Israel, with whom he was contemporary.

1. Shalmaneser II. The reign of Asshurnazirpal (884–860 B. C.) was one of the most brilliant and daring of all Assyrian history. In him the spirit of the mighty Tiglath-pileser I (about 1120 B. C.) seemed to live again. The boundaries of the Assyrian empire were carried far beyond their previous limits, and Assyrian influence began to be counted a force far and near. Under his leadership the Assyrians invaded Armenia and ravaged the country south of Lake Van. With the sword went also Assyrian commerce and culture. The Assyrian system of cuneiform writing was introduced into the land where later the kingdom of Van held sway, and so a center of influence was located. To the westward also marched Asshurnazirpal victoriously, reaching even the Mediterranean, and receiving tribute from Tyre and Sidon. But there his work ceased. Would his successor be able to retain what he won; would he be able to increase it? He was succeeded by his son Shalmaneser II, whose glorious reign (860–825 B. C.) surpassed even his father's.

Of the reign of Shalmaneser II we possess several well-preserved original monuments. The most beautiful of them is the famous Black Obelisk, now in the British Museum. A solid block of basalt, over six feet high, is covered on all four sides with inscriptions cut into the stone, and accompanying these are well-executed pictures of the objects which the king had received as gifts, or in payment of tribute. A second important text is the Monolith Inscription, a large slab, with a portrait, nearly life-size, of the king, and this covered over with two columns of writing.

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Besides these, several colossal bulls, covered with inscriptions, have also been found. From these original sources of information we cannot reconstruct the king's reign.

At the beginning of his reign Shalmaneser set himself to strengthen the kingdom of his father in Mesopotamia and in Armenia. Five years were devoted to this task. His land was now strong, and he could turn his attention to the outside. In the sixth year of his reign (854 B. C.) he turned westward to take up the work of conquest where his father had left it. Asshurnazirpal had not disturbed Israel; that was reserved for his son. The fame of the exploits of Shalmaneser had passed through Syria and into Palestine. It was evident to the peoples of all that country that no single nation could successfully oppose so great a warrior as he. The only hope was in a coalition. A union for the general defense was composed of the peoples of Damascus, Hamath, Israel, Phœnicia, Que (eastern Cilicia), and Muçri (western Cappadocia). These combined forces Shalmaneser II met in battle at Qarqar (sometimes written Karkar), and thus tells the story of the battle: "From *Argana* I departed; to *Qarqar* I approached. *Qarqar*, his royal city, I wasted, destroyed, burned with fire; 1,200 chariots, 1,200 saddle horses, 20,000 men of DADDA-IDRI, of Damascus; 700 chariots, 700 saddle horses, 10,000 men of IRKHULINA, the Hamathite; 2,000 chariots, 10,000 men of AHAB, the Israelite; 500 men of the Quans; 1,000 men of the Egyptians(?); 10 chariots, 10,000 men of the Irkanatians; 200 men of MATINU-BAAL, the Arvadite; 200 men of the Usanatians; 30 chariots, 10,000 men of ADUNU-BAAL, the Shianian; 1,000 camels of GINDIBU', the Arabian; . . . 1,000 men of BAASHA, son of RUKHUBI, the Ammonite—these 12 [there must be a mistake here, for only 11 have been mentioned] kings he took to his assistance; to make battle and war against me they came. With the exalted power which ASSHUR, the lord, gave me, with the powerful arms which NERGAL, who goes before me, had granted me, I fought with them, from *Qarqar* to *Gilzan* I accomplished their defeat; 14,000 of their warriors I slew with arms; like RAMMAN I rained a deluge upon them, I strewed hither and yon their bodies." This is a bold claim of an overwhelming victory. It was a victory for the Assyrians beyond a doubt, but it does not appear at this distance that the victory was won without great sacrifices. It is clear, at any rate, that Shalmaneser did not feel it sufficiently great to justify him in attempting to seize Hamath or Damascus.

In the year 850–849 Shalmaneser II again invaded the west land, and again his inscriptions record victory. He was, however, in this campaign not endeavoring to attack Israel, and hence his deeds do not interest students of the Bible. Another expedition followed in 846, and this also was without effect upon Israel; the king was beating down Syria by successive blows, and this time he seems to have dealt a severe blow to the northern confederation, for Damascus is left to stand alone. In 843 Shalmaneser, upon a new invasion, found new rulers to oppose him. Ben-hadad II no longer lived, and Hazael was ruler in Damascus. In this campaign he again excites the interest of biblical students. Jehu was now king of Israel, a man daring enough to usurp a throne, but not courageous enough to face the Assyrians. Jehu attempts to buy off the Assyrians by sending costly presents to Shalmaneser. On the Black Obelisk Shalmaneser has left a picture of Jehu's ambassadors stooping to kiss his feet, and bringing to him presents. Accompanying the picture are the words, "The tribute of JEHU, son of OMRI: silver, gold, etc." Jehu was not the son of Omri, but would be so called by the Assyrians, who long spoke of Israel as the "land of Omri." In 839 Shalmaneser received the tribute of Tyre, Sidon, and Byblos, and this was his last expedition to the west. Thereafter he was occupied near at home with a rebellion in 827. In 825 he died, and Shamshi-Ramman II, his son, ruled in his stead.

2. Shalmaneser IV, a king of Assyria, who reigned 727–722. He was the successor of Tiglath-pileser III (see TIGLATH-PILESER), and ascended the throne in the very month in which his predecessor died. No historical inscriptions of this king have yet been found. A weight containing his name alone, and a boundary stone dated in his reign, are the only monuments of his date which have come into our possession. Our knowledge of his reign begins with the eponym lists. These are lists of the names of Assyrian kings, accompanied in some cases with a brief note mentioning the campaigns conducted by the monarch. In the eponym list for the year 727 B. C. is the record that Shalmaneser ascended the throne. Under the same year is the record of a campaign against a city, the name of which is unhappily broken off. As this record stands before the words recording the king's accession, it may be that the campaign was begun by his predecessor and continued by him. The Babylonian chronicle sets down in this same accession year, during the last three months, the destruction of the city of Shamara'in, or Shabara'in. This city was once thought by some to be the city of Samaria. This view is improbable on philological grounds. With more probability it is now by many supposed to be the biblical Sepharvaim (2 Kings 17:24), but even this view is uncertain. In the year 726 the eponym list says that there was no campaign. For the remaining three years of the king's reign there were campaigns, but the lands against which they were directed are unknown, for the eponym list is broken at this point. The next definite intelligence of the events in the reign of Shalmaneser IV is found in the Old Testament. Hosea was king of Israel in Samaria at the time that Shalmaneser was reigning in Assyria. He had paid tribute to the Assyrians, but decided to make a bold attempt to throw off the yoke. He therefore sought aid from the Egyptian king So (or Seveh), and this was naturally construed as rebellion by the Assyrians (17:4). Shalmaneser invaded Palestine and laid siege to Samaria. The siege continued for three years, and at its conclusion many of the inhabitants of Samaria were carried into captivity. Samaria fell in 722 B. C., and that was the year of Shalmaneser's death. The inscriptions of his successor, Sargon, claim that the city was taken by him and not by Shalmaneser (see SARGON). This

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may have been the case, or it may be merely a boast of Sargon. In any case the historical character of the book of Kings is not impugned. Of the other events in the reign of Shalmaneser IV we know nothing definitely.

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SHA'MA (Heb. שָׁמָע, *shaw-maw'*, *obedience*), the eldest son of Hothan, and, with his brother Jehiel, a member of David's guard (1 Chron. 11:44), B. C. about 1000.

SHAMARI'AH (2 Chron. 11:19). See SHEMARIAH, 2.

SHAMBLES (Gr. *μάκελλον*, *mak'-el-lon*, a *meat market*). Such markets seem to have been introduced into Palestine by the Romans, and the Jews were forbidden to deal with them because they offered the flesh of unclean animals for sale. When Paul urged the Corinthians to buy whatever was offered "in the shambles, asking no questions for conscience' sake" (1 Cor. 10:25), he meant that they should not stop to inquire whether it had or had not been sacrificial flesh. The flesh offered for sale was to be *flesh* to them, and nothing more. See MARKET.

SHAME, SHAMEFACEDNESS. The Greek term *αἰσχύνη*, *ahee-skhoo'-nay*, *shame*, is subjective, making reference to one's self and one's actions, having a tendency to restrain a bad act; while *αἰδώς*, *ahee-doce'*, *shamefacedness* (1 Tim. 2:9; Heb. 12:28, "reverence"), is objective, having reference to others, precedes and prevents a bad act.

SHA'MED, properly **SHE'MER** (Heb. שֶׁמֶר, *sheh'-mer*, *preserved*), the third-named son of Elpaal, and builder of Ono and Lod. He was a Benjamite (1 Chron. 8:12), B. C. after 1170.

SHAMEFASTNESS. See GLOSSARY.

SHA'MER (Heb. שֶׁמֶר, *sheh'-mer*, *preserved*).

1. The son of Mahli, and father of Bani, of the tribe of Levi (1 Chron. 6:46), B. C. perhaps about 1210.

2. The second son of Heber, an Asherite (1 Chron. 7:32, where he is called *Shomer*), and father of Ahi and others (v. 34), B. C. perhaps before 1210.

SHAM'GAR (Heb. שַׁמְגַּר, *sham-gar'*, perhaps *sword*), the third judge of Israel (Judg. 5:16). Nothing is recorded about the descent of Shamgar, save that he was the son of Anath. He may have been of the tribe of Naphtali, since Beth-anath is in that tribe (Judg. 1:33). In the days of Shamgar Israel was in a most depressed condition, and the whole nation was cowed. At this conjuncture Shamgar was raised up to be a deliverer. With no arms in his hand but an oxgoad he made a desperate assault upon the Philistines, and slew six hundred of them (Judg. 3:31; comp. 1 Sam. 13:21), B. C. probably before 1120. He does not seem to have secured for the Israelites any permanent victory over the Philistines, nor is an account given of the length of his services. Moreover, he is not called a judge, but is probably so reckoned because he answered the description as given in Judg. 2:16.

SHAM'HUTH (Heb. שַׁמְהוּת, *sham-hooth'*, *desolation*), the fifth captain for the fifth month in David's arrangement of his army (1 Chron. 27:8), B. C. about 1000. From a comparison of the lists in 1 Chron., chaps. 11 and 27, it would seem that Shamhuth is the same as *Shammoth* the Harorite.

SHA'MIR (Heb. שָׁמִיר, *shaw-meer'*, a *thorn*.)

1. A town among the mountains of Judah (Josh. 15:48). Keil (*Com.*, in loc.) suggests its identity with the ruins of *Um Shamerah*, mentioned by Robinson (iii, app.). Dr. Strong (McC. and S., *Cyc.*, s. v.) suggests the ruined village *Simieh*, southwest of Hebron.

2. A town upon the mountains of Ephraim, the residence and burial place of judge Tola (Judg. 10:1, 2). Its situation is still unknown.

3. A Kohathite Levite, son of Michah, and appointed by David to the service of the sanctuary (1 Chron. 24:24).

SHAM'MA (Heb. שַׁמָּא, *sham-maw'*, *desolation*), the eighth named of the eleven sons of Zophah, an Asherite (1 Chron. 7:37), B. C. after 1209.

SHAM'MAH (Heb. שַׁמָּה, *sham-maw'*, *desolation*).

1. The third named of the sons of Reuel, the son of Esau (Gen. 36:13; 1 Chron. 1:37), and head of one of the families (Gen. 36:17).

2. The third son of Jesse, David's father, and one of the brothers not chosen by Jehovah to be anointed king (1 Sam. 16:9), B. C. before 1000. With his two elder brothers he joined the Hebrew army (17:13). He is elsewhere, by a slight change in the name, called *Shimea* (1 Chron. 20:7), *Shimeah* (2 Sam. 13:3, 32), *Shimma* (1 Chron. 2:13).

3. The son of Agee the Hararite, and one of the three captains of David's champions, B. C. 992. The exploit by which he obtained this high distinction was the invaluable assistance he rendered to David against the Philistines. By a comparison of the two accounts (2 Sam. 23:11, 12; 1 Chron. 11:13, 14) it seems that David had joined battle with the Philistines at Pas-dammim. Shammah took his stand in the middle of a cultivated field, where the Philistines were in great numbers, and wrested it from the foe. According to Kitto (*Cyc.*, s. v.), Shammah also shared in the dangers of forcing a way through the Philistine host to gratify David's thirst for the waters of Bethlehem (2 Sam. 23:13–17); but Keil and Delitzsch (*Com.*, in loc.) think that this deed was performed by three of the thirty heroes whose names are not given.

NOTE.—*Lentil* and *barley field*.—The scene of Shammah's exploit is said in Samuel to be a field of lentils (עֲדָשִׁים), and in 1 Chron. a field of barley (שְׂעֹרִים). It is more likely that it was a field of barley, and that by a very slight change and transposition of letters one word was substituted for the other. The reason that Shammah is not mentioned in 1 Chron. is that "three lines have dropped out from the text in consequence of the eye of the copyist having wandered from פְּלִשְׁתִּים נֶאֱסְפוּ v. 9, to וַיֶּאֱסְפוּ פְּלִשְׁתִּים v. 11" (K. and D., *Com.*, in loc.).

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4. "Shammah the Harodite" was another of David's mighty men (2 Sam. 23:25). He is called "*Shammoth* the Harorite" (1 Chron. 11:27) and "*Shamhuth* the Izrahite" (27:8). In the latter passage he is mentioned as the leader of the fifth division of David's army.

5. In the list of mighty men (2 Sam. 23:32, 33) we find "Jonathan, Shammah the Hararite;" while in 1 Chron. 11:34, it is "Jonathan, the son of Shage the Hararite." Combining the two, Kennicott proposes to read "Jonathan, the son of Shamha, the Hararite" (Smith, *Bib. Dict.*).

SHAM'MAI, or **SHAM'MAÏ** (Heb. שַׁמַּי, *sham-mah'ee, destructive*).

1. The elder son of Onam, of the tribe of Judah (1 Chron. 2:28), B. C. about 1170.

2. The son of Rekem, and father of Maon, of the tribe of Judah (1 Chron. 2:44, 45), B.C. after 1190.

3. Named, apparently, as the sixth child of Ezra, of the tribe of Judah (1 Chron. 4:17), B. C. after 1190. Bertheau suggests, however, that the last clause of v. 18 be inserted in v. 17 after the name Jalon. If this suggestion is accepted, then Shammai would be the son of Mered by his Egyptian wife, Bilhiah.

SHAM'MOTH (Heb. שַׁמּוֹת, *sham-möth', ruins*), "the Harorite," one of David's guard (1 Chron. 11:27); apparently the same with "Shammah the Harodite" (2 Sam. 23:25), and "Shamhuth" (1 Chron. 27:8).

SHAMMU'A (Heb. שַׁמּוּעַ, *sham-moo'-ah, renowned*).

1. The son of Zaccur, and the man who represented the tribe of Reuben among the twelve spies (Num. 13:4), B. C. 1209.

2. One of the sons of David (by his wife Bathsheba, 1 Chron. 3:5), born in Jerusalem (14:4), B. C. about 989. In the A. V., 2 Sam. 5:14, the same Hebrew name is Anglicized, "*Shammuah*," and in 2 Chron. 3:5 he is called *Shimea*.

3. A Levite, the father of Abda (Neh. 11:17), B. C. before 445. The same as *Shemaiah*, the father of Obadiah (1 Chron. 9:16).

4. The representative of the priestly family of Bilgah, or Bilgai, in the days of Joiakim (Neh. 12:18), B. C. about 500.

SHAMMU'AH, son of David (2 Sam. 5:14); elsewhere called *Shamua* and *Shimea*.

SHAM'SHERAI, or **SHAMSHERA'I** (Heb. שַׁמְשְׁרַי, *sham-sher-ah'ee, sunny*), the first named of the six sons of Jeroham, resident at Jerusalem (1 Chron. 8:26), B. C. about 1120.

SHAPEN. See GLOSSARY.

SHA'PHAM (Heb. שָׁפָם, *shaw-fawm', bold*), the chief second in authority among the Gadites in the days of Jotham (1 Chron. 5:12), B. C. about 750.

SHA'PHAN (Heb. שָׁפָן, *shaw-fawn', coney*), the scribe or secretary of King Josiah.

1. **Family.** He was the son of Azaliah (2 Kings 22:3; 2 Chron. 34:8), father of Ahikam (2 Kings 22:12; 2 Chron. 34:20), Elasah (Jer. 29:3), and Gemariah (36:10–12), and grandfather of Gedaliah (39:14; 40:5, 9, 11; 41:2; 43:6), Michaiah (36:11), and probably of Jaazaniah (Ezek. 8:11). There seems to be no sufficient reason for supposing that Shaphan, the father of Ahikam, and Shaphan the scribe, were different persons.

2. **Personal History.** The history of Shaphan brings out some points with regard to the office of scribe which he held. He appears on an equality with the governor of the city and the royal recorder, with whom he was sent by the king to Hilkiah to take an account of the money which had been collected by the Levites for the repair of the temple and to pay the workmen (2 Kings 22:4; 2 Chron. 34:9; comp. 2 Kings 12:10), B. C. about 639. Ewald calls him minister of finance (*Gesch.*, iii, 697). It was on this occasion that Hilkiah communicated his discovery of a copy of the law, which he had probably found while making preparations for the repair of the temple. Shaphan was intrusted to deliver it to the king, who was so deeply moved upon hearing it read that he sent Shaphan, with the high priest and others, to consult Huldah the prophetess. Shaphan was then apparently an old man, for his son Ahikam must have been in a position of importance, and his grandson Gedaliah was already born. Be this as it may, Shaphan disappears from the scene, and probably died before the fifth year of Jehoiakim, eighteen years later, when we find Elishama was scribe (Jer. 36:12), (Smith, *Bib. Dict.*, s. v.).

SHA'PHAT (Heb. שָׁפָט, *shaw-fawt', judge*).

1. The son of Hori, and the spy chosen from the tribe of Simeon to assist in exploring the promised land (Num. 13:5), B. C. 1209.

2. The father of the prophet Elisha (1 Kings 19:16, 19; 2 Kings 3:11; 6:31), B. C. before 865.

3. One of the six sons of Shemaiah in the royal line of Judah, after the captivity (1 Chron. 3:22), B. C. perhaps about 350.

4. One of the chiefs of the Gadites in Bashan in the time of Jotham (1 Chron. 5:12), B. C. about 738.

5. The son of Adlai, who was over David's oxen in the valleys (1 Chron. 27:29), B. C. after 1000.

SHA'PHER (Heb. שָׁפֶר, *sheh'-fer, brightness*), a mountain at which the Israelites encamped during their wilderness journeyings, situated between Kehelathah and Haradah (Num. 33:23). Its identification is doubtful.

SHA'RAI (Heb. שָׁרַי, *shaw-rah'ee, hostile*), one of the "sons" of Bani, who put away his Gentile wife (Ezra 10:40), B. C. 456.

SHARA'IM (Josh. 15:36). See SHAARAIM, 1.

SHA'RAR (Heb. שָׁרָר, *shaw-rawr', hostile*), the father of Ahiam the Hararite (2 Sam. 23:33), B. C. before 990. In 1 Chron. 11:35 he is called *Sacar*, which Kennicott thinks the true reading.

SHARE (Heb. מַחֲרֵשָׁה, *makh-ar-eh'-sheth*), an agricultural instrument, probably a small garden hoe or spade (1 Sam. 13:20).

SHAREZER (Heb. שַׂר־אֶצֶר, *shar-eh'-tser, prince of fire*).

1. A son of SENNACHERIB (q. v.), who, with his brother Adrammelech, murdered their father while

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he was worshiping in the temple of the god Nisroch (2 Kings 19:37; Isa. 37:38), B. C. 681.

2. In Zech. 7:2, Anglicized SHEREZER (q. v.).

SHAR'ON (Heb. שָׁרוֹן, *shaw-rone'*, *a plain*).

1. The maritime plain between Carmel and Joppa was called Sharon, probably meaning the *level*, but in Greek the *Forest*, from a great oak forest which once covered it. To the south the name for it was Pelesheth, Philistia, or, poetically, *the shoulder of the Philistines*, from its shape as it rises from the sea. From the Crocodile River the plain, widening from eight miles to twelve, rolls southward forty miles to the mouth of Nahr Rubin and a line of low hills from two hundred and fifty to three hundred feet high. The country is undulating, with groups of hills from two hundred and fifty to three hundred feet high. To the north it is largely wild moor and marsh, with long tongues of sand running in from the coast. Its northern part is crossed by a few perennial waters. In the southern half, south of the 'Aujeh, and in front of the broad gulf of Ajalon, there is far more cultivation—corn fields, fields of melons, gardens, orange groves, and groves of palms, with strips of coarse grass and sand, frequent villages on mounds, the once considerable towns of Jaffa, Lydda, and Ramleh, and the highroad running among them to Jerusalem. Three routes lead from Sharon to the plain of Esdraelon: 1. From the north end of Sharon due north, past Subbarim, and, ascending to the east of the Muhrakah, reaches Esdraelon at Tell Keimun. 2. Another route leaves Sharon at Khurbet es-Sumrah, strikes northeast up the Wady 'Arah to the watershed at 'Ain 'Ibrahim, and thence descends to Lejjun, from which roads branch to Nazareth, Tiberias, and by Jezreel to Jordan. 3. A more frequented route leaves Sharon farther south, and, traveling almost due east by a long wady, emerges upon the plain of Dothan, and thence descends northeast to Jenin, in Esdraelon. Sharon was a place of pasture for cattle; there the royal herds of David grazed (1 Chron. 27:29), the beauty of which was as generally recognized as that of Carmel itself (Isa. 35:2), and the desolation of which would be indeed a calamity (33:9), and its reestablishment a symbol of the highest prosperity (65:10).

Figurative. The rose of Sharon was a simile of all that a lover would express (Cant. 2:1).

2. A Sharon is mentioned (1 Chron. 5:16), and is by some identified with the Sharon above, while others locate it to the east of Jordan. Keil (*Com.*, in loc.) says: "The supposition of the older commentators that there was a second Sharon in the east Jordan land is without foundation; . . . and it is probable that at all times there was intercourse between the cis and trans-Jordanic Manassites, in which the Gadites may also have taken part."

SHAR'ONITE (Heb. הַשָּׁרֹנִי, *shaw-ro-nee'*), the designation (1 Chron. 27:29) of Shitrai, David's chief herdsman in the plain of Sharon.

SHARU'HEN (Heb. שַׁרוּחֶן, *shaw-roo-khen'*, *abode of pleasure*), a town originally in Judah, but afterward set off to Simeon (Josh. 19:6), hence in the Negeb, or "south country." It is called *Shilhim* (15:32), and *Shaaraim* (1 Chron. 4:31). It may possibly be preserved in the *Tell Sheriah*, almost halfway between Gaza and Beer-sheba.

SHA'SHAI (Heb. שָׁשַׁי, *shaw-shah'ee*, *whitish*, or *noble*), one of the "sons" of Bani, who put away his Gentile wife after the exile (Ezra 10:40), B. C. 456.

SHA'SHAK (Heb. שָׁשַׁק, *shaw-shak'*, *pedestrian*), son of Beriah, a Benjamite (1 Chron. 8:14). He was the father of Ishpan and others (vers. 22–25), B. C. after 1170.

SHA'UL (Heb. שָׁאוּל, *shaw-ool'*, *asked*).

1. The son of Simeon by a Canaanitish woman (Gen. 46:10; Exod. 6:15; Num. 26:13; 1 Chron. 4:24), B. C. after 2000.

2. 1 Chron. 1:48, 49. In Gen. 36:37 he is less accurately called SAUL (q. v.).

3. Son of Uzziah, a Kohathite (1 Chron. 6:24).

SHA'ULITES (Heb. הַשָּׁאוּלִי, *shaw-oo-lee'*), the family founded by Shaul, 1 (Num. 26:13).

SHA'VEH, VALLEY OF (Heb. שָׁוֵה, *shaw-vay'*, *valley of the plain*), a valley called also the "king's dale," or Kidron, on the north of Jerusalem (Gen. 14:17; 2 Sam. 18:18). Here Absalom had erected a monument to himself, whether in the form of a column, an obelisk, or a monolith cannot be determined. It was situated about two stadia (one fourth of a mile) east of Jerusalem.

SHA'VEH-KIRIATH'AIM (Heb. שָׁוֵה קִרְיָתַיִם, *shaw-vay' kir-yaw-thah'-yim*, *plain of Kirjathaim*), a plain near the city of Kirjathaim of Moab (Gen. 14:5). It belonged afterward to Reuben (Num. 32:37; Josh. 13:19). Chedorlaomer defeated the Emims here. "It is probably still to be seen in the ruins of *el Teym*, or *et Tueme*, about a mile to the west of Medabah" (K. and D., *Com.*, on Gen.).

SHAVING. See HAIR.

SHAV'SHA (Heb. שַׁוְשָׁא, *shav-shaw'*, *joyful*), the secretary of King David (1 Chron. 18:16), and apparently the same with SERAIAH (q. v.).

SHEAF, the rendering of three Hebrew words:

1. *Al-oom-maw'* (Heb. אֲלֻמָּה), *bound;* "sheaf" in Gen. 37:7; Psa. 126:6; 129:7.

2. *Aw-meer'* (Heb. עֳמִיר), *bunch*, *handful*, as rendered in Jer. 9:22; hence a *sheaf* (Amos 2:13; Mic. 4:12; Zech. 12:6).

3. *O'-mer* (Heb. עֹמֶר), a *heap*.

The Mosaic law contains the following prescriptions respecting sheaves: 1. One accidentally dropped or left upon the field was not to be taken up, but remained for the benefit of the poor (Deut. 24:19). See GLEAN. 2. The day after the Feast of the Passover the Hebrews brought into the temple a sheaf of barley, with accompanying ceremonies Lev. 23:10–12). See FESTIVALS.

SHE'AL (Heb. שְׁאַל, *sheh-awl'*, *asking*), one of the "sons" of Bani, who put away his foreign wife (Ezra 10:29), B. C. 456.

SHEAL'TIEL (Heb. שְׁאַלְתִּיאֵל, *sheh-al-tee-ale'*, *asked of God*), father of Zerubbabel (Ezra

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3:2, 8; 5:2; Neh. 12:1; Hag. 1:1, 12, 14; 2:2, 23). See SALATHIEL.

SHEARD. See GLOSSARY.

SHEARI'AH (Heb. שְׁעַרְיָה, *sheh-ar-yaw'*, *Jah has stormed*), the fourth of Azel's six sons, and one of the descendants of Saul (1 Chron. 8:38; 9:44), B. C. long after 1000.

SHEARING HOUSE (Heb. בֵּית עֵקֶד הָרֹעִים, *bayth ay'-ked haw-ro-eem'*), a place on the road between Jezreel and Samaria, at which Jehu, on his way to the latter, encountered forty-two members of the royal family of Judah, whom he slaughtered at the well or pit attached to the place (2 Kings 10:12, 14). The translators of our version have given in the margin the literal meaning of the name—"house of binding of the shepherds." It is probable that the original meaning has escaped. Eusebius mentions it as a village of Samaria "in the great plain [of Esdraelon], fifteen miles from Legeon" (Smith, *Bib. Dict.*, s. v.).

SHE'AR-JA'SHUB (Heb. שְׁאָר יָשׁוּב, *sheh-awr' yaw-shoob'*, *a remnant shall return*), the son of Isaiah, who accompanied his father when he went to deliver to King Ahaz the prophecy contained in Isa. 7:3, B. C. about 735. The name, like that of Maher-shalal-hash-baz, probably had a mystical significance.

SHE'BA (Heb. שְׁבָא, *sheb-aw'*, Nos. 1, 2, 3, 6; שָׁבַע, *sheh'-bah*, *an oath*, or *seven*, Nos. 4 and 5).

1. A son of Raamah, son of Cush (Gen. 10:7; 1 Chron. 1:9). He is supposed to have settled somewhere on the shores of the Persian Gulf.

2. A son of Joktan, son of the patriarch Eber (Gen. 10:28; 1 Chron. 1:22). The Joktanites were among the early colonists of southern Arabia, and the kingdom which they there founded was, for many centuries, called the kingdom of Sheba, after one of the sons of Joktan.

3. The elder son of Jokshan, son of Keturah (Gen. 25:3; 1 Chron. 1:32), B. C. probably after 2200. "He evidently settled somewhere in Arabia, probably on the eastern shore of the Arabian Gulf, where his posterity appear to have become incorporated with the earlier SABEANS (q. v.) of the Joktanic branch."

4. "The son of Bichri, a Benjamite from the mountains of Ephraim (2 Sam. 20:1–22), the last chief of the Absalom insurrection. He is described as a 'man of Belial.' But he must have been a person of some consequence from the immense effect produced by his appearance. It was, in fact, all but an anticipation of the revolt of Jeroboam. The occasion seized by Sheba was the emulation between the northern and southern tribes on David's return (20:1, 2). The king might well say, 'Sheba, the son of Bichri, shall do us more harm than did Absalom' (v. 6). Sheba traversed the whole of Palestine, apparently rousing the population, Joab following in full pursuit. It seems to have been his intention to establish himself in the fortress of Abel-Beth-maachah, famous for the prudence of its inhabitants (v. 18). That prudence was put to the test on the present occasion. Joab's terms were—the head of the insurgent chief. A woman of the place undertook the mission to her city, and proposed the execution to her fellow-citizens. The head of Sheba was thrown over the wall, and the insurrection ended," B. C. about 967. (Smith, *Bib. Dict.*, s. v.)

5. One of the Gadite chieftains resident in Bashan in the reign of Jeroboam II (1 Chron. 5:13), B. C. about 784.

6. The kingdom of Sheba. The kingdom of the SABEANS (q. v.), which, according to some, embraced the greater part of the Yemen, or Arabia Felix. When the fame of Solomon came to the ears of the Queen of Sheba (Saba), she undertook a journey to Jerusalem to convince herself of the truth of the report which had reached her. She proposed to test his wisdom by enigmas (1 Kings 10:1–13; 2 Chron. 9:1–12). "A large number of inscriptions have been found in southwestern Arabia written in the so-called Sabæan characters. They show, among other things, that, besides the famous kingdom of Sheba, there was another monarchy called Ma'in, hence the classical and now current term 'Minean'" (McCurdy, in *Recent Res. in Bib. Lands*, p. 14). Solomon was able to answer all her riddles; and this demonstration of his wisdom, with the wonders of his retinue, his table, and palace, filled her with amazement. She then said with astonishment to Solomon, that of what her eyes now saw she had not heard the half. After an exchange of valuable presents, she returned to her own country. Jesus spoke of her as the "queen of the south" (Matt. 12:42). Reference is made to the commerce that took the road from Sheba along the western borders of Arabia (Job 6:19; Isa. 60:6; Jer. 6:20; Ezek. 27:22, 23).

7. *Sheh'-bah* (Heb. שְׁבַע, *seven*), one of the towns allotted to Simeon (Josh. 19:2), mentioned between Beer-sheba and Moladah. Sheba is wanting in the Chronicles, probably omitted through a copyist's error, as *Shema* answers to it in 15:26, where it stands before *Moladah*, just as Sheba does here.

SHE'BAH (Heb. שִׁבְעָה, *shib-aw'*, *seven*[*th*]), the famous well which gave its name to the city of Beer-sheba (Gen. 26:33). According to this version of the occurrence, Shebah, or, more accurately, Shibeah, was the fourth of the series of wells dug by Isaac's people, and received its name from him, apparently in allusion to the oaths (thirty-one) which had passed between himself and the Philistine chieftains the day before. It should not be overlooked that, according to the narrative of an earlier chapter, the well owed its existence and its name to Isaac's father (21:32). Some commentators, as Kalisch (*Com.*, on Gen. 26:33), looking to the fact that there are two large wells at *Bir es Seba*, propose to consider the two transactions as distinct, and as belonging the one to the one well, the other to the other. Others see in the two narratives merely two versions of the circumstances under which this renowned well was first dug.

SHE'BAM (Heb. שֶׂבֶם, *seb-awm'*, *spice*), one of the towns in the pastoral district on the east of Jordan—demanded by, and finally ceded to the tribes of Reuben and Gad (Num. 32:3 only). It is

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probably the same which appears in the altered forms of Shibmah and Sibmah.

SHEBANI'AH (Heb. שְׁבַנְיָה, *sheb-an-yaw'*, *brought up by Jehovah*).

1. One of the priests who blew the trumpet before the ark of the Lord when it was removed from the house of Obed-edom to Jerusalem (1 Chron. 15:24), B. C. about 986.

2. One of the Levites who stood upon the "stairs" and offered the prayer of confession and thanksgiving (Neh. 9:4, 5), and joined in the sacred covenant with Nehemiah (10:10), B. C. 445.

3. Another Levite who signed the covenant (Neh. 10:12).

4. A priest who also sealed the covenant (Neh. 10:4). His son is prominently mentioned in 12:14, and he is probably the same with *Shechaniah* (v. 3).

SHEB'ARIM (Heb. שְׁבָרִים, *sheb-aw-reem'*, *breaches, ruins*), apparently the name of a place (Josh. 7:5), but probably stone "quarries" (R. V.), near the slope east of Ai. Harper (*The Bible*, etc., p. 150) thinks it was "some ridge near the steep precipice of the pass up which the corps had ascended."

SHE'BER (Heb. שֶׁבֶר, *sheh'-ber*, *breaking*), a son of Caleb by his concubine Maachah (1 Chron. 2:48), B. C. about 1170.

SHEB'NA (Heb. שֶׁבְנָא, and שֶׁבְנָה, *sheb-naw'*, *vigor*), a person occupying a high position in Hezekiah's court, officially described as "over the house." The office he held was that of minister of the household, and included the superintendence of all the domestic affairs of the sovereign (Isa. 22:15), B. C. about 719. He subsequently held the subordinate position of secretary (Isa. 36:3; 37:2; 2 Kings 19:2), his former post having been given to Eliakim. In his post of eminence Shebna had helped to support a spirit of self-security and forgetfulness of God; and Isaiah was sent to pronounce against him the prophecy of his fall (Isa. 22:15, sq.).

SHEB'UEL (Heb. שְׁבוּאֵל, *sheb-oo-ale'*, *captive of God*).

1. A descendant of Gershom (1 Chron. 23:16; 26:24), who was ruler of the treasures of the house of God; called also *Shubael* (24:20), B. C. before 960. He is the last descendant of Moses of whom there is any trace.

2. One of the fourteen sons of Heman the minstrel (1 Chron. 25:4), called also *Shubael* (25:20), B. C. before 960.

SHECANI'AH (1 Chron. 24:11; 2 Chron. 31:15), another form for *Shechaniah*. See Nos. 2 and 3.

SHECHANI'AH (Heb. שְׁכַנְיָה, *shek-an-yaw'*, *Jehovah has dwelt*).

1. Apparently the son of Obadiah, and presumably a descendant of David (1 Chron. 3:21, 22). Keil (*Com.*, in loc.) thinks that the list from v. 21 to the end of the chapter is a genealogical fragment inserted into the text at some later time.

2. The tenth in order of the priests who were appointed by lot in the reign of David (1 Chron. 24:11, "Shecaniah"), B. C. about 960.

3. One of the priests appointed by Hezekiah to distribute tithes among their brethren (2 Chron. 31:15), B. C. 719. The name is given in the A. V. "Shecaniah."

4. One of the "sons" of Pharosh, and ancestor of the Zechariah who, with one hundred and fifty males, accompanied Ezra from the exile (Ezra 8:3), B. C. before 457.

5. Another Israelite, and progenitor of Jahaziel, who with three hundred males went up with Ezra from Babylon to Jerusalem (Ezra 8:5), B. C. before 457.

6. The son of Jehiel, of the "sons of Elam," and one of the Jews who proposed to Ezra the repudiation of the Gentile wives (Ezra 10:2), B.C. 457.

7. The father of Shemaiah, who was "keeper of the east gate," and assisted in repairing the wall of Jerusalem under Nehemiah (Neh. 3:29), B. C. before 445.

8. The son of Arah, and father-in-law of Tobiah, the Ammonite who opposed Nehemiah (Neh. 6:18), B. C. 445.

9. One of the "priests and Levites" (probably the former), who returned with Zerubbabel from Babylon (Neh. 12:3), B. C. about 536.

SHE'CHEM (Heb. שֶׁכֶם, *sheh'-kem*, a *shoulder, ridge*).

1. The son of Hamor, the Hivite prince at Shechem (Gen. 33:19). Charmed with the beauty of Dinah, Jacob's daughter, Shechem took her with him and seduced her. This wrong was terribly avenged by the girl's brothers, Simeon and Levi (Gen. 34:1–31; Josh. 24:32; Judg. 9:28; Acts 7:16, A. V. *Sychem*).

2. A man of Manasseh, of the family of Gilead, and head of the family of Shechemites (Num. 26:31), B. C. about 1171. His family is mentioned in Josh. 17:2.

3. A son of Shemidah, a Gileadite (1 Chron. 7:19).

4. *Shek-em'* (Heb. שֶׁכֶם, a *ridge*), an ancient and important city of Palestine, called also SICHEM (Gen. 12:6), SYCHAR (John 4:5), and SYCHEM (Acts 7:16).

(1) **Name.** It is not known whether the city was named after Shechem (Gen. 33:18, sq.), or he received his name from it. The etymology of the Hebrew word *shekem* indicates that the place was situated on some mountain or hillside; and that presumption agrees with Josh. 20:7, which places it on Mount Ephraim (see also 1 Kings 12:25), and with Judg. 9:6, which represents it as under the summit of Gerizim, which belonged to the Ephraim range. The other biblical intimations in regard to its situation are only indirect. But the historical and traditional data which exist outside of the Bible are abundant and decisive. Josephus describes Shechem as between Gerizim and Ebal. The present *Nâbulus* is a corruption merely of Neapolis; and Neapolis succeeded the more ancient Shechem. All the early writers who touch on the topography of Palestine testify to this identity of the two. The city received its new name from Vespasian, and on coins still extant is called Flavia Neapolis. Its situation accounts for another name which it bore among the natives, while it was known chiefly as Neapolis to foreigners. It is nearly midway between Judea and Galilee.

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(2) Location. The situation of the town is one of surpassing beauty. It lies in a sheltered valley, protected by Gerizim on the south and Ebal on the north. The feet of these mountains, where they rise from the town, are not more than five hundred yards apart. The bottom of the valley is about eighteen hundred feet above the level of the sea, and the top of Gerizim eight hundred feet higher still. The site of the present city, which we believe to have been also that of the Hebrew city, occurs exactly on the water summit; and streams issuing from the numerous springs there flow down the opposite slopes of the valley, spreading verdure and fertility in every direction.

(3) Bible allusions. Abraham, on his first migration to the land of promise, pitched his tent and built an altar under the oak (or terebinth) of Moreh, at Shechem. "The Canaanite was then in the land;" and it is evident that the region, if not the city, was already in possession of the aboriginal race (see Gen. 12:6). At the time of Jacob's arrival here, after his sojourn in Mesopotamia (33:18; ch. 34), Shechem was a Hivite city, of which Hamor, the father of Shechem, was the headman. It was at this time that the patriarch purchased from that chieftain "the parcel of the field," which he subsequently bequeathed as a special patrimony to his son Joseph (Gen. 33:19; Josh. 24:32; John 4:5). The field lay undoubtedly on the rich plain of the *Mukhna*, and its value was the greater on account of the well which Jacob had dug there, so as not to be dependent on his neighbors for a supply of water. The defilement of Dinah, Jacob's daughter, and the capture of Shechem and massacre of all the male inhabitants by Simeon and Levi, are events that belong to this period (Gen. 34:1, sq.). In the distribution of the land, Shechem fell to Ephraim (Josh. 20:7), but was assigned to the Levites, and became a city of refuge (21:20, 21). It was the scene of the promulgation of the law, when its blessings were heard from Gerizim and its curses from Ebal (Deut. 27:11; Josh. 8:33–35); and here Joshua assembled the people shortly before his death, and delivered to them his last counsels (24:1, 25). After the death of Gideon, Abimelech, his illegitimate son, induced the Shechemites to revolt and make him king (Judg., ch. 9). After a reign of three years he was expelled from the city, and in revenge destroyed the place, and, as an emblem of the fate to which he would consign it, sowed it with salt (vers. 25–45). It was soon restored, however, for we are told in 1 Kings, ch. 12, that all Israel assembled at Shechem, and Rehoboam, Solomon's successor, went thither to be inaugurated as king. Here, at this same place, the ten tribes renounced the house of David, and transferred their allegiance to Jeroboam (1 Kings 12:16), under whom Shechem became for a time the capital of his kingdom. The most of the people of Shechem were carried into captivity (2 Kings 17:5, 6; 18:9, sq.), but Shalmaneser sent colonies from Babylon to occupy the place of the exiles (17:24). Another influx of strangers came under Esar-haddon (Ezra 4:2). From the time of the origin of the Samaritans the history of Shechem blends itself with that of this people and of their sacred mount, Gerizim. It was to the Samaritans that Shechem owed the revival of its claims to be considered the religious center of the land; but this was in the interest of a narrow and exclusive sectarianism (John 4:5, sq.).

Modern Shechem, called Nablus (or Nabulus), has an estimated population of from ten to twenty thousand, among whom are about one thousand Christians and two hundred Samaritans. In the Samaritan synagogue are several valuable manuscripts, the most important of which is the codex of the Pentateuch known as the Samaritan Codex.

SHE'CHEMITES (Heb. שְׁכֻמִי, *shik-mee'*), a family designation of the descendants of Shechem, 3 (Num. 26:31).

SHECHI'NAH (Chald. and New Heb. שְׁכִינָה, *shek-ee-naw'*, *residence*, i. e., of God), a word not in Scripture, but used by later Jews and by Christians to express the visible divine Presence, especially when resting between the cherubim over the mercy seat. See ARK, under TABERNACLE.

SHED'EUR (Heb. שְׁדֵיאוּר, *shed-ay-oor'*, *darter of light*), the father of Elizur, chief of the tribe of Reuben at the time of the exodus (Num. 1:5; 2:10; 7:30, 35; 10:18), B. C. before 1210.

SHEEP, the rendering of several words in the original (see also ANIMAL KINGDOM):

1. *Keh-bes'* (Heb. כֶּבֶשׂ, to *dóminate*), a ram just old enough to *butt* (Exod. 12:5; Job 31:20).

2. *Keh'-seb* (Heb. כֶּשֶׂב, by transposition from *keh-bes'*), a *young* sheep, a lamb (Gen. 30:32, 33, 35; Lev. 1:10, etc.; Num. 18:17).

3. *Tsone* (Heb. צאֹן, or צאן, to *migrate*), a collective name for a *flock* of sheep (Gen. 4:2; 29:10; 31:19; 38:13, etc.), the most frequent word thus rendered.

4. *Seh* (Heb. שֶׂה), or *Say* (Heb. שֵׂי), *one* of a flock, a single sheep (Gen. 22:7, 8, A. V. "lamb;" Exod. 12:5, etc.), though sometimes used collectively (Jer. 50:17).

5. *Prob'-at-on* (Gr. πρόβατον), any four-footed tame animal accustomed to graze, but always a sheep in New Testament (Matt. 7:15; 10:16; 12:11, sq.). Sheep were an important part of the possessions of the ancient Hebrews and of Eastern nations generally. The first mention of sheep occurs in Gen. 4:2. They were used in the sacrificial offerings, both the adult animal (Exod. 20:24; 1 Kings 8:63; 2 Chron. 29:33), and the lamb, i. e., "a male from one to three years old," but young lambs of the first year were more generally used in the offerings (see Exod. 29:38; Lev. 9:3; 12:6; Num. 28:9, etc.). No lamb under eight days old was allowed to be killed (Lev. 22:27). A very young lamb was called *tâleh* (see 1 Sam. 7:9; Isa. 65:25). Sheep and lambs formed an important article of food (1 Sam. 25:18; 1 Kings 1:19; 4:23; Psa. 44:11, etc.). The wool was used as clothing (Lev. 13:47; Deut. 22:11; Prov. 31:13; Job 31:20, etc.). "Rams' skins dyed red" were used as a covering for the tabernacle (Exod. 25:5). Sheep and lambs were sometimes paid as tribute (2 Kings 3:4). It is very striking to notice the immense numbers of sheep that were reared in Palestine in biblical times. Sheep-shearing is

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alluded to in Gen. 31:19; 38:13; Deut. 15:19; 1 Sam. 25:4; Isa. 53:7, etc. Sheep dogs were employed in biblical times, as is evident from Job 30:1, "the dogs of my flock." Shepherds in Palestine and the East generally go before their flocks, which they induce to follow by calling to them (comp. John 10:4; Psa. 77:20; 80:1), though they also drove them (Gen. 33:13).

Figurative. The nature of sheep and their relation to man have given rise to many beautiful figures. Jehovah was the Shepherd of Israel, and they were his flock (Psa. 23:1; 74:1; 78:52; 79:13; 80:1; Isa. 40:11; Jer. 23:1, 2, etc.); apostasy of sinners from God is likened to the straying of a lost sheep (Psa. 119:176; Isa. 53:6; Jer. 50:6); Jesus came to earth as the good Shepherd (Luke 15:4–6; John 10:8, 11). As the sheep is an emblem of meekness, patience, and submission, it is expressly mentioned as typifying these qualities in the person of our blessed Lord (Isa. 53:7; Acts 8:32, etc.).

SHEEPCOTE, or **SHEEPFOLD,** the rendering of the following Hebrew and Greek terms:

1. *Naw-veh'* (Heb. נָוֶה, *habitation*, "sheepcote," 2 Sam. 7:8; 1 Chron. 17:7; "fold," Isa. 65:10; Jer. 23:3; Ezek. 34:14; "stable," 25:5), in a general sense is a place where flocks repose and feed.

2. *Ghed-ay-raw'* (Heb. גְּדֵרָה, *inclosure*, "cote," 1 Sam. 24:3; "fold," Num. 32:16, 24, 36; Zeph. 2:6), a built pen, such as joins buildings, and used for cattle as well as sheep.

3. *Mik-law'* (Heb. מִכְלָה, *pen*, "sheepfold," Psa. 78:70; "folds," 50:9; Hab. 3:17), is probably what we understand by *stalls*.

4. *Oo-lay'* (Gr. αὐλή, *court*, John 10:1), the roofless inclosure in the open country in which flocks were herded at night.

When sheep are exposed to the depredations of robbers, it is customary in the East to shelter them in well-built inclosures, which are impregnable when once the flock is within them. When no danger from this source is feared the flocks are folded only when they are to be shorn.

SHEEP GATE (Heb. שַׁעַר הַצֹּאן, *shah'-ar*, *opening*, or *door; hats-tsone'*, *flock*), one of the gates of Jerusalem rebuilt by Nehemiah (Neh. 3:1, 32; 12:39). It was located between the tower of Meah and the chamber of the corner (3:1, 32), or gate of the guardhouse (12:39, A. V. "prison gate"). It is probably the same as inaccurately rendered in A. V. "sheep market" (John 5:2).

SHEEP MARKET (Gr. προβατική, *prob-at-ik-ay'*, *relating to sheep*, John 5:2). The word "market" is an interpolation of our translators, perhaps after Luther's *schafhaus* (sheep house). It should probably be rendered "sheep gate" (q. v.).

SHEEPMASTER (Heb. נֹקֵד, *no-kade'*, *marker*, 2 Kings 3:4), a term signifying both a shepherd (Amos 1:1) and also a possessor of flocks. In Arabic it is properly the possessor of a superior kind of sheep or goats.

SHEEP-SHEARER (Hebrew from גָּזַז, *gaw-zaz'*, *to shear*). "What the harvest was to an agricultural, that the sheep-shearing was to a pastoral people: celebrated by a festival corresponding to our harvest-home, marked often by the same revelry and merrymaking" (Gen. 31:19; 1 Sam. 25:4, 8, 36; 2 Sam. 13:23–28, etc.). Sheep-shearers are mentioned in Gen. 38:12; 2 Sam. 13:23, 24.

SHEEPSKINS (Gr. μηλωτή, *may-lo-tay'*, a simple garment made of the sheep's pelt (see DRESS, 1), and used figuratively (Heb. 11:37) to represent a condition of extreme poverty.

SHEET. 1. *Saw-deen'* (Heb. סָדִין, Judg. 14:12, 13). This is rendered "fine linen" (Prov. 31:24; Isa. 3:23), and means, probably, a shirt.

2. *Oth-on'-ay* (Gr. ὀθόνη, a *sail*, Acts 10:11; 11:5).

SHEHARI'AH (Heb. שְׁחַרְיָה, *shekh-ar-yaw'*, *sought by Jehovah*), the second of the six sons of Jeroham, Benjamites residing in Jerusalem at the captivity (1 Chron. 8:26), B. C. 588.

SHEKEL. See METROLOGY, iv.

SHEKI'NAH, another spelling of SHECHINAH (q. v.).

SHE'LAH (Heb. שֵׁלָה, *shay-law'*, *petition*).

1. The youngest son of Judah by the daughter of Shuah (Gen. 38:5, 11, 14, 26; 46:12; Num. 26:20; 1 Chron. 2:3; 4:21), B. C. after 2000. His descendants (1 Chron. 4:21–23) were called *Shelanites*.

2. The son of Arphaxad (1 Chron. 1:18). See SALAH.

SHE'LANITE (Heb. שֵׁלָנִי, *shay-law-nee'*), a descendant of SHELAH (q. v.), son of Judah (Num. 26:20).

SHELEMI'AH (Heb. שֶׁלֶמְיָה, *shel-em-yaw'*, *repaid of Jehovah*).

1. The porter of the east entrance to the tabernacle, his son Zechariah having the northern gate (1 Chron. 26:14), B. C. about 960. He is called *Meshelemiah* (9:21; 26:1, 2), *Meshullam* (Neh. 12:25), and *Shallum* (1 Chron. 9:17, 31).

2. One of the "sons" of Bani in the time of Ezra (Ezra 10:39), B. C. 456.

3. Another of the "sons" of Bani in the time of Ezra (Ezra 10:41), B. C. 456.

4. The father of Hananiah, which latter repaired part of the walls of Jerusalem (Neh. 3:30), B. C. 445. He is probably an apothecary, or manufacturer of incense (v. 8).

5. A priest appointed by Nehemiah to serve as a treasurer of the Levitical tithes (Neh. 13:13), B. C. 445.

6. The grandfather of Jehudi, who was sent by the princes to invite Baruch to read Jeremiah's roll to them (Jer. 36:14), B. C. about 606.

7. Son of Abdeel, one of those who received the orders of Jehoiakim to take Baruch and Jeremiah (Jer. 36:26).

8. The father of Jehucal, or Jucal, in the time of Jedekiah (Jer. 37:3), B. C. about 597.

9. The father of Irijah, the captain of the ward who arrested Jeremiah (Jer. 37:13; 38:1), B. C. before 586.

SHE'LEPH (Heb. שֶׁלֶף, *sheh'-lef*, a *drawing forth*), the second of the thirteen sons of Joktan (Gen. 10:26; 1 Chron. 1:20). The tribe which

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sprang from him has been satisfactorily identified, and is found in the district of *Sulaf*.

SHE'LESH (Heb. שֶׁלֶשׁ, *sheh'-lesh*, *triplet*), a son of Helem, and great-grandson of Asher (1 Chron. 7:35), B. C. perhaps about 1170.

SHEL'OMI, or SHELO'MI (Heb. שְׁלֹמִי, *shel-o-mee'*, *pacific*), the father of Ahihud, which latter represented the tribe of Asher among the commissioners appointed to divide the promised land (Num. 34:27), B. C. 1171.

SHEL'OMITH (Heb. שְׁלֹמִית, or שְׁלוֹמִית, *shel-o-meeth'*, *peaceful*).

1. The daughter of Dibri, of the tribe of Dan, and mother of the man who was stoned for blasphemy (Lev. 24:11), B. C. 1209.

2. The daughter of Zerubbabel (1 Chron. 3:19), B. C. perhaps after 536.

3. First named of the three sons of Shimei, chief of the Gershonites in the time of David (1 Chron. 23:9), B. C. about 960. In v. 10 his name should probably take that of "Shimei."

4. A Levite, chief of the Izharites in the time of David (1 Chron. 23:18), B. C. before 960. In 24:22 he is called *Shelomoth*.

5. A Levite, and descendant of Eliezer, the son of Moses, who in the reign of David was one of the temple treasurers (1 Chron. 26:25, 26, 28), B. C. before 960.

6. The last child of Rehoboam by his wife Maachah (2 Chron. 11:20), B. C. about 934.

7. According to the present text the sons of Shelomith, with the son of Josiphiah at their head, returned from Babylon with Ezra (Ezra 8:10). There appears, however, to be an omission, and the true reading is probably "Of the sons of Bani, Shelomith the son of Josiphiah."

SHEL'OMOTH (1 Chron. 24:22). See SHELOMITH, 4.

SHELU'MIEL (Heb. שְׁלֻמִיאֵל, *shel-oo-mee-ale'*, *peace of God*), the son of Zurishaddai, and prince of the tribe of Simeon at the time of the exodus (Num. 1:6; 2:12; 7:36, 41; 10:19), B. C. 1210.

SHEM (Heb. שֵׁם, *shame*, *name*), one of the three sons of Noah, born when his father was five hundred years of age (Gen. 5:32), B. C. perhaps before 3800. At the age of ninety-eight years he entered the ark, being married but childless (7:7), and two years after the flood (i. e., the beginning of the flood) he became the father of Arphaxad, other children being born still later (11:10, 11; 10:22). He assisted Japheth in covering the nakedness of his father when it was made known by Ham. In the prophecy of Noah which is connected with this incident (9:23–37) the first blessing falls on Shem. His death at the age of six hundred years is recorded in 11:11. "The portion of the earth occupied by the descendants of Shem (10:21–31) intersects the portions of Japheth and Ham, and stretches in an uninterrupted line from the Mediterranean Sea to the Indian Ocean. It includes Syria (Aram), Chaldea (Arphaxad), parts of Assyria (Asshur), of Persia (Elam), and of the Arabian peninsula (Joktan). The servitude of Canaan under Shem, predicted by Noah (9:26), was fulfilled primarily in the subjugation of the people of Palestine (Josh. 23:4; 2 Chron. 8:7, 8)."

NOTE.—The expression, "Unto Shem . . . the brother of Japheth the elder," etc. (Gen. 10:21), has caused much discussion as to the relative ages of Japheth and Shem. Many prominent authorities support the seniority of Shem, while a large number argue in favor of Japheth.

SHE'MA (Heb. שֶׁמַע, *sheh'-mah*, *rumor*).

1. The last-named son of Hebron and father of Raham, of the tribe of Judah (1 Chron. 2:43, 44), B. C. about 1190.

2. The son of Joel and father of Azaz, of the tribe of Reuben (1 Chron. 5:8). He is probably the same with Shemaiah of v. 4.

3. One of the sons of the Benjamite Elpaal, and one of those who drove out the inhabitants of Gath (1 Chron. 8:13), B. C. after 1170.

4. One of those who stood at Ezra's right hand when he read the law to the people (Neh. 8:4), B. C. about 445.

5. A town in south Judah, named between Amam and Moladah (Josh. 15:26). In the parallel list of towns set off from Judah to Simeon (Josh. 19:2) it is given as Sheba, which is perhaps the more nearly correct.

SHEMA'AH (Heb. שְׁמַעָה, *shim-aw'*, *rumor*), a Benjamite of Gibeah, and father of Ahiezer and Joash, who joined David at Ziklag (1 Chron. 12:3), B. C. about 1002.

SHEMAI'AH (Heb. שְׁמַעְיָה, *shem-ah-yaw'*, or שְׁמַעְיָהוּ, *shem-ah-yaw'-hoo*, *heard of Jehovah*).

1. A prophet in the reign of Rehoboam. When the king had assembled one hundred and eighty thousand men of Benjamin and Judah to reconquer the northern kingdom after its revolt, Shemaiah was commissioned to charge them to return to their homes and not to war against their brethren (1 Kings 12:22; 2 Chron. 11:2), B. C. after 934. His second and last appearance was upon the occasion of the invasion of Judah and siege of Jerusalem by Shishak, king of Egypt (2 Chron. 12:5, 7). He wrote a chronicle containing the events of Rehoboam's reign (v. 15).

2. The son of Shechaniah, among the descendants of Zerubbabel (1 Chron. 3:22). He was keeper of the east gate of the city, and assisted Nehemiah in restoring the wall (Neh. 3:29), B. C. 445. He is probably the same with Semei (Luke 3:26).

3. Father of Shimri and ancestor of Ziza, a prince of the tribe of Simeon (1 Chron. 4:37), B. C. before 726. Perhaps the same as Shimei (vers. 26, 27).

4. The son of Joel, a Reubenite, and father of Gog (1 Chron. 5:4). He is probably the same as Shema (v. 8).

5. Son of Hasshub, a Merarite Levite who lived in Jerusalem after the captivity (1 Chron. 9:14). He was one of those who had "the oversight of the outward business of the house of God" (Neh. 11:15), B. C. 445.

6. The son of Galal and father of the Levite Obadiah (or Abda), who "dwelt in the villages of the Netophatites" after the captivity (1 Chron. 9:16), B. C. before 445. In Neh. 11:17 he is called Shammua.

7. Son of Elizaphan, and chief of his house (of

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two hundred men) in the reign of David. He took part in the removal of the ark from Obed-edom (1 Chron. 15:8, 11), B. C. about 988.

8. A son of Nethaneel, and a Levite scribe who, in the time of David, registered the division of the priests into twenty-four orders (1 Chron. 24:6), B. C. about 960.

9. The eldest son of Obed-edom, the Gittite, and a gate keeper of the temple (1 Chron. 26:4, 6, 7), B. C. before 960.

10. One of the Levites sent by Jehoshaphat, in his third year, to teach the people of the cities of Judah (2 Chron. 17:8), B. C. 872.

11. A descendant of Jeduthun the singer, who assisted in the purification of the temple in the reign of Hezekiah (2 Chron. 29:14), B. C. 719. He is perhaps the same as the Shemaiah who distributed tithes among his brethren (31:15).

12. A Levite in the reign of Josiah, who, with others, made large contributions of sacrifices for the passover (2 Chron. 35:9), B. C. 621.

13. One of the sons of Adonikam, who, with his two brothers, brought sixty males from Babylon with Ezra (Ezra 8:13), B. C. about 457.

14. One of the "heads" whom Ezra sent for to his camp by the river of Ahava, for the purpose of obtaining Levites and ministers for the temple from "the place Casiphia" (Ezra 8:16), B. C. about 457.

15. A priest of the family of Harim, who put away his foreign wife at Ezra's bidding (Ezra 10:21), B. C. 456.

16. A layman of Israel, son of another Harim, who also had married a foreigner (Ezra 10:31), B. C. 456.

17. Son of Delaiah, the son of Mehetabeel, a prophet in the time of Nehemiah, who, bribed by Tobiah and Sanballat, pretended fear, and proposed to Nehemiah that they should seek safety in the temple (Neh. 6:10, sq.), B. C. 445.

18. The head of a priestly house who returned with Zerubbabel from Babylon (Neh. 12:6, 18), B. C. 536. If the same, he lived to sign the covenant with Nehemiah (10:8), B. C. 445. The Shemaiah, son of Mattaniah and father of Jonathan, mentioned in 12:35, is perhaps the same.

19. One of the princes of Judah at the time of the dedication of the wall of Jerusalem (Neh. 12:34), B. C. 445.

20. One of the musicians who took part in the dedication of the new wall of Jerusalem (Neh. 12:36), B. C. 445.

21. One of the priestly trumpeters on the same occasion (Neh. 12:42).

22. The father of the prophet URIJAH (q. v.), of Kirjath-jearim (Jer. 26:20), B. C. before 609.

23. Shemaiah the Nehelamite, a false prophet in the time of Jeremiah (Jer. 29:24–32).

24. The father of Delaiah, one of the princes who heard Baruch's roll (Jer. 36:12), B. C. before 607.

SHEMARI'AH (Heb. שְׁמַרְיָה, *shem-ar-yaw'*, *kept of Jehovah*).

1. One of the Benjamite warriors who came to David at Ziklag (1 Chron. 12:5), B. C. about 1002.

2. The second son of Rehoboam by his wife Abihail (2 Chron. 11:19; A. V. "Shamariah"), B. C. about 934.

3. One of the family of Harim, a layman of Israel, who put away his foreign wife in the time of Ezra (Ezra 10:32), B. C. 456.

4. Another of the family of Bani under the same circumstances (Ezra 10:41).

SHEME'BER, or **SHEM'EBER** (Heb. שְׁמְאֶבֶר, *shem-ay'-ber*, *lofty flight*), king of Zeboiim, and ally of the king of Sodom when he was attacked by the northeastern invaders under Chedorlaomer (Gen. 14:2), B. C. about 2250.

SHE'MER (Heb. שֶׁמֶר, *sheh'-mer*, *kept*), the owner of the hill on which the city of Samaria was built (1 Kings 16:24). King Omri bought it for two talents of silver, and named it Shomeron, after Shemer (1 Kings 16:24), B. C. about 886.

SHEMI'DA, or **SHEM'IDA** (Heb. שְׁמִידָע, *shem-ee-daw'*, *name of knowing*), one of the six sons of Gilead and founder of the family Shemidaites, of the tribe of Manasseh (Num. 26:32; Josh. 17:2). His three sons are mentioned in 1 Chron. 7:19, where the name is given as "Shemidah."

SHEMI'DAH (1 Chron. 7:19). See SHEMIDA.

SHEMI'DAITES (Heb. שְׁמִידָעִי, *shem-ee-daw-ee'*), descendants (Num. 26:32) of SHEMIDA, who obtained their inheritance among the male posterity of Manasseh (Josh. 17:2, A. V. "children of Shemida").

SHEM'INITH, a musical term (1 Chron. 15:21; Psa. 6, title; 12, title). See MUSICAL TERMS.

SHEMIR'AMOTH (Heb. שְׁמִירָמוֹת, *shem-ee-raw-mōth'*, *name most high*).

1. A Levite musician of the second degree in the choir founded by David (1 Chron. 15:18), playing "with psalteries on Alamoth" (v. 20; comp. 16:5), B. C. about 986.

2. One of the Levites sent by Jehoshaphat to teach the law to the inhabitants of Judah (2 Chron. 17:8), B. C. after 875.

SHEMU'EL (Heb. שְׁמוּאֵל, *shem-oo-ale'*, *heard of God*).

1. Son of Ammihud, appointed from the tribe of Simeon to divide the land of Canaan (Num. 34:20), B. C. 1209.

2. Another form of Samuel the prophet (1 Chron. 6:33).

3. A descendant of Tola, and one of the chiefs of the tribe of Issachar (1 Chron. 7:2).

SHEN (Hebrew with article הַשֵּׁן, *hash-shane'*, *the tooth*), a place (1 Sam. 7:12) between which and Mizpeh Samuel set up the stone Ebenezer, to commemorate the rout of the Philistines. The name may indicate a projecting point of rock (1 Sam. 14:4), or a place situated upon such a point. Its exact locality is unknown.

SHENA'ZAR or **SHEN'AZAR** (Heb. שְׁנַאצַר, *shen-ats-tsar'*), one of the sons of Jeconiah and brother of Salathiel (1 Chron. 3:18), B. C. after 606.

SHE'NIR (Heb. שֵׁנִיר, *shen-eer'*, Deut. 3:9; Cant. 4:8), **SE'NIR** (Heb. סְנִיר, *sen-eer'*, 1 Chron. 5:23; Ezek. 27:5, *pointed*, and so *peak*), the name

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given by the Amorites to MOUNT HERMON (q. v.). The Sidonians called it Sirion, and in Psa. 29:6 Sirion is used poetically for Hermon.

SHE'OL (Heb. שְׁאוֹל, *sheh-ole'*, *Hades*, or the world of the dead), a word usually derived from שָׁאַל (*shaw-al'*), "to ask or seek," perhaps with the signification expressed in English, "the insatiable sepulcher." We have no clew to the origin of the word, and must seek for its meaning in the several passages in which it occurs. In Gen. 37:35, "And Jacob said, I will go down *into the grave* (שְׁאֹלָה, *sheh-o'-law*) unto my son mourning," the meaning is obvious. In Num. 16:30 Moses declares that Korah shall go down alive into the *pit*, viz., the interior of the earth (v. 33). In 2 Sam. 22:6 the A. V. has, "The sorrows of hell compassed me about." The English word *hell* does not here mean a place of torment, for it will be seen that the sorrows (Heb. "snares") of *Sheol* are equivalent to the nets of death. In Job 11:8 there seems to be an allusion to the belief that there is a dark and deep abyss beneath the center of the earth, tenanted by departed spirits, but not necessarily a place of torment. "Hell from beneath is moved for thee," etc. (Isa. 14:9), is thus rendered by Delitzsch (*Com.*, in loc.), "The kingdom of the dead below is all in uproar on account of thee;" and its meaning thus interpreted, "All Hades is overwhelmed with excitement and wonder, now that the king of Babel . . . is actually approaching."

In the great majority of cases *Sheol*, in the Old Testament, is used to signify the grave; and it can have no other meaning in Gen. 37:35; 42:38; 1 Sam. 2:6; 1 Kings 2:6; Job 14:13; 17:13, 16, and in many passages in the writings of David, Solomon, and the prophets. The darkness and gloom of the grave was such that the word denoting it came to be applied to the abiding place of the miserable. When this was supposed to be the case our translators rendered the word "hell." Some passages are doubtful, but concerning others scarcely a question can be entertained (e. g., Job 11:8; Psa. 139:8; Amos 9:3), in which the word denotes the opposite of heaven. Still more decisive are Psa. 9:17; Prov. 23:14; in which *Sheol* can only mean the abode of the wicked, as distinguished from and opposed to the righteous.

In the New Testament the Gr. ἁδης (*hah'-dace*) is used in much the same sense as *sheôl* in the Old, except that in a less proportion of cases can it be construed to signify "the grave." In this sense it occurs in Acts 2:31; 1 Cor. 15:55; but in general the Hades of New Testament appears to be the world of future punishment (e. g., Matt. 11:23; 16:18; Luke 16:23).

SHE'PHAM (Heb. שְׁפָם, *shef-awm'*, *bare*), a place mentioned by Moses in his specification of the eastern boundary of the promised land (Num. 34:10, 11). Location undecided.

SHEPHATHI'AH (1 Chron. 9:8), more properly SHEPHATIAH, 2.

SHEPHATI'AH (Heb. שְׁפַטְיָה, *shef-at-yaw'*, *judged of Jehovah*).

1. The fifth of the six sons born to David in Hebron. His mother's name was Abital (2 Sam. 3:4; 1 Chron. 3:3), B. C. about 994.

2. Son of Reuel, and father of Meshullam, a Benjamite chieftain dwelling in Jerusalem after the captivity (1 Chron. 9:8), B. C. before 536.

3. The Haruphite, or Hariphite, one of the Benjamite warriors who joined David in his retreat at Ziklag (1 Chron. 12:5), B. C. about 1002.

4. Son of Maachah, and prince of the Simeonites in the time of David (1 Chron. 27:16), B. C. before 960.

5. The last named of the six sons of Jehoshaphat, king of Judah, all of whom were richly endowed by their father (2 Chron. 21:2, 3), B. C. after 875.

6. The family of Shephatiah, three hundred and seventy-two in number, returned with Zerubbabel (Ezra 2:4; Neh. 7:9). A second detachment of eighty, with Zebadiah at their head, came up with Ezra (Ezra 8:8), B. C. before 536.

7. The family of another Shephatiah were among the children of Solomon's servants who came up with Zerubbabel (Ezra 2:57; Neh. 7:59), B. C. before 536.

8. A descendant of Perez, or Pharez, the son of Judah and ancestor of Athaiah (Neh. 11:4), B. C. long before 536.

9. The son of Mattan, one of the princes of Judah, who counseled Zedekiah to put Jeremiah in the dungeon (Jer. 38:1), B. C. 589.

SHEPHE'LAH, THE (Heb. הַשְּׁפֵלָה, *hash-shef-ay-law'*, *the low*), the name given to the southern division of the low-lying district between the central highlands of PALESTINE (q. v.) and the Mediterranean. Smith (*Hist. Geog. Holy Land*) says: "Though the name may originally have been used to include the maritime plain, yet the Shephelah proper was the region of low hills between that plain and the high central range."

SHEPHERD (from Heb. רָעָה, *raw-aw'*, to *tend;* Gr. ποιμήν, *poy-mane'*).

1. Duties. The routine of the shepherd's duties appears to have been as follows: In the morning he led forth his flock from the fold (John 10:4), which he did by going before them and calling to them, as is still usual in the East; arrived at the pasturage, he watched the flock with the assistance of dogs (Job 30:1), and, should any sheep stray, he had to search for it until he found it (Ezek. 34:12; Luke 15:4); he supplied them with water, either at a running stream or at troughs attached to wells (Gen. 29:7; 30:38; Exod. 2:16; Psa. 23:2); at evening he brought them back to the fold, and reckoned them to see that none were missing, by passing them "under the rod" as they entered the door of the inclosure (Lev. 27:32; Ezek. 20:37), checking each sheep as it passed, by a motion of the hand (Jer. 33:13); and, finally, he watched the entrance of the fold throughout the night, acting as porter (John 10:3). The shepherd's office thus required great watchfulness, particularly by night (Luke 2:8; comp. Nah. 3:18). It also required tenderness toward the young and feeble (Isa. 40:11), particularly in driving them to and from the pasturage (Gen. 33:13). In large establishments there were various grades of shepherds, the highest being styled

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"rulers" (Gen. 47:6), or "chief shepherds" (1 Pet. 5:4); in a royal household the title of *abbir*, "mighty," was bestowed on the person who held the post (1 Sam. 21:7).

2. Life. The office of the Eastern shepherd, as described in the Bible, was attended with much hardship, and even danger. He was exposed to the extremes of heat and cold (Gen. 31:40); his food frequently consisted of the precarious supplies afforded by nature, such as the fruit of the "sycamore," or Egyptian fig (Amos 7:14), the "husks" of the carob tree (Luke 15:16), and perchance the locusts and wild honey which supported the Baptist (Matt. 3:4); he had to encounter the attacks of wild beasts, occasionally of the larger species, such as lions, wolves, panthers, and bears (1 Sam. 17:34; Isa. 31:4; Jer. 5:6; Amos 3:12); nor was he free from the risk of robbers or predatory hordes (Gen. 31:39). To meet these various foes the shepherd's equipment consisted of the following articles: A mantle, made probably of sheepskin, with the fleece on, which he turned inside out in cold weather, as implied in the comparison in Jer. 43:12 (comp. Juv., xiv, 187); a scrip or wallet, containing a small amount of food (1 Sam. 17:40); a sling, which is still the favorite weapon of the Bedouin shepherd (17:40); and, lastly, a staff, which served the double purpose of a weapon against foes, and a crook for the management of the flock (1 Sam. 17:40; Psa. 23:4; Zech. 11:7). If the shepherd was at a distance from his home, he was provided with a light tent (Cant. 1:8; Jer. 35:7), the removal of which was easily effected (Isa. 38:12). In certain localities, moreover, towers were erected for the double purpose of spying an enemy at a distance, and protecting the flock: such towers were erected by Uzziah and Jotham (2 Chron. 26:10; 27:4), while their existence in earlier times is testified by the name Migdal-Eder (Gen. 35:21, A. V. "tower of Edar;" Mic. 4:8, A. V. "tower of the flock").

The hatred of the Egyptians toward shepherds (Gen. 46:34) may have been mainly due to their contempt for the sheep itself, which appears to have been valued neither for food nor generally for sacrifice, the only district where they were offered being about the Natron lakes. It may have been increased by the memory of the shepherd invasion (Smith, *Bib. Dict.*).

Figurative. The shepherd is used frequently in Scripture as illustrative:

1. Of God as the Leader of Israel (Psa. 77:20; 80:1).

2. Of Christ as the good Shepherd (Ezek. 34:23; Zech. 13:7; Isa. 40:11; John 10:14; Heb. 13:20).

3. Of kings as leaders of the people (Isa. 44:28; Jer. 6:3; 49:19).

4. Of ministers (Jer. 23:4), foolish shepherds as bad ministers (Isa. 56:11; Jer. 50:6; Ezek. 34:2, 10; Zech. 11:8, 15–17).

SHE'PHI (Heb. שֵׁפִי, *shef-ee'*, *bareness*), the fourth of the five sons of Shobal, the son of Seir of Edom (1 Chron. 1:40), called in the parallel passage (Gen. 36:23) Shepho (Heb. שֵׁפוֹ, same meaning).

SHE'PHO (Gen. 36:23). See SHEPHI.

SHEPHU'PHAN (Heb. שְׁפוּפָן, *shef-oo-fawn'*, *serpentlike*), one of the sons of Bela, the firstborn of Benjamin (1 Chron. 8:5). His name is also written *Shephupham* (A. V. "Shupham," Num. 26:39) and *Muppim* (Gen. 46:21).

SHE'RAH (Heb. שֵׁאֵרָה, *sheh-er-aw'*, *kinswoman*), daughter of Ephraim (1 Chron. 7:24), and foundress of the two Beth-horons, and of *Uzzen-Sherah*, B. C. probably about 1169. This Ephraim was probably a descendant of the patriarch, and lived after Israel took possession of Canaan.

SHERD. See POTSHERD.

SHEREBI'AH (Heb. שֵׁרֵבְיָה, *shay-rayb-yaw'*, *Jah has brought heat*), a Levite of the family of Mahli, the son of Merari, who, with eighteen of his brethren, joined Ezra at the river Ahava (Ezra 8:18, 24). When Ezra read the law to the people Sherebiah was among the Levites who assisted him (Neh. 8:7), B. C. about 445. He took part in the psalm of confession and thanksgiving which was sung at the solemn fast after the Feast of Tabernacles (9:4, 5), and signed the covenant with Nehemiah (10:12). He is again mentioned as among the chief of the Levites who belonged to the choir (12:8, 24).

SHE'RESH (Heb. שֶׁרֶשׁ, *sheh'-resh*, *root*), son of Machir, the Manassite, by his wife Maachah (1 Chron. 7:16).

SHERE'ZER (for derivation see SHAREZER), a messenger sent, with Regem-melech, in the fourth year of Darius, to inquire at the temple regarding a day of humiliation in the fifth month (Zech. 7:2), B. C. 518.

SHERIFF (Chald. תִּפְתַּי, *tif tah'ee*, a *lawyer*), a court official at Babylon (Dan. 3:2, 3), "a judge in the narrower sense of the word" (Keil, *Com.*), or one who, like the present Mohammedan *mafti*, decides points of law in the Turkish courts.

SHE'SHACH (Heb. שֵׁשַׁךְ, *shay-shak'*). This is supposed to be a symbolical name for Babel—Babylon—(Jer. 25:26; 51:41). It is thought by some critics to be a cabalistic plan, called "Athbash," making the word Sheshach represent Babel, by putting the last letter ת in the place of the first, and the last but one for the second, etc. Thus changing the word בבל, Babylon, we let ב the second letter be represented by ש, the next to the last; then ך would stand for ל, and we have שׁשׁך. Von Bohlen thinks the word synonymous with the Persian *Shih-shah*, which means "house of a prince." Rawlinson says that the name of the moon-god, identical with that of Ur, or Hur, might have been read in one of the ancient dialects of Babylon as *Shishaki*, and so explain the Scripture *Sheshach*.

SHE'SHAI (Heb. שֵׁשַׁי, *shay-shah'ee*, *whitish*), one of the three sons of Anak, who dwelt in Hebron (Num. 13:22), and were driven thence and slain by Caleb at the head of the children of Judah (Josh. 15:14; Judg. 1:10), B. C. 1164.

SHE'SHAN (Heb. שֵׁשָׁן, *shay-shawn'*, *lily*), a son of Ishi, in the posterity of Jerahmeel, of the tribe of Judah. Having no sons, he gave his

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daughter, probably Ahlai, to his Egyptian slave, Jarha, through which union the line was perpetuated (1 Chron. 2:31, 34, 35), B. C. about 1190.

SHESHBAZ'ZAR (Heb. שֵׁשְׁבַּצַּר, *shaysh-bats-tsar'*, foreign derivation), the Chaldean or Persian name given, apparently, to Zerubbabel (Ezra 1:8, 11; 5:14, 16). That Sheshbazzar means Zerubbabel is evident from (1) his being called the "prince (הַנָּשִׂיא) of Judah," a term marking him as head of the tribe in the Jewish sense. (2) His being characterized as "governor" (פֶּחָה), appointed by Cyrus, both which Zerubbabel was; and yet more distinctly by the assertion (5:16) that "Sheshbazzar laid the foundation of the house of God which is in Jerusalem," compared with the promise to Zerubbabel (Zech. 4:9), "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it" (Smith, *Bib. Dict.*, s. v.).

SHETH (Heb. שֵׁת, *shayth*, *confusion*).

1. The patriarch Seth (1 Chron. 1:1).

2. In the A. V. of Num. 24:17 the Heb. *Sheth* is rendered as a proper name, but there is reason to regard it as an appellative, and to translate, instead of "the sons of Sheth," "the sons of tumult," or *confusion*, the wild warriors of Moab (comp. Jer. 48:45).

SHE'THAR (Heb. שֵׁתָר, *shay-thawr'*, foreign derivation), one of the seven princes of Persia and Media, who had access to the king's presence, and were the first men in the kingdom in the third year of Xerxes (Esth. 1:14).

SHE'THAR-BOZ'NAI (Chald. שְׁתַר בּוֹזְנַי, *sheth-ar' bo-zen-ah'ee*), a Persian officer of rank, having a command in the province "on this side the river," under Tatnai, the satrap, in the reign of Darius Hystaspis (Ezra 5:3, 6; 6:6, 13). He joined with Tatnai and the Apharsachites in trying to obstruct the progress of the temple in the time of Zerubbabel, and in writing a letter to Darius, of which a copy is preserved in Ezra, ch. 5. As regards the name Shethar-boznai, it seems to be certainly Persian. The first element of it appears as the name Shethar, one of the seven Persian princes in Esth. 1:14 (Smith).

SHE'VA (Heb. שָׁוְא, *shev-aw'*, *false*).

1. The scribe or royal secretary of David (2 Sam. 20:25). He is called elsewhere *Seraiah* (8:17), *Shisha* (1 Kings 4:3), and *Shavsha* (1 Chron. 18:16).

2. Son of Caleb ben-Hezron by his concubine Maachah (1 Chron. 2:49).

SHEWBREAD. See SHOWBREAD.

SHIB'BOLETH (Heb. שִׁבֹּלֶת, *shib-bo'-leth*, a *stream*, as *flowing*; or an *ear* of grain, as growing out). This word came into notice in the Old Testament history merely with respect to its proper pronunciation. After the defeat of the Ephraimites by Jephthah and the Gileadites on the farther side of Jordan, the latter seized the fords of the river, with the view of cutting off the return of the Ephraimites. To test whether those who approached the river were really Ephraimites, they asked them to pronounce the word *shibboleth*. If any one pronounced it *sibboleth*—the way the Ephraimites did—doing away with the aspirate, he was adjudged an Ephraimite, and put to death. Thus forty-two thousand Ephraimites fell (Judg., ch. 12).

SHIB'MAH (Num. 32:38). See SIBMAH.

SHIC'RON (Heb. שִׁכְרוֹן, *shik-ker-one'*, *drunkenness*), a town near the western end of the northern boundary of Judah, named between Ekrah and Mount Baalah (Josh. 15:11). As it is not named among the cities of Judah (vers. 21–63), it would seem to have been in Dan. It is, perhaps, the present ruined village *Beit Shit*, about halfway between Ekron and Ashdod.

SHIELD. See ARMOR, 2, (1).

SHIGGA'ION. See MUSICAL TERMS.

SHIGIO'NOTH. See MUSICAL TERMS.

SHI'HON (Heb. שִׁיחוֹן, *shee-ohn'*, *overturning*, *a ruin*), a city in Issachar (Josh. 19:19), named between Haphraim and Anaharath. A name resembling it at present in that neighborhood is the *Khirbet Shi'in*, one and one half miles N. W. of Duburieh.

SHI'HOR (1 Chron. 13:5). See SIHOR.

SHI'HOR-LIB'NATH (Heb. שִׁיחוֹר לִבְנָת, *shee-khore' lib-nawth'*, *black*, *white*). This seems to be thought by some to be a river, and by others, as Mr. Grove, to be no river at all. Mr. Porter thinks that this name might have been given to some little town on the banks of one of the streamlets falling into the sea near Carmel, where the sand is very white and glistening. However, it is still generally believed to have been a river south of Carmel, on the borders of Asher, probably the modern *Nahr-Zerka*, or crocodile brook (Josh. 19:26). Crocodiles are still found in the Zerka. Dr. Thomson thinks that long ages ago they were introduced by some Egyptians who settled here and brought their deities with them.

SHIL'HI (Heb. שִׁלְחִי, *shil-khee'*, *missive*), the father of Azubah, the mother of King Jehoshaphat (1 Kings 22:42; 2 Chron. 20:31), B. C. before 875.

SHIL'HIM (Heb. שִׁלְחִים, *shil-kheem'*, *armed men*), a place in the south of Judah (Josh. 15:32). Some would connect the name with the idea of water flowing. It is called also Sharuhen (Josh. 19:6), and Shaarim (1 Chron. 4:31). Some think it preserved in *Tell Sheriah*, almost halfway between Gaza and Beer-sheba.

SHIL'LEM (Heb. שַׁלֻּם, *shil-lame'*, *recompense*), a son of Naphtali (Gen. 46:24; Num. 26:49), elsewhere (1 Chron. 7:13) called SHALLUM (q. v.).

SHIL'LEMITE (Heb. הַשַּׁלֻּמִי, *hash-shil-lay-mee'*), a descendant of SHILLEM (q. v.).

SHILO'AH (Isa. 8:6). See SILOAM.

SHI'LOH, the name, apparently, of a person and of a place.

1. (Heb. שִׁילֹה, *shee-lo'*, *tranquil*), a title of the Messiah (Gen. 49:10). While there has been much discussion as to the grammatical interpretation of the word, the entire Jewish synagogue and the whole Christian Church agree as to the fact that the patriarch is here proclaiming the coming of

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the Messiah. "The objection that the expectation of a personal Messiah was foreign to the patriarchal age, and must have been foreign to the nature of that age" (Kurtz), is not valid. For the expectation of a personal Saviour did not arise for the first time with Moses, Joshua, and David, but was contained in the germ of the promise of the seed of the woman and in the blessing of Noah upon Shem, and still further expanded in the promises of God to the patriarchs. When Jacob had before him the founders of the twelve-tribed nation the question naturally arose, from which of the twelve tribes would the promised Saviour proceed? REUBEN (q. v.) had forfeited the right of primogeniture by his incest, and it could not pass over to either Simeon or Levi on account of their crime against the Shechemites. Consequently the dying patriarch transferred, both by his blessing and prophecy, the chieftainship and promise to his fourth son, Judah. Judah was to bear the scepter with victorious, lionlike courage, until in the future *Shiloh* was to descend from Judah.

The gradual advance of Messianic prophecy places the personal meaning of Shiloh beyond all possible doubt. Balaam's prophecy transfers Jacob's proclamation of the lion nature of Judah to Israel as a nation (Num. 23:24; 24:9), and introduces the figure of the scepter from Gen. 49:9, 10. As champion, even after the death of Joshua, Judah by divine direction opened the attack upon the Canaanites (Judg. 1:1, sq.), and also the war against Benjamin (20:18). From Judah was raised up the first judge in the person of Othniel (3:9, sq.). The election of David raised Judah to the rank of ruling tribe, and it received the scepter over all the rest (1 Chron. 28:4). The authority of Zerubbabel as "governor of Judah" (Hag. 2:2) would seem to have rested upon a recognition of this traditional supremacy.

Solomon sang of the King's Son who should have dominion from sea to sea and from the river to the ends of the earth (Psa. 72); and the prophets after Solomon prophesied of the Prince of Peace, who should increase government and peace without end upon the throne of David, and of the sprout out of the rod of Jesse, whom the nations should seek (Isa. 9:5, 6; 11:1–10; comp. Ezek. 21: 27). "Thus did the kingdom of Judah arise from its temporary overthrow to a new and imperishable glory in Jesus Christ (Heb. 7:14), who conquers all foes as the Lion of the tribe of Judah (Rev. 5:5), and reigns as the true Prince of Peace, as 'our peace' (Eph. 2:14), forever and ever" (K. and D., *Com.*, on Gen.).

2. (Heb. שִׁלֹה, *shee-lo'*, *place of rest*), one of the earliest and most sacred of the Hebrew sanctuaries. The ark of the covenant, which had been kept at Gilgal during the subjugation of Palestine, was removed thence to Shiloh, where it was kept from the last days of Joshua to the time of Samuel (Josh. 18:1–10; Judg. 18:31; 1 Sam. 4:3). Here Joshua divided among the tribes the west Jordanic region, not already allotted (Josh. 18:10; 19:51), in which distribution Shiloh fell to Ephraim (16:5). Shiloh was the scene of the seizure by the Benjamites of young women, whom they took for wives (Judg. 21:19–23). At Shiloh Eli judged Israel, and died of grief at hearing of the capture of the ark (1 Sam. 4:12–18). That there was no permanent structure there is evident from 2 Sam. 7:6: "I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle." Ahijah the prophet had his abode at Shiloh at the time of Jeroboam I, and was visited there by the messengers of the king's wife to learn the result of their child's sickness (1 Kings 11:29; 12:15; 14:1, etc.). The people there after the exile appear to have been Cuthites (2 Kings 17:24, 30; comp. Jer. 12:5), who had adopted some form of Jewish worship.

The site of Shiloh is very minutely described: "On the north side of Beth-el, on the east side of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah" (Judg. 21: 19). It is now known by the Arabic name *Seilun*.

SHILO'NI. This word, occurring only in Neh. 11:5, A. V., should be rendered—as in other cases—"the Shilonite."

SHI'LONITE (Heb. שִׁילֹנִי, שִׁילֹנִי, or שִׁלֹנִי, *shee-lo-nee'*).

1. The native or resident of Shiloh—a title ascribed only to Ahijah (1 Kings 11:29; 12:15; 15:29; 2 Chron. 9:29; 10:15).

2. The Shilonites are mentioned among the descendants of Judah dwelling in Jerusalem at a date difficult to fix (1 Chron. 9:5). They are doubtless the members of the house of Shelah, who in the Pentateuch are more accurately designated Shelanites.

SHIL'SHAH (Heb. שִׁלְשָׁה, *shil-shaw'*, *triad*), son of Zophah, of the tribe of Asher (1 Chron. 7: 37), B. C. before 960.

SHIM'EA (Heb. שִׁמְעָא, *shim-aw'*, *rumor*, *fame*).

1. Son of David by Bath-sheba (1 Chron. 3:5), called in 2 Sam. 5:14; 1 Chron. 14:4, SHAMMUA (q. v.).

2. A Merarite Levite, son of Uzza and father of Haggiah (1 Chron. 6:30), B. C. before 987.

3. A Gershonite Levite, ancestor of Asaph the minstrel (1 Chron. 6:39).

4. The brother of David (1 Chron. 20:7), elsewhere called Shammah, Shimma, and Shimeah.

SHIM'EAH (Heb. שִׁמְעָה, *shim-aw'*, *triad*).

1. Brother of David and father of Jonathan and Jonadab (2 Sam. 21:21); called also Shammah (1 Sam. 16:9), Shimea (1 Chron. 20:7), and Shimma (2:13).

2. A descendant of Jehiel, the father or founder of Gibeon (1 Chron. 8:32), B. C. perhaps 536. He is called (9:38) Shimeam.

SHIM'EAM (Heb. שִׁמְעָם, *shim-yawm'*, *their fame*), the descendant of Jehiel (1 Chron. 9:38), called (8:32) SHIMEAH (q. v.).

SHIM'EATH (Heb. שִׁמְעָת, *shim-awth'*, feminine of *Shimeah*), an Ammonitess, mother of Jozachar or Zabad, one of the murderers of King Joash (2 Kings 12:21; 2 Chron. 24:26), B. C. before 797.

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SHIM'EATHITES (Heb. שִׁמְעָתִי, *shim-aw-thee'*), one of the families of "scribes" resident at Jabez, in the tribe of Judah (1 Chron. 2:55); descendants, apparently, of a Shimea not of the Kenites, possibly the brother of David (2 Sam. 21:21).

SHIM'EI (Heb. שִׁמְעִי, *shim-ee'*, *renowned*).

1. Son of Gershon, the son of Levi (Num. 3:18; 1 Chron. 6:17, 29; 23:7, 9, 10; Zech. 12:13; *Shimi*, Exod. 6:17). In 1 Chron. 6:29, according to the present text, he is called the son of Libni, and both are reckoned as sons of Merari; but there is reason to suppose that there is something omitted in this verse, as he is everywhere else represented to be Libni's *brother*. Dr. Strong (*Cyclopædia*) conjectures that Shelomith should be read instead of Shimei in 1 Chron. 23:10. Keil (*Com.*, in loc.) thinks the Shimei of vers. 7 and 10 to be another than the one in v. 9.

2. The son of Gera, a Benjamite of the house of Saul, and resident, during David's reign, of Bahurim, on the other side of the Mount of Olives (2 Sam. 16:5). **(1) Curses David.** When David, in his flight from Absalom, had come to Bahurim, Shimei ran out of the place cursing the king and pelting him and his servants with stones. Abishai wanted to put an end to this cursing, and requested permission to "take off his head," but was forbidden by the king, who said, "It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day." The royal party passed on, Shimei following them and casting stones and dirt as long as they were in sight (2 Sam. 16:5–13), B. C. about 967. **(2) Spared.** The next we learn of Shimei is his suing for pardon at the hands of the king. Just as David was crossing the Jordan in the ferryboat (2 Sam. 19:18), the first person to welcome him was Shimei, who may have seen him approaching from the heights above. He threw himself at David's feet in abject penitence, and, notwithstanding the desire of Abishai that he should be put to death, his life was spared (19:16–23). **(3) Executed.** But the king's suspicions were not set at rest by this submission, and on his deathbed he recalls the whole scene to the recollection of his son Solomon. Solomon gave Shimei notice that from henceforth he must consider himself confined to the walls of Jerusalem on pain of death. He was to build a house in Jerusalem (1 Kings 2:36, 37). For three years the engagement was kept. At the end of that time, for the purpose of capturing two slaves who had escaped to Gath, he went out on his ass and made his journey successfully. On his return the king took him at his word, and he was slain by Benaiah (vers. 38–46), B. C. 954.

3. An adherent of Solomon at the time of Adonijah's usurpation (1 Kings 1:8), B. C. 958. Unless he is the same as Shimei, the son of Elah (4:18), Solomon's commissariat officer, or with Shimeah, or Shammah, David's brother, it is impossible to identify him.

4. Son of Elah, and Solomon's commissariat officer in Benjamin (1 Kings 4:18), B. C. 954.

5. Son of Pedaiah and brother of Zerubbabel (1 Chron. 3:19), B. C. 536.

6. A Simeonite, son of Zacchur. Special mention is made of his numerous family (1 Chron. 4:26, 27), B. C. perhaps before 1210.

7. A Reubenite, son of Gog and father of Micah (1 Chron. 5:4).

8. A Gershonite Levite, son of Jahath (1 Chron. 6:42).

9. Son of Jeduthun, and chief of the tenth division of the singers in David's reign (1 Chron. 25:17), B. C. before 960.

10. The Ramathite who was over David's vineyards (1 Chron. 27:27), B. C. before 960.

11. A Levite of the sons of Heman, who took part in the purification of the temple under Hezekiah (2 Chron. 29:14), B. C. 719.

12. The Levite who, with his brother Cononiah, had charge of the offerings in the reign of Hezekiah (2 Chron. 31:12, 13), B. C. 719. Perhaps the same as the preceding.

13. A Levite in the time of Ezra who had married a foreign wife (Ezra 10:23), B. C. 456.

14. One of the family of Hashum who put away his foreign wife at Ezra's command (Ezra 10:33).

15. A son of Bani, who had also married a foreign wife and put her away (Ezra 10:38).

16. Son of Kish, a Benjamite and ancestor of Mordecai (Esth. 2:5), B. C. before 518.

SHIM'EON (Heb. שִׁמְעוֹן, *shim-ōne'*, *hearing*), a layman of Israel, of the family of Harim, who had married a foreign wife, and divorced her in the time of Ezra (Ezra 10:31).

SHIM'HI (Heb. שִׁמְחִי, *shim-ee'*), a Benjamite, apparently the same as Shema, the son of Elpaal (1 Chron. 8:21).

SHIM'I (Exod. 6:17). See SHIMEI, 1.

SHIM'ITE (Heb. שִׁמְעִי, *shim-ee'*), a descendant (Num. 3:21; comp. Zech. 12:13) of Shimei (1), the son of Gershon.

SHIM'MA (1 Chron. 2:13). See SHIMEAH, 1.

SHI'MON (Heb. שִׁימוֹן, *shee-mone'*, *desert*). The four sons of Shimon are enumerated in an obscure genealogy of the tribe of Judah (1 Chron. 4:20), B. C. after 1170.

SHIM'RATH (Heb. שִׁמְרָת, *shim-rawth'*, *guard*), a Benjamite, the ninth named of the sons of Shimhi (1 Chron. 8:21), B. C. after 1170.

SHIM'RI (Heb. שִׁמְרִי, *shim-ree'*, *watchful*).

1. Son of Shemaiah, and head of a Simeonite family (1 Chron. 4:37), B. C. probably after 1170.

2. The father of Jediael, one of David's guard (1 Chron. 11:45), B. C. before 982.

3. The son of Elizaphan, and one of the Levites who aided in the purification of the temple under Hezekiah (2 Chron. 29:13), B. C. 719.

SHIM'RITH (Heb. שִׁמְרִית, *shim-reeth'*, feminine of *Shimri*), a Moabitess, mother of Jehozabad, one of the assassins of King Joash (2 Chron. 24:26; in 2 Kings 12:21, Shomer).

SHIM'ROM (1 Chron. 7:1). See SHIMRON.

SHIM'RON (Heb. שִׁמְרוֹן, *shim-rone'*, *guardianship*).

1. The fourth son of Issachar, according to the

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lists of Genesis (46:13) and Numbers (26:24), and the head of the family of the *Shimronites*, B. C. about 2000. In 1 Chron. 7:1 later editions give "Shimrom."

2. A town of Zebulun (Josh. 19:15), one of those which joined the confederacy under Jabin against Joshua (11:1–5), the same more fully called Shimron-meron (12:20).

SHIM'RONITE (Heb. שִׁמְרֹנִי, *shim-ro-nee'*), a descendant (Num. 26:24) of Shimron, the son of Issachar.

SHIM'RON-ME'RON (Heb. שִׁמְרוֹן מְרֹאוֹן, *shim-rone' mer-one'*, *guard of lashing*), a town conquered by Joshua (Josh. 12:20), and probably the same as elsewhere (11:1) called simply SHIMRON (q. v.).

SHIM'SHAI (Heb. שִׁמְשַׁי, *shim-shah'ee*, *sunny*), the scribe or secretary of Rehum, who was a kind of satrap of the conquered province of Judea and of the colony of Samaria, supported by the Persian court (Ezra 4:8, 9, 17, 23). He was apparently an Aramean, for the letter which he wrote to Artaxerxes was in Syriac (4:7), and the form of his name is in favor of this supposition.

SHI'NAB (Heb. שִׁנְאָב, *shin-awb'*, *father has turned*), the king of Admah in the time of Abraham (Gen. 14:2).

SHI'NAR (Heb. שִׁנְעָר, *shin'-aur*), the name of a country (Gen. 10:10; 11:2, ff.). In the biblical story Shinar is the name of the land in which were located the cities of Babylon, Erech, Accad, and Calneh. It was, therefore, a part of the land of Babylonia, and may be roughly spoken of as southern Babylonia, though some of these cities, perhaps, would more strictly be included in northern Babylonia. Very little light from the Babylonian inscriptions has come upon this word Shinar. It is probable that it is connected with the Babylonian Sumér, which occurs so constantly upon the Babylonian inscriptions. Its most common usage is in the political expression, "king of Sumer and Accad," but the meaning of this phrase is still a subject of controversy among Assyriologists. We find some of the earliest kings of Babylonia bearing this title, and it continued irregularly in use down to a very late period in the history of Assyria. It appears to have been a political rather than a geographical expression, and its limits must have varied in different periods of history. The land to which it is applied in the Old Testament is altogether alluvial, and was celebrated in the ancient world not only b ythe Babylonians, but also by the Greeks and Romans as a land of prodigious fertility. Modern travelers do not speak in such high terms of it, and part of its fertility, at least, must have been ascribed to the wonderful care with which it was tilled and to the elaborate systems of irrigation by which it was watered. In its cities the earliest kingdoms known to us in the history of the human race were founded. See UR; ELLASAR; BABYLONIA.—R. W. R.

SHIP (Heb. אֳנִיָּה, *on-ee-yaw'*, *conveyance*; סְפִינָה, *sef-ee-naw'*, a sea-going vessel *ceiled* with a deck; צִי, *tsee*, a *ship*; *πλοῖον*, *ploy'-on*, a *sailer*).

1. Navigation. Evidence is not wanting that the Egyptians were an adventurous people, willing to leave their own towns in pursuit of fortune, and that even the sea did not inspire them with fear or religious horror. "Inveterate prejudice alone could prevent us from admitting that the Egyptians of the Memphite period went to the ports of Asia and to the Haûinîbû by sea." It is certain that they used wood and metals from Lebanon and Asia Minor. The Phœnicians were among, if not the earliest, cultivators of maritime affairs.

Ancient Ship (from a coin).

Although the Jews cannot be called a seafaring people, yet their geographical position was such that they could not have been entirely ignorant of commerce and ships. Their close relation with Phœnicia, their own seaboard on the Mediterranean, their great navigable lake of Gennesareth, and, at no great distance from Jerusalem, the Red Sea, all tended to bring them into acquaintance with navigation. There can be no doubt that the arts of shipbuilding and of navigation came to Greece and Italy from the East, and immediately from the Levant: whence we may justifiably infer that these arts, so far as they were cultivated in Palestine, were there in a higher state of perfection at an early period at least than in the more western parts of the world.

We know very little about the early history of Palestinian shipping, though by some a prophecy of Israel's connection with navigation is seen in Gen. 49:13, "Zebulun shall dwell at the haven of the sea; and he shall be for a haven of ships; and his border shall be unto Zidon." K. and D. (*Com.*, in loc.) render the passage thus: "Zebulun, to the border of the sea will he dwell, and indeed toward the coast of ships, and his side toward Zidon;" and understand Zidon as standing for Phœnicia (comp. Deut. 33:19; Josh. 19:10, sq.). Such advantage of location could only have been partially improved, for we find Solomon looking to Hiram as his carrier by sea, who brought timber of Lebanon in floats to Joppa. Later, after having conquered Elath and Ezion-geber on the farther arm of the Red Sea, Solomon converted them into naval stations, but he was still indebted to Hiram for "shipmen that had knowledge of the sea" (1 Kings 9:26; 10:22).

The effort to form and sustain a navy in connection with the East was not permanently successful; it soon began to decline, and the efforts of Jehoshaphat to revive the enterprise failed (1 Kings 22:49, 50). Joppa was a Jewish seaport in the time of the Maccabees (1 Mac. 14:5), and Herod the Great availed himself of its natural features to make a more capacious port at Cæsarea (Josephus, *Wars*, iii, 9, 3).

2. Ancient Ships. (1) **Egyptian.** The ships which the Egyptians launched upon the sea "were built upon the model of the Nile boats, and only differed from the latter in details, which would now pass unnoticed. The hull, which was built on

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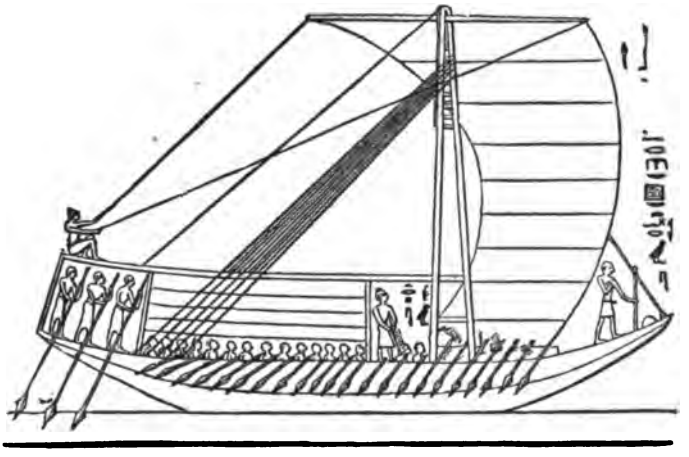
a curved keel, was narrow, had a sharp stem and stern, was decked from end to end, low forward and much raised aft, and had a long cabin; the steering apparatus consisted of one or two large stout oars, each supported on a forked post and managed by a steersman. It had one mast, sometimes composed of a single tree, sometimes formed of a group of smaller masts planted at a slight distance from each other, but united at the top by strong ligatures and strengthened at intervals by crosspieces which made it look like a ladder; its single sail was bent sometimes to one yard, sometimes to two; while its complement consisted of some fifty men, oarsmen, sailors, pilots, and passengers. Such were the vessels for cruising or pleasure. The merchant ships resembled them, but they were of heavier build, of greater tonnage, and had a higher freeboard. They had no hold; the merchandise had to remain piled up on deck, leaving only just enough room for the working of the vessel. They nevertheless succeeded in making lengthy voyages, and in transporting troops into the enemy's territory from the mouth of the Nile to the southern coast of Syria" (Maspero, *Dawn of Civ.*, 392).

(2) Greek and Roman. "The difference between the long narrow ship of war and the short, broad merchant vessel, was much more pronounced in antiquity than in modern times, and existed as early as the time of Homer (*Odys.*, v, 250; ix, 323). The former type, however, was not yet devoted to fighting by sea, but to the transport of troops, who also served as rowers. The merchant ships were generally worked as *sailing* vessels, and were only propelled by oars in case of need, so that they required a very small crew. On the other hand the ships of war depended for propulsion on a strong crew of rowers, who sat in a line on both sides of the vessel. A vessel with one bank of oars (*mŏnerēs*) was specially described according to the number of the rowers; e. g., a *pentēcontŏrŏs* was a vessel with fifty rowers. Afterward *dĭērēis* (Lat. *bīrēmis*), with two, and *trĭēreis* (Lat. *trīrēmēs*), with three banks of oars on either side, came into use" (Seyffert, *Dict. Class. Ant.*, s. v.). Later vessels were built with four, five, six, fifteen, sixteen, and as high as thirty and forty banks of oars. The rowers sat close together, with their faces toward the stern of the vessel. The number of rowers in an ancient *trireme*, i. e., with three banks of oars, was one hundred and seventy, that of a Roman *quinquereme*, five-banked, in the Punic wars, was three hundred; and it is recorded that an eight-banked vessel of Lysimachus carried a crew of sixteen hundred. The oars were very long, and the time was kept by means of the music of a flute or the stroke of a hammer in the hands of a boatswain.

The mast of a ship of war was low and carried a square sail attached to a yard which was lowered during an engagement; the bow and stern, which were built alike, were covered with half-decks, while the middle of the vessel was generally left open. Merchant vessels had three masts, and were full-decked. As to the size of ancient vessels, we may judge of them by the number of passengers they carried. The ship in which Paul was wrecked had two hundred and seventy-six persons on board (Acts 27:37), besides a cargo of wheat (vers. 10, 38); and all these passengers



Egyptian Ship.

seem to have been taken on to Puteoli in another ship (28:11), which had her own cargo and crew; and we have no evidence of any difficulty, although such an emergency was unexpected. The ship in which Josephus was wrecked (*Life*, 3), in the same part of the Levant, had six hundred souls on board; and a grain ship described by Lucian as driven into Piræus by stress of weather would appear to have measured eleven or twelve hundred tons.

3. Bible Reference. The following allusions to seafaring are found in the Old Testament: The prophecy concerning Zebulun (Gen. 49:13); in Balaam's prophecy (Num. 24:24); in one of the warnings of Moses (Deut. 28:68); in Deborah's song (Judg. 5:17); the illustrations and descriptions in Job (9:26), the Psalms (48:7; 104:26; 107:23), Proverbs (23:34; 30:19; 31:14). We have already referred to Solomon's ships (1 Kings 9:26; 2 Chron. 8:18; 9:21), and the disastrous expedition of Jehoshaphat's ships from the same port of Ezion-geber (1 Kings 22:48, 49; 2 Chron. 20:36, 37). Tyre is depicted allegorically as a splendid ship (Ezek., ch. 27), while Isaiah speaks of the "ships of Tarshish" (2:16; 23:1, 14). In the narrative of Jonah (1:3–16) several nautical terms are introduced; and Daniel (11:40) speaks of ships of war.

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Frequent mention is made in the New Testament of vessels on the Sea of Galilee. There Jesus addressed the multitude from on board a vessel (Matt., Gr. πλοῖον, *ploy'-on*), i. e., a small fishing vessel; and frequent mention is made of his sailing up and down the lake (Matt. 8:23; 9:1; 14:13; John 6:17). Some of his earliest followers were owners of barks which sailed on this inland sea (Matt. 4:21; Luke 5:3; John 21:3). Josephus calls these vessels σκάφη (*skaf'-ay*), a *skiff* (comp. Acts 27:16, 30, 32); probably like our modern fishing smack, generally propelled by oars, but also employing sails.

4. Construction and Equipment. (1) **The hull** of ancient vessels presents no special peculiarities; the bow and stern were similar in shape; merchant ships had no hold, the cargo being stowed away upon the deck, the sides of which were protected by an open rail, the stempost and the sternpost rising in a curve, most frequently terminating in an ornament representing a waterfowl bent backward. On the stern projections we sometimes see an awning represented, and on the bow the anchors were stowed. Capstans were evidently used to raise anchors. The personification of ships led to the painting of an eye on each side of the bow, a custom still prevalent in the Mediterranean. Indeed our own sailors speak of the "eyes" of a ship, and it is said in Acts 27:15 that the ship "could not bear up into the wind," literally "look the wind in face." A badge, sign, or emblem was also placed at the prow (28:11).

(2) **Masts, rigging, etc.** These, in distinction from the hull or vessel itself, were called σκευή (*skyoo-ay'*), *gear* (Acts 27:19, "tackling," A. V.). Its principal feature was a large mast with one large, square sail fastened to a yard of great length. Other masts were sometimes used, arranged as the mainmast. The sail that was hoisted when the ship of Paul was run aground was a "foresail," or a small sail substituted for the larger sail in stormy weather (Gr. ἀρτέμων, *ar-tem'-ohn*, A. V. "mainsail"). The *mast* is mentioned (Isa. 33:23), and from Ezekiel (27:5) we learn that Lebanon cedar was sometimes used to make them of; "the oak of Bashan" for the oars (v. 6) and cypress of Senir (Antilibanus) for the sheathing of the hull. Ropes and sails were made of byssus linen, the latter being woven in party colors.

(3) **Anchors.** "Although ships rigged and constructed like those of the ancients might, under favorable circumstances, be able to work to windward, it must have been 'slowly and with difficulty;' and in the event of a ship being caught in a gale, on a lee shore, the only mode of escape was to anchor. No better proof could be given of the superiority in this branch of seamanship than the successful manner in which Paul's ship was brought to anchor in the face of a lee shore in a gale of wind, and finally run ashore, when it could be done in safety to the lives of all on board" (*Imp. Dict.*, s. v.). The anchors were much like those of modern make, except that in place of the palms, or iron plates attached to the extremities of the arms, the arms themselves were beaten flat, as in the Dutch anchors.

(4) **Undergirders** (Gr. ὑποζώματα, *hoop-od-zo'-mat-ah*, Acts 27:17). The imperfection of the build, and the tendency to strain the seams, led to taking on board "helps" (Gr. βοήθεια, *bŏ-ay thi'-ah*), cables or chains, which in case of necessity could be passed around the hull, at right angles to its length, and made tight—a process called in the English navy *frapping*.

(5) **Steering.** Ancient ships were steered by means of two paddle rudders, one on each quarter, acting in a rowlock or through a porthole, as the vessel was large or small. The same thing is true not only of the Mediterranean, but of the early ships of the Northmen. There is nothing out of harmony with this early system of steering in James 3:4, where Gr. πηδάλιον (*pay-dal'-ee-on*), helm, occurs in the singular; for "the governor" or steersman (Gr. εὐθύνων, *yoo-thoo'-none*) would only use one paddle rudder at a time.

Paddle Rudder.

5. Officers and Crew. Luke mentions (Acts 27:11; comp. Jonah 1:6; Rev. 18:17) two principal officers of the ship: the *master* (Gr. κυβερνήτης, *koo-ber-nay'-tace*, literally *pilot*), undoubtedly equivalent to our captain; the *owner* (Gr. ναύκληρος, *now'-klay-ros*), a shipowner or master of a trading vessel, who took passengers and freight for hire. The "governor" (James 3:4, Gr. εὐθύνων, *yoo-thoo-none*) is merely the man at the helm. The "shipmen" (Gr. ὁ ναῦται, *hoy now'-tahee*) were common sailors.

Figurative. An industrious housewife is likened to a merchant ship, bringing "her food from afar" (Prov. 31:14). "Shipwreck" is symbolical of one departing from the faith (1 Tim. 1:19).

SHI'PHI (Heb. שִׁפְעִי, *shif-ee'*, *abundant*), a Simeonite, father of Ziza, a prince of the tribe in the time of Hezekiah (1 Chron. 4:37), B. C. before 719.

SHIPH'MITE (Heb. שִׁפְמִי, *shif-mee'*), an epithet of Zabdi, officer over David's stores of wine (1 Chron. 27:27); probably as a native of SHEPHAM (q. v.).

SHIPH'RAH (Heb. שִׁפְרָה, *shif-raw'*, *brightness*), the name of one of the two midwives of the Hebrews who disobeyed the command of Pharaoh to kill the male children (Exod. 1:15–21).

SHIPH'TAN (Heb. שִׁפְטָן, *shif-tawn'*, *judicial*), father of Kemuel, a prince of the tribe of Ephraim, and one of the commissioners to divide Canaan (Num. 34:24), B. C. 1169.

SHIPMASTER. See SHIP, 5.

SHIPMEN. See GLOSSARY.

SHIPPING. See GLOSSARY.

SHI'SHA (Heb. שִׁישָׁא, *shee-shaw'*, *whiteness*), father of Elihoreph and Ahiah, the royal secretaries in the reign of Solomon (1 Kings 4:3), B. C. before 960. He is apparently the same as Shavsha, who held the same position under David.

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SHI'SHAK (Heb. שִׁישַׁק, *shee-shak'*, once שׁוּשַׁק, *shoo-shak'*), king of Egypt, the Sheshenk I of the monuments, first sovereign of the Bubastite twenty-second dynasty.

1. The Origin of the royal line of which Sheshenk I was the head is extremely obscure. Lepsius gives a genealogy of Sheshenk I from the tablet of Harp-sen from the Serapeum, which, if correct, decides the question. In this Sheshenk I is the son of a chief Namuret, whose ancestors, excepting his mother, who is called "royal mother," are all untitled persons, and all but the princess bear foreign, apparently Shemitic, names. Sayce (*High. Crit.*, p. 361) says: "The dynasty of Shishak was of Lybian origin, and the rise of its founder was due to the power which the Lybian mercenaries had gained in the state . . . It lasted one hundred and twenty years."

2. Reign. Sheshenk I, on his accession, must have found the state weakened by internal strife and deprived of much of its foreign influence. Sheshenk took as the title of his standard, "He who attains royalty by uniting the two regions [of Egypt]." He himself probably married the heiress of the Rameses family, while his son and successor, Usarken, appears to have taken to wife the daughter, and perhaps heiress, of the Tanite twenty-first dynasty. Probably it was not until late in his reign that he was able to carry on the foreign wars of the earlier king who captured Gezer. It is observable that we trace a change of dynasty in the policy that induced Sheshenk, at the beginning of his reign, to receive the fugitive Jeroboam (1 Kings 11:40).

3. Invades Judah. The king of Egypt does not seem to have commenced hostilities during the powerful reign of Solomon. It was not until the division of the tribes that, probably at the instigation of Jeroboam—to whom he had given shelter and his sister-in-law in marriage—he attacked Rehoboam. "In the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord, with twelve hundred chariots and threescore thousand horsemen: and the people [were] without number that came with him out of Egypt; the Lubim, the Sukkiim, and the Cushim. And he took the fenced cities which [pertained] to Judah, and came to Jerusalem" (2 Chron. 12:2-4). Shishak did not pillage Jerusalem, but exacted all the treasures of his city from Rehoboam, and apparently made him tributary (vers. 5-12, especially 8). The narrative in Kings mentions only the invasion and the exaction (1 Kings 14:25, 26). Shishak has left a record of this expedition sculptured on the wall of the great temple of El-Karnak. It is a list of the countries, cities, and tribes conquered or ruled by him, or tributary to him. One of them is Yurahma, the Jerahmeel of 1 Chron. 2:25; the greater number of names belongs to the kingdom of Judah, more especially to the desert region of the extreme south. In this list Champollion recognized a name which he translated incorrectly "the kingdom of Judah," and was thus led to trace the names of certain cities of Palestine. The Pharaohs of the empire passed through northern Palestine to push their conquests to the Euphrates and Mesopotamia. Shishak, probably unable to attack the Assyrians, attempted the subjugation of Palestine and the tracts of Arabia which border Egypt, knowing that the Arabs would interpose an effectual resistance to any invader of Egypt. He seems to have succeeded in consolidating his power in Arabia. See EGYPT; Sayce (*High. Crit.*); Smith (*Bib. Dict.*).

SHIT'RAI (Heb. שִׁטְרַי, *shit-rah'ee*, *decisive*), the Sharonite who had charge of David's herds that fed in Sharon (1 Chron. 27:29), B. C. before 960.

SHITTAH TREE (Isa. 41:19). See VEGETABLE KINGDOM.

SHIT'TIM (Heb. שִׁטִּים, *shit-teem'*, *acacia*).

1. Israel's last camping place east of Jordan before entering Palestine (Num. 25:1; Josh. 3:1; Mic. 6:5); an abbreviation of Abel-shittim (Num. 33:49). It was the place from which Joshua sent forth spies into Canaan (Josh. 2:1). See ABEL-SHITTIM.

2. The barren valley of the Jordan above the Dead Sea, and was chosen by the prophet Joel (3:18) to denote a very dry valley, as the acacia grows in a dry soil. It was probably west of the Jordan. In the prophecy the spring which waters this valley, and proceeds from the house of Jehovah, is, of course, not an earthly stream, but represents spiritual water of life (comp. Zech. 14:8; John 4:10; Rev. 7:17).

SHITTIM WOOD. See VEGETABLE KINGDOM.

SHI'ZA (Heb. שִׁיזָא, *shee-zaw'*, *splendor*), the father of Adina, one of David's Reubenite warriors (1 Chron. 11:42), B. C. before 1000.

SHO'A (Heb. שׁוֹעַ, *sho'-ah*, *rich*), thought by the older theologians, with "the Babylonians, and all the Chaldeans," "and Koa, and all the Assyrians" (Ezek. 23:23), to be the names of the different tribes in the Chaldean empire. Keil (*Com.*, in loc.) renders it "lords," in referring to the use of the word in Job 34:19 (A. V. "rich") and Isa. 32:5 (A. V. "bountiful"), where it signifies rich, liberal. In Prov. 17:7 it is rendered in the A. V. "prince," and "noble" in 8:16. "But a consideration of the latter part of the verse (Ezek. 23:23), where the captains and rulers of the Assyrians are distinctly mentioned, and the fondness which Ezekiel shows for playing upon the sound of proper names (see 27:10; 30:5), leads to the conclusion that in this case Pekod, Shoa, and Koa are proper names also; but nothing further can be said" (Smith, *Bib. Dict.*).

SHO'BAB (Heb. שׁוֹבָב, *sho-bawb'*, *rebellious*).

1. Second named of the sons born to David in Jerusalem (2 Sam. 5:14; 1 Chron. 3:5; 14:4), B. C. about 1043.

2. Apparently the son of Caleb, the son of Hezron, by his wife Azubah (1 Chron. 2:18), B. C. about 1190.

SHO'BACH (Heb. שׁוֹבָךְ, *sho-bawk'*, *expansion*), the general of Hadarezer, king of the Syrians of Zoba, who was defeated by David in person at Helam. Shobach was wounded, and died

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on the field (2 Sam. 10:15–18). In 1 Chron. 19:16, 18, he is called *Shophach*, B. C. 1036.

SHO'BAI (Heb. שֹׁבַי, *sho-bah'ee, taking captive*). The children of Shobai were a family of the doorkeepers of the temple who returned with Zerubbabel (Ezra 2:42; Neh. 7:45), B. C. before 536.

SHO'BAL (Heb. שׁוֹבָל, *sho-bawl', overflowing*).

1. The second son of Seir the Horite (Gen. 36:20; 1 Chron. 1:38), and one of the "dukes," or phylarchs, of the Horites (Gen. 36:29), B. C. about 1840.

2. One of the three sons of Hur, the son of Caleb (1 Chron. 2:50). He became the founder ("father") of Kirjath-jearim, B. C. about 1190. The passage should probably be rendered, "These are the sons (i. e., descendants) of Caleb, through his son Hur," etc. See Keil (*Com.*, in loc.). In 1 Chron. 4:1, 2, Shobal appears with Hur among the sons of Judah. He is possibly the same as the preceding.

SHO'BEK (Heb. שׁוֹבֵק, *sho-bake', forsaking*), one of the heads of the people who sealed the covenant with Nehemiah (Neh. 10:24), B. C. 445.

SHO'BI (Heb. שֹׁבִי, *sho-bee', captor*), son of Nahash, of Rabbah, of the children of Ammon. He was one of the first to meet David at Mahanaim, on his flight from Absalom, and supply him with bedding, cooking utensils, and food (2 Sam. 17:27), B. C. about 970.

SHO'CHO (2 Chron. 28:18), **SHO'CHOH** (1 Sam. 17:1). See SOCHOH.

SHOCK OF CORN (Heb. גָּדִישׁ, *gaw-deesh'*, a *heap;* hence "a tomb," Job 21:32), a "stack" (Exod. 22:6) of grain reaped (Judg. 15:5; Job 5:26).

SHO'CO (2 Chron. 11:7). See SOCHOH.

SHOE. See DRESS, pp. 282, 283.

Figurative. To take off one's shoes or sandals was a token of reverence or respect (Exod. 3:5; Josh. 5:15). In Ruth 4:7 (comp. Deut. 25:9, 10) it is recorded, "Now this was the manner in former time in Israel redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor." From the expression "*formerly*," and from the description of the custom, we infer that it had largely gone out of use when the book was written. The custom itself, which existed among the Indians and ancient Germans, arose from the fact that fixed property was taken possession of by treading upon the soil; and hence taking off the shoe and handing it to another was a symbol of the transfer of possession or right of ownership. From this thought we have the expression, "Over Edom will I cast out my shoe" (Psa. 60:8; 108:9), i. e., claim it as my own. The declaration (Matt. 3:11), "whose shoes I am not worthy to bear," is explained by Egyptian paintings representing a servant bearing on his arm the shoes of his master, a mark of servile condition. Shoes were removed in mourning and replaced on occasion of joy (Cant. 7:1). Shoes with blood on them is figurative of being engaged in war (1 Kings 2:5). See SANDAL.

SHOE LATCHET. See LATCHET, SHOE; GLOSSARY.

SHO'HAM (Heb. שֹׁהַם, *sho'-ham, to blanch*), a Merarite Levite, son of Jaaziah, employed about the ark by David (1 Chron. 24:27), B. C. about 983.

SHO'MER (Heb. שׁוֹמֵר, *sho-mare', keeper*).

1. Second named of the three sons of Heber, an Asherite (1 Chron. 7:32), called in v. 34 SHAMER (q. v.).

2. The father of Jehozabad, who slew King Joash (2 Kings 12:21). In the parallel passage in 2 Chron. 24:26, the name is converted into the feminine form Shimrith, who is further described as a Moabitess. This variation may have originated in the dubious gender of the preceding name Shimeath, which is also made feminine by the chronicler. Others suppose that in Kings the father is named, and in Chronicles the mother.

SHO'PHACH (Heb. שׁוֹפָךְ, *sho-fawk', poured*), the general of Hadarezer (1 Chron. 19:16, 18), called in 2 Sam. 10:16, SHOBACH (q. v.).

SHO'PHAN (Heb. שׁוֹפָן, *sho-fawn', hidden* or *hollow*), given in A. V. as a town of Gad (Num. 32:35), but it is thought that the word is simply a suffix to the preceding word Atroth (R. V. "Atroth-shophan").

SHORE. 1. *Khofe* (Heb. חוֹף, *chafed* by waves, Gesenius, or *inclosed*, Fuerst; comp. Eng. *cove*), a roadstead (Judg. 5:17; Jer. 47:7; "coast" in Josh. 9:1; Ezek. 25:10; "haven" in Gen. 49:13; "seaside" in Deut. 1:7).

2. *Kaw-tseh'* (Heb. קָצֶה), *extremity* of the land (Josh. 15:2; elsewhere "brim" or "brink").

3. *Saw-faw'* (Heb. שָׂפָה, *lip*), used in our sense of seashore (Gen. 22:17; Exod. 14:30, etc.).

4. *Ahee-ghee-al-os'* (Gr. αἰγιαλός), the *beach*, on which the waves *dash* (Matt. 13:2, 48; John 21:4; Acts 21:5; 27:39, 40).

5. *Khi'-los* (Gr. χεῖλος, the *lip*), usually rendered the "lip" (Matt. 15:8; Mark 7:6; Rom. 3:13, etc.), once "shore" (Heb. 11:12), as the place upon or from which the waves pour.

SHOSHAN'NIM, SHOSHAN'NIM-E'DUTH, musical terms (q. v.).

SHOULDER is generally the rendering of Heb. שֶׁכֶם, *shek-em'*, the *neck*, as the place to receive a burden (Gen. 21:14; 24:15, 45, etc.). Twice (Num. 6:19; Deut. 18:3) it represents Heb. זְרוֹעַ, *zer-o'-ah*, the *arm*, the foreshoulder offered in sacrifice. *Shoke* (Heb. שׁוֹק) is used especially of the right, or "heave" shoulder (Exod. 29:22, 27; Lev. 7:32–34, etc.). *Kaw-thafe'* (Heb. כָּתֵף, *clothed*) is the *shoulder* properly so called, as the spot from which garments are suspended (Exod. 28:12; 39:7), especially of the "shoulder pieces" of the high priest (q. v.). In Isa. 11:14 it is the peculiar name of Philistia's coast land (Josh. 15:11), used figuratively of the shoulder of the nation. *O'-mos* (Gr. ὦμος, Matt. 23:4; Luke 15:5) has a similar meaning with *shek-em'*, above.

Figurative. To *withdraw one's shoulder* (Neh. 9:29), i. e., to refuse an appointed burden, is figurative of disobedience, rebellion; while to "re-

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move one's shoulder from his burden" (Psa. 81:6) is to deliver him from bondage. Job, in assurance of innocence, exclaims, "Oh . . . that mine adversary had written a book," i. e., an *indictment* made out in legal form, and adds, "Surely I would take [carry] it upon my shoulder" (Job 31:35, 36). The meaning doubtless is that he would wear it upon his shoulder as a mark of his dignity. "The staff of the shoulder" (Isa. 9:4) is the staff which strikes the shoulder; or the wood, like a yoke, on the neck of slaves, the badge of servitude. "The government shall be on his shoulder" (9:6),

Keys Borne Upon the Shoulder. A Token of Authority.

like the expression, "And the key of the house of David will I lay upon his shoulder" (22:22) refers to the custom of wearing the ensign of office upon the *shoulder*, in token of *sustaining* the government. The same idea is expressed by the epaulets worn in the army and navy. To "lay burdens on men's shoulders," etc. (Matt. 23:4) is to selfishly burden men with obligations which the scribes and Pharisees would not concern themselves with.

SHOULDER BLADE (Heb. שִׁכְמָה, *shik-maw'*, only in Job 31:22), where it means the socket or bone to which the arm is attached.

SHOULDER PIECE (Heb. כָּתֵף, *kaw-thafe'*, *clothed*), the side pieces on the upper part of the high priest's ephod, which came over the shoulder, where the front and back flaps were fastened (Exod. 28:7, 25; 39:4; simply "shoulders," 28:12; 39:7; or "sides," 28:27; 39:20). See PRIEST, HIGH.

SHOVEL, the implement used for removing ashes from the altar (Exod. 27:3, etc.). See TABERNACLE. It is also the rendering of Heb. רַחַת, *rakh'ath* (Isa. 30:24), a winnowing fork.

SHOWBREAD. See TABERNACLE.

SHOWER. See RAIN.

SHRED, SHREWD. See GLOSSARY.

SHRINE (Gr. *ναός*, *nah-os'*, a *temple*, Acts 19:24), a miniature representation of the splendid temple of Diana, with a statue of the goddess.

SHROUD (Heb. חֹרֶשׁ, *kho'-resh*, *thicket*), the rendering in the A. V. of Ezek. 31:3, but "forest" (2 Chron. 27:4); "bough" (Isa. 17:9); probably a shadowing thicket. See GLOSSARY.

SHRUB (Heb. שִׂיחַ, *see'-akh*, Gen. 21:15), a *bush*, as rendered in Job 30:4, 7; "plant" in Gen. 2:5. See VEGETABLE KINGDOM.

SHU'A. 1. (Heb. שׁוּעַ, *shoo'-ah*, a *cry* for help, 1 Chron. 2:3), a Canaanite of Adullam, whose daughter was the wife of Judah and the mother of his first three children (Gen. 38:2, 12); in both passages the A. V. has incorrectly "Shuah."

2. (Heb. שׁוּעָא, *shoo'-aw*), the daughter of Heber, the grandson of Asher (1 Chron. 7:32).

SHU'AH. 1. (Heb. שׁוּחַ, *shoo'-akh*, *pit*), the last named of the six sons of Abraham by Keturah (Gen. 25:2; 1 Chron. 1:32).

2. The father of Judah's Canaanitish wife (1 Chron. 2:3). See SHUA, 1.

3. (Heb. שׁוּחָה, *shoo-khaw'*, a *pit*), a brother (some manuscripts have *son*) of Chelub, among the descendants of Judah (1 Chron. 4:11).

SHU'AL (Heb. שׁוּעָל, *shoo-awl'*, *jackal*).

1. The third named of the eleven sons of Zophah (1 Chron. 7:36).

2. The "land of Shual" (1 Sam. 13:17) is named as invaded by one of the marauding companies of Philistines; probably five or six miles N. E. from Beth-el in Benjamin. It has not been identified.

SHU'BAEL (Heb. שׁוּבָאֵל, *shoo-baw-ale'*), two Levites (1 Chron. 24:20; 25:20); called elsewhere SHEBUEL (q. v.).

SHU'HAM (Heb. שׁוּחָם, *shoo-khawm'*, *humility*), the son of Dan (Num. 26:42); elsewhere (Gen. 46:23), called HUSHIM (q. v.).

SHU'HAMITE (Heb. שׁוּחָמִי, *shoo-khaw-mee'*). The descendants of Shuham numbered four thousand four hundred and sixty when Israel entered Canaan (Num. 26:42, 48).

SHU'HITE (Heb. שׁוּחִי, *shoo-khee'*), a term only used as an epithet of Bildad in Job 2:11; 18:1; 25:1; 42:9. It is quite probably a patronymic from Shuah, son of Abraham and Keturah (Gen. 25:2; 1 Chron. 1:32). Of course the Shuah (שׁוּחַ) of Gen. 38:2, 12, and (שׁוּחָה) of 1 Chron. 4:11, as also the Shua (שׁוּעַ) of 1 Chron. 2:3 (parallel to Gen. 38:2, 12) and (שׁוּעָא) of 1 Chron. 7:32, are different persons from the one under consideration. The twelfth edition of Gesenius compares the cuneiform Suhu or Shuhu, on both sides of the Euphrates southerly from Carchemish, not far from the modern *Beredjik*, near Aintab. Smith (*Bib. Dict.*) locates the Shuhites near *Hit*, on the Euphrates, nearly west of Bagdad. In either case the Shuhites would be in the extreme north, toward the Euphrates. Either identification would favor a northeast or Aramaic location for the land of Uz rather than a southern, i. e., an Edomite or Arabian one.—W. H.

SHU'LAMITE (Heb. שׁוּלַמִּית, *shoo-lam-meeth'*, *peaceful*), the title applied (Cant. 6:13) to

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the bride, "Return, return, O Shulamite!" It appears to be the feminine of Solomon.

SHU'MATHITE (Heb. שֻׁמָתִי, *shoo-maw-thee'*), one of the four families which sprang from Kirjath-jearim (1 Chron. 2:53). Perhaps the best rendering of vers. 52, 53, is, "Shobal . . . had sons; Haroeh, Hazi-Hammenuhoth, and the families of Kirjath-jearim, namely," etc.

SHU'NAMMITE (Heb. שׁוּנַמִּית, *shoo-nam-meeth'*), a native of SHUNEM (q. v.), as is evident from 2 Kings 4:8, 12, where it is applied to the hostess of Elisha. It was also applied to the beautiful Abishag, the nurse of David in his old age (1 Kings 1:3; 2:17, 21, 22).

SHU'NEM (Heb. שׁוּנֵם *shoo-name', two resting places*), a place belonging to Issachar. Here the Philistines encamped before Saul's last battle (Josh. 19:18; 1 Sam. 28:4). It was the home of Abishag (1 Kings 1:3), also the residence of the woman whose son Elisha restored to life (2 Kings 4:8–37). Identified with Solam at the southwest foot of Little Hermon, three miles N. of Jezreel, and in the midst of a rich country.

SHU'NI (Heb. שׁוּנִי, *shoo-nee', quiet*), son of Gad, and founder of the family of the Shunites (Gen. 46:16; Num. 26:15), B. C. after 2000.

SHU'NITE (Heb. שׁוּנִי, *shoo-nee'*), the patronymic given to a descendant of SHUNI (q. v.), the son of Gad (Num. 26:15).

SHU'PHAM (Heb. שֻׁפָּם, *shef-oo-fawm', serpentlike*), given in Num. 26:39 as a "son" of Benjamin and head of the family of Shuphamites. He is doubtless the same person elsewhere (1 Chron. 8:5) called SHEPHUPHAN (q. v.). He was, if the same person, a son of Bela, the son of Benjamin, and was reckoned among Benjamin's sons because, like them, he founded an independent family (K. and D., *Com.*, in loc.).

SHU'PHAMITE (Heb. שׁוּפָמִי, *shoo-faw-mee'*), the designation of a descendant of "Shupham" (Num. 26:39), or Shephuphan (1 Chron. 8:5).

SHUP'PIM (Heb. שֻׁפָּם, or שֻׁפִּים, *shoop-peem', serpents*).

1. In the genealogy of Benjamin "Shuppim and Huppim, the children of Ir," are reckoned (1 Chron. 7:12; comp. 5:15). Ir is the same as Iri, the son of Bela, the son of Benjamin, so that Shuppim was the great-grandson of Benjamin. To avoid the difficulty of supposing that Benjamin had a great-grandson at the time he went down into Egypt, Lord Hervey conjectures that Shuppim or Shephuphan was a son of Benjamin, whose family was reckoned with that of Ir or Iri. This is unnecessary, as the date is that of Jacob's death.

2. A Levite who, together with Hosah, had charge of the temple gate Shallecheth (1 Chron. 26:16), B. C. about 960. Keil (*Com.*, in loc.) thinks that the word has come into the text by a repetition of the two last syllables of the preceding word.

SHUR (Heb. שׁוּר, *shoor*, a *wall*) is referred to as "before Egypt, as thou goest toward Assyria" (Gen. 25:18); and as "even unto the land of Egypt" (1 Sam. 27:8); and as "over against Egypt" (15:7). From its meaning "a wall," as well as from various references to it in the text, it would seem that Shur was a barrier of some kind across the great northeastern highways out of Egypt, near the eastern boundary line of Egypt.

"A favorite identification of Shur has been in a range of mountains a little to the eastward from the Gulf of Suez, having the appearance of a wall and bearing the name Jebel er-Râhah, being in fact the northwestern end, or extension, of Jebel et-Teeh . . . . But a prime objection to this identification is that Jebel er-Râhah does not stand 'before Egypt, as thou goest toward Assyria'. . . . Inasmuch as there was a great defensive wall built across the eastern frontier of Egypt, 'as thou goest toward Assyria'—a wall that was hardly less prominent in the history of ancient Egypt than has been the Great Wall of China in the history of the 'Middle Kingdom'—it would seem the most natural thing in the world to suppose that the biblical mentions of the wall 'that is before Egypt' had reference to the wall that was before Egypt. The earliest mention of this wall is in an ancient papyrus of the 12th dynasty (of the old Egyptian empire, prior to the days of the Hyksos invasion), which was obtained by Lepsius for the Museum of Berlin.

"With the Great Wall standing there across the entrance of Lower Egypt as a barrier and a landmark between the delta and the desert, it follows almost as a matter of course that the region on either side of the wall should bear the *name* of the wall: on the western side was the Land of Mazor, the Land Walled in; on the eastern side was the Wilderness of Shur, the Wilderness Walled out. Hence it comes to pass that the desert country eastward of Lower Egypt is known in the Bible as the Wilderness of Shur" (Trumbull, *Kadesh-Barnea*, p. 44, sq.).

Shur is first mentioned in the narrative of Hagar's flight from Sarah (Gen. 16:7). Abraham afterward "dwelled between Kadesh and Shur, and sojourned in Gerar" (20:1). The first clear indication of its position occurs in the account of Ishmael's posterity. "And they dwelt from Havilah unto Shur, that [is] before Egypt, as thou goest toward Assyria" (25:18; comp. 1 Sam. 15:7; 27:8). The wilderness of Shur was entered by the Israelites after they had crossed the Red Sea (Exod. 15:22, 23). It was also called the Wilderness of Etham (Num. 33:8).

SHU'SHAN (Heb. שׁוּשַׁן, *shoo-shan', lily*; LXX. Σουσάν, *soo-san'*), the capital of Susiana, or the country called Elam in Scripture, and which lies between Zagros and the lower Tigris (Dan. 8:2). It took its name from the great abundance of lilies which grew in its neighborhood. The founding of Shushan and of the old tower therein reaches back to prehistoric times. According to Strabo (xv, 2, 30), it must have been built by Tithonos, the father of Memnon; and Herodotus gives to the town the epithet, Μεμνόνια Σοῦσα (vii, 151; v, 54, 53). If this proves nothing more than that in Susa there was a tomb of Memnon, yet it would sufficiently prove the ancient existence of the city or its citadel.

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The city had, according to Strabo (xv, 3, 2), a circuit of one hundred and twenty *stadia* (twelve English miles), and, according to others, two hundred *stadia*. Its palace was called *Menoneion* and was strongly fortified. Here was the "golden seat;" here also were "the apartments of Darius, which were adorned with gold" (Æschylos, *Pers.*, 3, 4, 159, 160), "the widely famed palace" (Diod. Sic., xvii, 65). In 325 B. C., when visited by Alexander, it possessed great wealth, and from its plunder he gave largesses to his soldiers and presents of great value to his generals on the occasion of his marriage with Barsine and Parysatis. After the fall of Persia Shushan was one of the capitals of the Parthian empire, as also under the Sassanid kings. It fell into the hands of the Mohammedans under Kalif Omar, A. D. 640.

"The ruins of Shushan are now only a wilderness, inhabited by lions and hyenas, on the eastern bank of the Shapur, between it and the Dizful, where three great mountains of ruins, from eighty to one hundred feet high, raise themselves, showing the compass of the city, while eastward smaller heaps of ruins point out the remains of the city, which to this day bears the name of *Schusch*" (Keil, *Com.*, on Dan, p. 288).

Shushan is mentioned in Scripture as the winter residence of the kings of Persia (Dan. 8:2; Neh. 1:1; Esth. 1:2, 5). The prophet Daniel seems to place himself in Shushan only in vision.

SHU'SHAN-E'DUTH (Psa. 60, title), a musical term (q. v.).

SHU'THALHITE (Heb. שֻׁתַלְחִי, *shoo-thal-khee'*), a designation of a descendant of SHUTHELAH (q. v.), the son of Ephraim (Num. 26:35).

SHU'THELAH (Heb. שׁוּתֶלַח, *shoo-theh'-lakh, noise of breaking*).

1. First named of the three sons of Ephraim (Num. 26:35, 36), B. C. perhaps about 2000. His descendants to a second Shuthelah are given in 1 Chron. 7:20, 21.

2. The sixth in descent from the preceding, being the son of Zabad and father of Ezer and Elead (1 Chron. 7:21), B. C. probably after 1170.

SHUTTLE (Heb. אֶרֶג, *eh'-reg*, a *weaving*), is used in Job 7:6 as a figure of the swiftness of life. His days pass as swiftly by as the little shuttle moves backward and forward in the warp.

SI'A (Heb. סִיעָא, *see-aw'*, *congregation*), one of the chief of the Nethinims, whose "children" returned with Zerubbabel (Neh. 7:47), B. C. before 536. In Ezra 2:44 the name is given as Siaha.

SI'AHA (Heb. סִיעֲהָא, *see-ah-haw'*, *congregation*), a chief Nethinim (Ezra 2:44). In Neh. 7:47 he is called SIA (q. v.).

SIB'BECAI or **SIB'BECHAI** (Heb. סִבְּכַי, *sib-bek-ah'ee*, *thicketlike*), "the Hushathite," probably so called from his birthplace (1 Chron. 11:29). He belonged to the prominent family of Judah, the Zarhites, and was captain of the twenty-four thousand men of David's army serving in the eighth month. Sibbecai's great exploit, which gave him a place among the mighty men of David's army, was his combat with Saph, or Sippia. the Philistine giant, in the battle at Gezer, or Gob (2 Sam. 21:18; 1 Chron. 20:4), B. C. about 970.

SIB'BOLETH, another form (Judg. 12:6) of SHIBBOLETH (q. v.).

SIB'MAH (Heb. שִׂבְמָה, *sib-maw'*, *coolness, fragrance*), a town east of Jordan, which was taken possession of and rebuilt by the tribe of Reuben (Josh. 13:19; A. V. "Shibmah," Num. 32:38). It was probably the same with *Shebam* (v. 3); and belonged originally to that portion of Moab which was captured by the Amorites under Sihon (21:26). It is mentioned by Isaiah (16:8, 9) and Jeremiah (48:32), both making reference to its vintage. The wine of Sibmah was so good that it was placed upon the table of monarchs, and so strong that it smote down, i. e., inevitably intoxicated, even those who were accustomed to good wine. Not positively identified.

SIBRA'IM (Heb. סִבְרַיִם, *sib-rah'-yim*, *double hope*), a landmark on the northern boundary of Palestine, between Berothah and Hazar-hatticon (Ezek. 47:16), perhaps identical with *Ziphron* (Num. 34:9).

SI'CHEM, another form (Gen. 12:6), of SHECHEM (q. v.).

SICK, SICKNESS. See DISEASES, TREATMENT OF.

SICKLE, the rendering of two Hebrew words and one Greek word:

1. *Kher-mesh'* (Heb. חֶרְמֵשׁ, a *reaping hook*, Deut. 16:9; 23:25).

2. *Mag-gawl'* (Heb. מַגָּל), with the same meaning (Jer. 50:16; Joel 3:4, 13).

3. *Drep'-an-on* (Gr. δρέπανον), the instrument generally used for cutting grain. See AGRICULTURE, 4. The Israelites might pluck and eat the standing grain of a neighbor, but were forbidden to "move a sickle," i. e., reap it (Deut. 23:25).

Figurative. "To thrust in the sickle" is a figurative expression for gathering a harvest (Mark 4:29; Rev. 14:14–19).

SID'DIM, VALE OF (Heb. עֵמֶק הַשִּׂדִּים, *ay'-mek has-sid-deem'*, *the valley of the fields*; perhaps so called from the high cultivation in which it was kept before the destruction of Sodom and the other cities), the scene of the battle between Chedorlaomer, and his allies, and the five confederate kings (Gen. 14:3). If we understand the expression in the last of the verse, "which is the salt sea," to designate a part of what was afterward known as the Salt, or Dead Sea, then the valley of Siddim may be identified with the inclosed plain lying between the south of the sea and the range of heights which terminate the Ghôr and commence the Arabah. Some writers, however, strongly contend for its location at the north end of the Dead Sea. It was full of "slime [bitumen] pits" (v. 10), and here the Egyptians got the bitumen with which they embalmed their dead; and even to this day "pits" exist.

SI'DON (Heb. צִידוֹן, *tsee-done'*, *fishery*), a word which occurs in the Old and New Testaments in this form, as well as ZIDON (q. v.), as the name of the oldest capital of the Phœnicians; in Gen. 10:15

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it must be understood as the name of a person. He appears as the firstborn of Canaan.

SIDO'NIANS. See ZIDONIANS.

SIEGE. See WARFARE; GLOSSARY.

SIEVE (Heb. כְּבָרָה, *keb-aw-raw'*, *netted*, Amos 9:9; נָפָה, *naw-faw'*, Isa. 30:28). The ancient Egyptians often made sieves of string, and those for coarser work were constructed of small rushes or reeds.

Figurative. "The sieve of vanity" (literally nothingness, Isa. 30:28) is a sieve in which everything that does not remain in it as good grain is given up to annihilation. To sift a nation (Amos 9:9) or person (Luke 22:31) means to prove, test them.

SIGHT. See GLOSSARY.

SIGN, the rendering of several Hebrew and Greek words, which usually denote a miraculous, or, at least, divine or extraordinary token of some (generally) future event. Thus the rainbow was given to Noah as a sign of his covenant (Gen. 9:12, 13), and for the same purpose circumcision was appointed to Abraham (17:11; comp. Exod. 3:12; Judg. 6:17). Signs and wonders sometimes denote those proofs or demonstrations of power and authority furnished by miracles and other tokens of the divine presence (Matt. 12:38; John 4:48; Acts 2:22). The word is used for a miraculous appearance, which would attest the divine authority of a prophet or teacher (see Matt. 16:1; 24:30).

SIGNET. See SEAL.

SI'HON (Heb. סִיחֹן, *see-khone'*, *tempestuous*, or frequently סִיחוֹן), the king of the Amorites, who refused to the Israelites permission to pass through his territory when nearing the promised land. Shortly before the time of Israel's arrival he had dispossessed the Moabites of a splendid territory, driving them south of the natural bulwark of the Arnon (Num. 21:26–29). When the Israelite host appears he does not hesitate or temporize like Balak, but at once gathers his people together and attacks them (v. 21). But the battle was his last. He and all his host were destroyed, and their district from Arnon to Jabbok became at once the possession of the conqueror, B. C. 1171. The kingdom of Sihon is mentioned in Josh. 13:21, 27, and his dukes, i. e., vassals.

SI'HOR, or, correctly, **SHI'HOR** (Heb. שִׁחוֹר, *shee-khore'*, *black*, *dark*, *turbid*), one of the names given to the Nile in Scripture (Isa. 23:3; Jer. 2:18). Opinions vary as to the identity of Sihor (Josh. 13:3) and Shihor (1 Chron. 13:5) with the first two. Keil (*Com.*) thinks them to be the brook of Egypt, the modern *Wady el Arish*.

SI'LAS (Gr. Σίλας, *see'-las*), contracted form of **SILVA'NUS** (Gr. Σιλουανός, *sil-oo-an-os'*, *wooded*), a prominent member of the church in Jerusalem (Acts 15:22). Of his immediate family no account is given, but his name, derived from the Latin *silva*, "wood," betokens him a Hellenistic Jew, and he appears to have been a Roman citizen (16:37). He is probably the same as *Sylvanus*, mentioned in Paul's epistles.

1. Mission to Antioch. Upon the return of Paul and Barnabas to Jerusalem from their missionary tour, a discussion arose respecting circumcision, and the council decided adversely to the extreme Judaizing party. Silas was appointed a delegate to accompany Paul and Barnabas on their return to Antioch with the decree of the Council of Jerusalem (Acts 15:22, 32), A. D. about 50. After accomplishing this mission he remained in Antioch, although granted permission to return (vers. 33, 34). The qualification of Silas for speaking to a congregation is stated (v. 32).

2. Paul's Companion. Upon the separation of Paul and Barnabas Silas was selected by Paul as the companion of his second missionary journey (Acts 15:40). "The choice of Silas was, of course, due to his special fitness for the work, which had been recognized during his ministration in Antioch. Doubtless he had shown tact and sympathy in managing the questions arising from the relations of the Gentile Christians to the Jews" (Ramsay, *St. Paul*, p. 176). His double character, Hebrew and Roman, was also a qualification for a coadjutor of Paul. In further notices of him we learn that he was scourged and imprisoned with Paul at Philippi. At Berea he was left behind with Timothy, while Paul proceeded to Athens (Acts 17:14), and we hear nothing more of his movements until he rejoined the apostle at Corinth (18:5). His presence at Corinth is several times noticed (2 Cor. 1:19; 1 Thess. 1:1; 2 Thess. 1:1). He probably returned to Jerusalem with Paul, where he remained, ceasing any longer to be his companion. Whether he was the Sylvanus who conveyed Peter's first epistle to Asia Minor (1 Pet. 5:12) is uncertain; the probabilities are in favor of the identity. A tradition of very slight authority represents Silas to have become bishop of Corinth.

SILENCE. **1.** *Dem-aw-maw'* (Heb. דְּמָמָה, *stillness*) is used poetically by hendiadys (Job 4:16, דְּמָמָה וָקוֹל אֶשְׁמָע), *I hear stillness and a voice*, i. e., a still voice, a light whisper. The verb is used (19:21), "and kept silence at my counsel," to indicate respectful attention.

2. *Khaw-rash'* (Heb. חָרַשׁ), *to be dumb*, which often depends upon deafness, and is joined with it. Spoken of God as not listening to and answering the prayers of men (Psa. 28:1; 35:22; 50:3, 21); of men as listening to God without interrupting him (Isa. 41:1).

3. *See-gah'-o* (Gr. σιγάω) is used in our sense of not speaking: of one wishing to speak in a tongue ("unknown"), in which case he is not to speak unless an interpreter is present (1 Cor. 14:28); of women in the churches (v. 34), "an appendix to the regulative section regarding the gifts of the Spirit, vers. 26, 33" (Meyer, Alford, Westcott). Others think that Paul makes an appeal in support of his instruction to the authority or experience of the Church.

SILK. 1. *Shaysh* (Heb. שֵׁשׁ), or *shesh-ee'* (Heb. שֵׁשִׁי), from the Egyptian, and meaning *whiteness*. It was the name of a costly cotton, but used also of *linen cloth* (Exod. 39:28; Isa. 43:17). In Prov. 31:22 it is rendered silk, although it was probably *byssus*.

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2. *Meh'-shec* (Heb. מֶשִׁי, *drawn*), fine thread, stuff composed of fine threads; according to Jerome, "a garment so fine as to seem equal to the finest hair." It occurs in A. V. Ezek. 16:10, 13. as "silk," and was so understood by the rabbins. The term *dem-eh'-shek* (Heb. דַּמֶּשֶׂק) occurs in Amos 3:12 (A. V. "Damascus"), and has been supposed to refer to silk from the resemblance of the word to our "damask." It appears, however, that "damask" is a corruption of *dimakso*, a term applied by the Arabs to the raw material alone. We must, therefore, consider the reference to silk as extremely dubious.

3. *Say-ree-kos'* (Gr. σηρικός, from Σήρ, an Indian tribe from whom *silk* was procured). The only *undoubted* notice of silk in the Bible occurs in Rev. 18:12, where it is mentioned among the treasures of the typical Babylon. It is, however, in the highest degree probable that the texture was known to the Hebrews from the time that their commercial relations were extended by Solomon. The value set upon silk by the Romans, as implied in Rev. 18:12, is noticed by Josephus, as well as by classical writers.

SIL'LA (Heb. סִלָּא, *sil-law'*, *twig* or *basket*) is named in 2 Kings 12:20, "the house of Millo, which goeth down to Silla." Silla is regarded by many as an abbreviation of מְסִלָּה (*mes-il-law'*), "which goes down by the road," and Thenius supposes that the reference is to the road which ran diagonally from the Joppa gate to the Haram-area, corresponding to the present David's road. Some think it a place in the valley below.

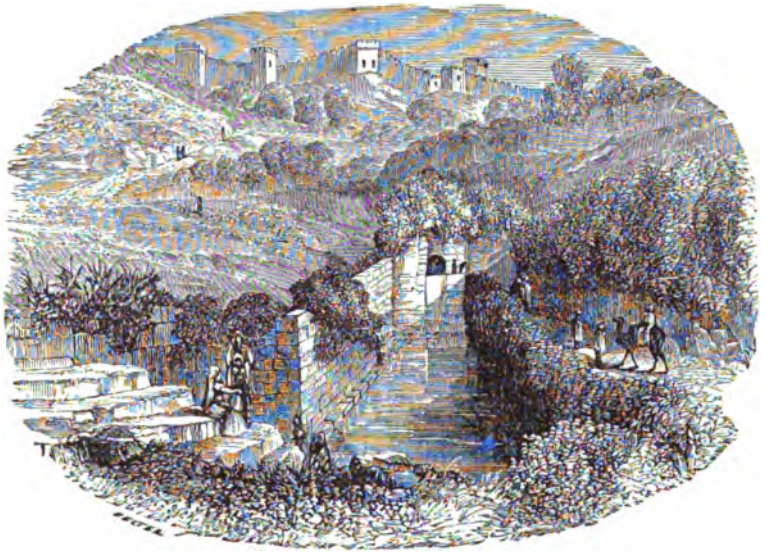
SILLY. See GLOSSARY.

SILO'AH, SILO'AM, or **SHILO'AH.**

1. "The Waters of Shiloah" (Heb. מֵי הַשִּׁלֹחַ, *may hash-shc-lo'-akh*) is used (Isa. 8:6) "as a symbol of the Davidic monarchy enthroned upon Zion, which had the promise of God, who was enthroned upon Moriah, in contrast with the imperial or world kingdom, which is compared to the overflowing waters of the Euphrates" (Delitzsch, *Com.*, in loc.). There is no reason to doubt that the "waters" are the same as No. 3.

2. "The Pool of Siloah" (Heb. בְּרֵכָה הַשִּׁלֹחַ, *ber-ay-kaw'*, *reservoir*, and *hash-sheh'-lakh*), "by the king's garden" (Neh. 3:15), was near the gate of the fountain, and was doubtless the same as No. 3.

3. "The Pool of Siloam" (Gr. ἡ κολυμβήθρα τοῦ Σιλοάμ, *hay kol-oom-bay'-thrah*, a *diving place*, and *sil-o-am'*, "which is by interpretation,



Pool of Siloam.

Sent," John 9:7) is found three times in Scripture—Neh. 3:15; Isa. 8:6; John 9:7. If we compare Neh. 3:15 with 12:37, we shall find that the pool of Shiloah, the stairs that go down from the city of David (southern portion of the temple mount), and the king's garden were in close proximity. Josephus frequently mentions Siloam, placing it at the termination of the Valley of the Cheesemongers or the Tyropœon (*Wars*, v, 4, 1)—but outside the city wall (*Wars*, v, 9, 4)—where the old wall bent eastward (*Wars*, v, 6, 1), and facing the hill upon which was the rock Peristereon, to the east (*Wars*, v, 12, 2). From these descriptions it is quite evident that Josephus speaks of the same place as the present *Birket Silwân*, on the other side of the Kidron.

Further, the evangelist's account (John 9:7) of the blind man sent by Jesus to wash *at* the pool of Siloam seems to indicate that it was near the temple. It was from Siloam that water was brought in a golden vessel to the temple during the Feast of Tabernacles (see p. 364, col. 2); to which our Lord probably pointed when he stood

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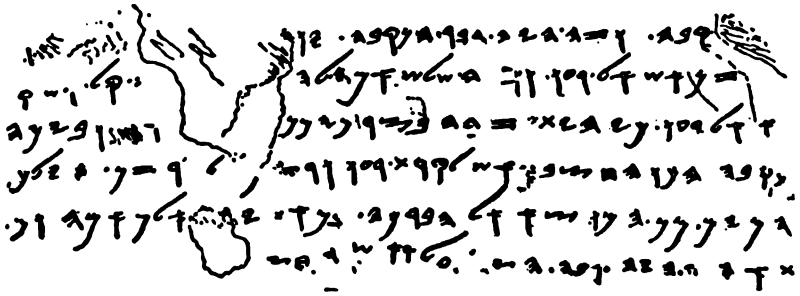
in the temple and cried, "If any man thirst, let him come unto me, and drink."

"The pool of Siloam is fed by a conduit which is cut for a distance of seventeen hundred and eight feet through the solid rock, and which takes its start from the so-called Virgin's Spring (see EN-ROGEL). The object with which it was cut is unmistakable. The Virgin's Spring is the only spring of fresh water in the immediate neighborhood of Jerusalem, and in time of siege it was important that while the enemy should be deprived of access to it, its waters should be made available for those who were within the city. But the spring rose outside the walls, on the sloping cliff which overlooks the valley of Kidron. Accordingly a long passage was excavated in the rock, by means of which the overflow of the spring was brought into Jerusalem, the spring itself being covered with masonry, so that it could be 'sealed' in case of war. That it was so sealed we know from 2 Chron. 32:3, 4" (Sayce, *High. Crit.*, pp. 376–7). The following account of the channel and its inscription is from Major C. R. Conder (*Palestine*, p. 27, sq.). "The course of the channel is serpentine, and the farther end near the pool of Siloam enlarges into a passage of considerable height. Down this channel the waters of the spring rush to the pool whenever the sudden flow takes place. In autumn there is an interval of several days; in winter the sudden flow takes place sometimes twice a day. A natural siphon from an underground basin accounts for this flow, as also for that of the 'Sabbatic river' in North Syria. When it occurs the narrow parts of the passage are filled to the roof with water.

"This passage was explored by Dr. Robinson, Sir Charles Wilson, Sir Charles Warren, and others; but the inscription on the rock close to the mouth of the tunnel was not seen, being then under water. When it was found in 1880 by a boy who entered from the Siloam end of the passage, it was almost obliterated by the deposit of lime crystals on the letters. Professor Sayce, then in Palestine, made a copy, and was able to find out the general meaning of the letters. In 1881 Dr. Guthe cleaned the text with a weak acid solution, and I was then able, with the aid of Lieutenant Mantell, R.E., to take a proper 'squeeze.' It was a work of labor and requiring patience, for on two occasions we sat for three or four hours cramped up in the water in order to obtain a perfect copy of every letter, and afterward to verify the copies by examining each letter with the candle so placed as to throw the light from right, left, top, bottom. We were rewarded by sending home the first accurate copy published in Europe, and were able to settle many disputed points raised by the imperfect copy of the text before it was cleaned."

The inscription records only the making of the tunnel; that it began at both ends; that the workmen heard the sound of the picks of the other party, and thus guided they advanced, and when they broke through were only a few feet apart. The character of the letters seem to indicate that the scribes of Judah had been accustomed for a long time to write upon papyrus or parchment.

The pool itself is an oblong tank, partly hewn out of the rock and partly built with masonry, about fifty-three feet long, eighteen feet wide, and nineteen feet deep. The water has a peculiar taste—somewhat brackish—but not disagreeable, though becoming more so with the advance of the hot season. It is the "bathing place" of Rabbi Ismael, where the high priest used to plunge himself, and which the modern Jews of Jerusalem visit as one of their holy places, especially on the first day of the year and on the Day of Atonement.



Inscription on Siloam Channel.

"SILO'AM, TOWER IN" (Gr. ὁ πύργος ἐν τῷ Σιλωὰμ). Reference is made by our Lord (Luke 13:4) to this tower as having recently fallen upon and killed eighteen persons. The circumstance itself, and the locality in which it took place, were doubtless quite familiar to his hearers and did not need to be more particularly mentioned. But we are without the means that might enable us more exactly to define either. Some think it to be the village now called *Silwán* or *Kefr Silwán*, east of the valley of Kidron, and to the northeast of the pool. It stands on the west slope of the Mount of Olives. Edersheim (*Life of Jesus*, p. 222) locates the tower at the Siloam Pool, which "had fallen on eighteen persons and killed them," perhaps in connection with that construction of an aqueduct into Jerusalem by Pilate, which called forth, on the part of the Jews, the violent opposition which the Roman so terribly avenged.

SILVA'NUS (Gr. Σιλουανός, *sil-oo-an-os'*, *of the grove*). a companion of the apostle Paul in his journey through Asia Minor and Greece (2 Cor.

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1:19; 1 Thess. 1:1; 2 Thess. 1:1; 1 Pet. 5:12), given in the Book of Acts as SILAS (q. v.).

SILVER. See MINERAL KINGDOM.

SILVERLING (Isa. 7:23), a silver coin. See METROLOGY, iv.

SILVERSMITH (Acts 19:24). See HANDICRAFTS; METALS.

SIM'EON (Heb. שִׁמְעוֹן, *shim-one'*, *hearing*).

1. The second son of Jacob by Leah (Gen. 29:33), B. C. probably before 2000. In connection with Levi Simeon undertook to avenge the seduction of their sister DINAH (q. v.), but performed such acts of wanton cruelty and injustice upon the Shechemites that Jacob was fearful of the surrounding people. In obedience, therefore, to his father's command, he removed southward to Beth-el (ch. 34; 35:1). He was selected as hostage for the appearance of Benjamin (42:24, 36), but was subsequently released (43:23). Judging from Jacob's dying words (49:5–7) and from Jewish traditions, he was artful, fierce, and cruel.

THE TRIBE OF SIMEON. At the migration into Egypt Simeon had six sons. At the exodus the tribe numbered fifty-nine thousand three hundred warriors (Num. 1:23), ranking third. When the second census was taken the numbers had decreased to twenty-two thousand two hundred, and ranked lowest of the tribes (26:14). The assignment of Simeon in the promised land was "within the inheritance of the children of Judah" (Josh. 19:1–9; 1 Chron. 4:28–33). This territory, which contained eighteen or nineteen cities, with their villages spread around the venerable well of Beersheba, was possessed by the help of Judah (Judg. 1:3, 17).

2. An Israelite who divorced his Gentile wife (Ezra 10:31). See SHIMEON.

3. A just and devout Israelite, endowed with the gift of prophecy, and who, having received divine intimation that his death would not take place till he had seen the Messiah, entered the temple, and there recognizing the Holy Child, took him in his arms and gave thanks for the privilege of seeing Jesus (Luke 2:25–35), B. C. 4. All attempts to identify him with other Simeons have failed.

4. The son of Judah and father of Levi in the genealogy of our Lord (Luke 3:30). He is perhaps the same with Maaseiah, the son of Adaiah (2 Chron. 23:1).

5. The proper name of Niger, one of the teachers and prophets in the church at Antioch (Acts 13:1), in which passage only he is mentioned. This name shows that he was a Jew by birth, taking that of Niger as more convenient in his intercourse with foreigners.

6. A form (Acts 15:14) of the name of *Simon* Peter.

SIM'EONITE (Heb. הַשִּׁמְעֹנִי, *hash-shim-o-nee'*), a patronymic designation of a descendant of Simeon, 1 (see Num. 25:14; 26:14; 1 Chron. 27:16).

SIMILITUDE. 1. *Tem-oo-naw'* (Heb. תְּמוּנָה, or תְּמֻנָה, an *appearance, shape, likeness*). Jehovah, upon the sedition of Aaron and Miriam, made this distinction between a prophet, as usually known, and Moses: "If there be a prophet among you, I the Lord will make myself known unto him in a vision, . . . My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the *similitude* of the Lord shall he behold" (Num. 12:6–8; comp. Deut. 4:12, 15, 16). "The *form* [A. V. 'similitude'] of Jehovah" was not the essential nature of God, his unveiled glory —for this no mortal man can see (Exod. 33:18, sq.)—but a form which manifested the invisible God in a clearly discernible mode, differing from the vision of God in the form of a man (Ezek. 1:26; Dan. 7:9, 13), or of the angel of Jehovah. "God talked with Moses without figure, in the clear distinctness of a spiritual communication, whereas to the prophets he only revealed himself through the medium of ecstasy or dream" (K. and D., *Com.* on Num. 12:6–8).

2. *Dem-ooth'* (Heb. דְּמוּת, *model*), a *pattern* (A. V. 2 Kings 16:10) of an altar; an *image;* something cast, as of oxen (2 Chron. 4:3); a *likeness* (A. V. Gen. 1:26, "after our likeness"); appearance (A. V. Ezek. 1:16) as of the wheels, of a man (Dan. 10:6). The verb *daw-maw* (Heb. דָּמָה, to *liken, compare*) is used (Hos. 12:10) in the sense of employing parables (q. v.).

3. *Tab-neeth'* (Heb. תַּבְנִית, *structure, model*), a resemblance, as "they changed their glory [i. e., God] into the similitude of an ox" (Psa. 106:20; comp. 144:12).

4. The word in the New Testament is from the Gr. ὅμοιος (*hom'-oy-os, similar*), and means that which is like, or similar (Rom. 5:14; Heb. 7:15), *likeness* as of man to God (James 3:9; see *Dem-ooth'*, above).

SI'MON (Gr. Σίμων, *see'-mone*, perhaps a contraction of the Hebrew *Shimeon*=SIMEON).

1. One of the apostles, usually called SIMON PETER (q. v.).

2. "Simon the Canaanite," one of the twelve apostles (Matt. 10:4; Mark 3:18), otherwise described as Simon Zelotes (Luke 6:15; Acts 1:13). The latter term (Gr. Ζηλωτής, *dzay-lo-tace'*), which is peculiar to Luke, is the Greek equivalent for the Chaldean term (קַנָּאָן, *kan-neh-awn'*, *zealous*) preserved by Matthew and Mark. Each of these equally points out Simon as belonging to the faction of the zealots, who were conspicuous for their fierce advocacy of the Mosaic ritual. He is not to be identified with Simon the brother of Jesus.

3. A brother of James and Jude, and a kinsman of Jesus (Matt. 13:55; Mark 6:3). He is by many thought to be the same with Simon the Canaanite, but for this there is no evidence. The prevailing opinion is that he is identical with the Symeon who became bishop of Jerusalem after the death of James, but Eusebius makes them two persons.

4. "Simon the Leper." A resident at Bethany, distinguished as "the leper." It is not improbable that he had been miraculously cured by Jesus. In his house Mary anointed Jesus preparatory to his death and burial (Matt. 26:6, etc.; Mark 14:3, etc.; John 12:1, etc.).

5. "Simon of Cyrene." A Hellenistic Jew, born at Cyrene, on the north coast of Africa, who was present at Jerusalem at the time of the

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crucifixion of Jesus, either as an attendant at the feast (Acts 2:10) or as one of the numerous settlers at Jerusalem from that place (6:9). Meeting the procession that conducted Jesus to Golgotha, as he was returning from the country, he was pressed into the service to bear the cross (Matt. 27:32; Mark 15:21; Luke 23:26) when Jesus himself was unable to bear it any longer. Mark describes him as the father of Alexander and Rufus, perhaps because this was the Rufus known to the Roman Christians (Rom. 16:13), for whom he more specially wrote. The Basilidian Gnostics believed that Simon suffered in lieu of Jesus (Smith, *Bib. Dict.*, s. v.).

6. The Pharisee in whose house a penitent woman washed the feet of Jesus with her tears, and anointed them with ointment (Luke 7:40, 43, 44).

7. The father of Judas Iscariot (John 6:71; 12:4; 13:2, 26).

8. The Samaritan magician living in the age of the apostles, and usually designated in later history as Simon Magus. According to Justin Martyr (*Apol.*, i, 26) he was born at Gitton, a village of Samaria, identified with the modern *Kuryet Jit*, near *Nâbulus*. He was probably educated at Alexandria, and there became acquainted with the eclectic tenets of the Gnostic school. Either then or subsequently he was a pupil of Dositheus, who preceded him as a teacher of Gnosticism in Samaria, and whom he supplanted with the aid of Cleobius. He is first introduced to us in the Bible as practicing magical arts in a city of Samaria, perhaps Sychar (Acts 8:5; comp. John 4:5), and with such success that he was pronounced to be "that power of God which is called Great" (Acts 8:10). The preaching and miracles of Philip having excited his observation, he became one of his disciples, and received baptism at his hands. Subsequently he witnessed the effect produced by the imposition of hands, as practiced by the apostles Peter and John, and, being desirous of acquiring a similar power, he offered a sum of money for it. His object evidently was to apply the power to the prosecution of magical arts. The motive and the means were equally to be reprobated; and his proposition met with a severe denunciation from Peter, followed by a petition on the part of Simon, the tenor of which bespeaks terror, but not penitence (v. 24). From his endeavor to obtain spiritual functions by a bribe is derived the word *simony*. There are many stories concerning his subsequent career which are, without doubt, fabulous; and the supposed statue to him is believed, from a tablet found in 1574 on the Insula Tiberina, to have been erected to the Sabine god, *Semo Sancus* (see Farrar's *St. Paul*, i, 260).

9. The Tanner, a Christian convert with whom Peter lodged while at Joppa. His house was by the seaside, as the trade of a tanner was considered unclean by the Jews, and not allowed to be carried on inside their towns (Acts 9:43; 10:6, 17, 32).

SIMPLE. See GLOSSARY.

SIMPLICITY (Heb. תֹּם, *tome, innocence, integrity*) is predicated of the two hundred followers of Absalom in his conspiracy (2 Sam. 15:11), who "knew not anything," i. e., of their leader's intention. In Prov. 1:22 *simplicity* is the rendering of פָּתוּ (*paw-thaw'*, intransitive), to let oneself be enticed, seduced. In the New Testament *simplicity* stands for Gr. ἁπλότης (*hap-lot'-ace*), free from pretense and dissimilation; thus in Rom. 12:8 the apostle exhorts to an openness of heart which manifests itself by liberality, without self-seeking; and in 2 Cor. 1:12 declares his own simplicity, i. e., sincerity. The "simplicity that is in Christ" (11:3) is that single-hearted faith in Christ which is opposed to false wisdom in matters pertaining to Christianity (see Grimm, *Gr. and Eng. Lex.*).

SIM'RI (Heb. שִׁמְרִי, *shim-ree'*, *vigilant*), son of the Merarite Levite Hosah. He was not the firstborn, but for some reason his father made him "chief among his brethren." He was appointed by David doorkeeper of the ark (1 Chron. 26:10), B. C. before 960.

SIN (Heb. חַטָּאת, *khat-aw-aw'*; Gr. ἁμαρτία, *ham-ar-tee'-ah*, a falling away from or missing the right path).

1. General. The underlying idea of sin is that of law and of a lawgiver. The lawgiver is God. Hence sin is everything in the disposition and purpose and conduct of God's moral creatures that is contrary to the expressed will of God (Rom. 3:20; 4:15; 7:7; James 4:12, 17).

The sinfulness of sin lies in the fact that it is against God, even when the wrong we do is to others or ourselves (Gen. 39:9; Psa. 51:4).

The being and law of God are perfectly harmonious, "God is love." The sum of all the commandments likewise is love; sin thus in its nature is egotism, selfishness. Self is put in the place of God (Rom. 15:3; 1 Cor. 13:5; 2 Tim. 3:1, 2; 2 Thess. 2:3, 4). Selfishness (not pure self-love, nor the exaggeration of it, but really in opposition to it) is at the bottom of all disobedience, and it becomes hostility to God when it comes into collision with his law.

All sin thus has a positive character, and the distinction between sins of commission and those of omission is only upon the surface. In both cases is actual disobedience (see Matt. 23:23).

2. Original. A term used to denote the effect of Adam's sin upon the moral life of his descendants. It is formally defined as "that whereby man is very far gone from original righteousness, and is of his own nature inclined to evil" (see FALL). The fact of sin in this sense is plainly declared in the Scriptures (Rom. 5:12, 19; comp. Gen. 3:4; Eph. 2:1–3; Col. 1:13; 2 Tim. 2:26; 1 John 3:4). In accord with this is the further fact of the universality of sin, also proclaimed in Scripture (Matt. 7:11; 15:19; Rom. 3:9, 23; 1 John 1:18; James 3:2; comp. 1 Kings 8:46; Job 14:4; Prov. 20:9), and borne witness to by history and human self-consciousness.

The nature of the connection between the sin of Adam and the moral condition of his descendants is, however, a matter upon which opinions have greatly differed.

The chief forms of doctrine have been as follows:

(1) **By Calvinists** of the more rigid type it has been held that the sin of Adam was immediately

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imputed to the whole human family, so that not only is the entire race depraved, but also actually guilty on account of the first transgression. To sustain this opinion it is argued that Adam was not only the natural, but also the representative or federal head of the human race. His fall involved the whole race in guilt (see IMPUTATION).

(2) **Arminian.** The view more generally held is that the effect of Adam's sin upon the moral state of mankind is in accordance with and by virtue of the natural law of heredity. The race inherited proneness to sin. But this proneness to sin does not imply guilt, inasmuch as punishment can justly be inflicted only on account of actual sin, which consists in voluntary transgression. This view is held by many Presbyterians, Congregationalists, Episcopalians, and universally by Methodists.

(3) **Pelagianism.** The doctrine known as PELAGIANISM (q. v.) denies any necessary connection between the sin of Adam and the character and actions of his descendants. Every human being is by nature as pure as was Adam before his sin. The prevalence of sin is to be accounted for upon the ground of evil example and surroundings. Accordingly it is possible for men to lead lives of such complete freedom from sin that they may stand in no need of redemption or of regenerating grace. This doctrine is repudiated by all evangelical Churches.

The recognition of the reality of sin, not only in the sense of actual disobedience, but also in the sense of innate sinfulness, is essential. For only thus can be seen the necessity for a special revelation, and only thus are men prepared to accept the Gospel of salvation in Christ.

3. Forgiveness of Sin. See JUSTIFICATION; REPENTANCE.

4. The Unpardonable Sin (Matt. 12:31, 32; Luke 12:10; Heb. 10:26; 1 John 5:16). The passages referred to undoubtedly point to one particular sin, and that is unpardonable. What this sin is has been a matter of much discussion. The view held by Wesley and others is that it is "the ascribing those miracles to the power of the devil which Christ wrought by the power of the Holy Spirit." This view is generally held to be inadequate. Lange expresses the truth more exactly when he says: "We have here to understand fully conscious and stubborn hatred against God and that which is divine as it exists in its highest development."

This sin is unpardonable not because the grace of God is not sufficient for its forgiveness, but because it springs from a state of the soul in which there is left no disposition for repentance and faith in Jesus Christ. Thus they who are in anxiety lest they have committed this sin show in this very fact that such anxiety is groundless. Nevertheless, they who persist in sinning against religious life have great reason to fear lest they become thus fearfully guilty.

LITERATURE.—On unpardonable sin: Stier, *Words of Jesus*, vol. i, 236; Whedon and Lange on passages referred to above; *Meth. Quar. Rev.*, April, 1858. On whole subject: Works of Systematic Theology, particularly Van Oosterzee, *Dogmatics;* Hodge, *Systematic Theol.;* Dorner, *System of Christian Doctrine;* Müller, *Doctrine of Sin.*—E. McC.

SIN. 1. (Heb. סִין, *seen, clayey, muddy*), a city of Egypt, called by the Greeks Pelusium. It lay on the eastern arm of the Nile, about three miles from the sea. The mounds of broken columns are thought to mark the site now called el-Tineh, "a miry place." Ezekiel (30:15, 16) calls it "the strength" (i. e., "fortress" or "bulwark") of Egypt.

2. Wilderness of Sin (Heb. מִדְבַּר־סִין, *mid-bar'-seen*), a tract or plain lying along the eastern shore of the Red Sea. It is thought to be the present plain of el-Kaa, which commences at the the mouth of Wady Taiyibeh, and extends along the whole southwestern side of the peninsula. It was the scene of the murmurings and the miracle of the quails and manna (Exod. 16:1; 17:1; Num. 33:11, 12).

SIN OFFERING. See SACRIFICIAL OFFERINGS.

SI'NA (Σινᾶ, *see-nah'*), the Greek form (Judith 5:14; Acts 7:30, 38) of SINAI (q. v.).

SI'NAI (Heb. סִינַי, *sin-ah'ee;* Gr. Σινᾶ, *see-nah'*), the mountain district reached by the Israelites in the third month after leaving Egypt.

1. Name. The name is a very ancient one, and its meaning not definitely fixed. If Shemitic it, perhaps, means *thorny*, i. e., cleft with ravines. Dr. Sayce (*High. Crit.*, p. 263) says: "Sinai '(the mountain) which belongs to Sin,' took its name, like the desert which it overlooked, from the Babylonian Moon-god Sin." A Himyaritic inscription informs us that the name and worship of Sin had made their way to southern Arabia, and the name of Sinai makes it plain that such had also been the case in the North.

2. Bible Notices. When the Israelites left Elim they came to the wilderness of Sin, and then to Rephidim, where they encamped (Exod. 16:1, sq.; 17:1), and in the third month after the Exodus arrived at the "Wilderness of Sinai" (19:1). Moses went up into the Mount and received a preliminary message from Jehovah, declaring his past assistance and promise of future guidance and protection, on the condition of obedience (vers. 3–6). The people were commanded to prepare themselves for a direct message from Jehovah, a boundary line was set around the mountain to prevent any of the people from approaching rashly or inadvertently to "touch the mount" (v. 12). The "top of the mount" was in full view from the camp; so that when the Lord "came down" upon it the thick cloud in which his glory was shrouded was "in sight of all the people" (vers. 11, 16). The people were brought out of their camp "to meet with God; and they stood at the nether part of the mount" (v. 17); for they "saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off" (20:18).

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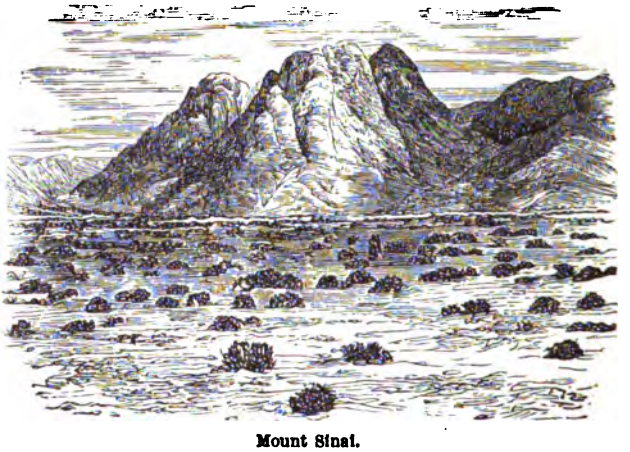
Moses received the tables of the law twice (see MOSES), and was made acquainted with the details of the rites and ceremonies recorded in the Pentateuch (31:18; ch. 34; Lev. 7:38, etc.). On the first day of the second month after leaving Egypt the census was taken (Num. 1:1–46); the position assigned to the various tribes when in camp and on the march (1:47–2:34); the firstborn were redeemed (3:40–51); the office and duties of the Levites enumerated (4:1–49); the tabernacle was reared and covered with the cloud (9:15, sq.), and, finally, on the twentieth day of the second month in the second year, "the children of Israel took their journeys out of the wilderness of Sinai" (10:11, sq.; comp. 33:15, 16).

3. Horeb and Sinai. Concerning these names there has been much difference of opinion. Ewald (*Geschichte*, ii, 57) pronounces Sinai the older name, and Horeb the name used by the author of Deuteronomy (except 33:2), which book he assigns to a later writer. Hengstenberg (*Pent.*, ii, 325–327) agrees with Gesenius that the one name is more general than the other, but differs in this respect, that he makes Horeb the mountain ridge and Sinai the individual summit from which the ten commandments were given. The following are his reasons: 1. The name Sinai is used at the time that the Israelites were upon the very spot of the legislation (see from Exod. 19:11 to Num. 3:1); whereas Horeb is always used in the recapitulation in Deuteronomy (except 33:2). 2. The name Horeb occurs in the earlier books thrice, all in Exodus, but it is in circumstances which best suit the general or comprehensive meaning which we attach to it (see Exod. 3:1; 17:6; 19:2; comp. 33:6). 3. An argument may be drawn from the use of the preposition connected with these two names. Thus in Exod. 17:6 we find the Lord saying, "Behold, I will stand *upon* the rock *in* Horeb," *i.* e., *upon* the particular spot, but *in* the district. The preposition *in* (in the A. V. needlessly varied into "at" once or twice), which is used with Horeb, not only here, but almost always where the name occurs in Deuteronomy, perhaps always, except "from" (1:2, 9). The same is true of all the passages in which Horeb is mentioned in later Scripture (1 Kings 8:9; 2 Chron. 5:10; Psa. 106:19; Mal. 4:4), except 1 Kings 19:8, A. V. "unto Horeb the mount of God." With Sinai, on the other hand, there are connected several prepositions "in" and "from," as in the case of Horeb; also "to," but especially "upon" (Exod. 19:11, 18, 20; 24:16), which describes the descent of the Lord, or the resting of the symbol of his presence, upon that individual peak from which the law was given; whereas we have no reason to think that it rested upon the whole mass of mountains which are clustered together.

"Understanding Horeb to be the more general name, there might still be differences of opinion how wide a circuit should be included under it, though the common opinion seems to be that there is no necessity for taking it wider than that range (some three miles long from north to south) which is called by the modern Arabs *Jebel Tûr* or *Jebel et-Tûr*, sometimes with the addition of Sina, though Robinson says extremely rarely" (McC. and S., *Cyc.*, s. v.).

4. Identification of Sinai. The Bible narrative implies three requisites, which must be present in any spot answering to the true Sinai: 1. A mountain summit overlooking the place where the people stood. 2. Space sufficient, adjacent to the mountain, for so large a multitude to stand and behold the phenomena on the summit;



Mount Sinai.

and even, when afraid, to remove afar off, and still be in sight. 3. The relation between this space where the people stood and the base of the mountain must be such that they could approach and stand at "the nether part of the mount," that they could also touch it, and that the bound could be set around the mount (*Bib. Sac.*, May, 1849, p. 382). The three claimants for the name Sinai are:

Jebel Serbal, suggested by Burckhardt (*Travels*, p. 609), and advocated by Lepsius, Bartlett, Stewart, and others. It is some thirty miles distant westward from the *Jebel Mûsa*, but close to the *Wady Feirân* and *El Hessue*. which he identifies, as do most authorities, with Rephidim, just a mile from the old convent of *Farân*. The earliest traditions are in its favor. But there are two main objections to this: 1. It is clear, from Exod. 19:2 (comp. 17:1), that the interval between Rephidim and Sinai was that of a regular stage of the march. 2. There is no plain or wady of any sufficient size near Serbâl to offer camping ground to so large a host, or perhaps the tenth part of them. *Jebel Mûsa* is the Sinai of recent ecclesiastical tradition, with some advocates among modern travelers. These claim that the *Wady es Sebayeh*, which its southeast or highest summit overhangs, is the spot where the people camped before the mount; but

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the second objection to Serbâl applies almost in equal force to this—the want of space below. *Ras Sasâfeh* or *Sŭfsâfeh*. The third view is that of Robinson, that the modern Horeb of the monks —viz., the northwestern and lower face of the *Jebel Mûsa*, crowned with a range of magnificent cliffs, the highest point called *Ras Sasâfeh*, or *Sŭfsâfeh*, as spelt by Robinson—overlooking the plain *er Rahah*, is the scene of the giving of the Law, and that peak the mountain into which Moses ascended. Lepsius objects, but without much force (since he himself climbed it), that the

peak *Sasâfeh* is nearly inaccessible. It is more to the purpose to observe that the whole *Jebel Mûsa* is, comparatively with adjacent mountains, insignificant. The conjunction of mountain with plain is the greatest feature of this site; in choosing it we lose in the mountain, as compared with *Serbâl*, but we gain in the plain, of which *Serbâl* has nothing. It may be added that, supposing *Wady Tayibeh* to have been the encampment "by the sea," as stated in Num. 33:10, three routes opened there before the Israelites: the most southerly one down the plain *el Kâa* to *Tûr;* the most northerly by the *Sarbût el Khadem;* and the middle one by *Wady Feirân*, by which they would pass the foot of *Serbâl*, which therefore in this case alone could possibly be Sinai. The middle route aforesaid from *Wady Tayibeh* reaches the *Wady Feirân* through what is called the *Wady Mokatteb*, or "written valley," from the inscriptions on the rocks which line it, generally considered to have been the work of Christian hands, but whether those of a Christian people localized there at an unknown period, as Lepsius thinks, or of passing pilgrims, as is the more general opinion, is likely to continue doubtful. Dr. Sayce (*High. Crit.*, p. 268, sq.) argues that Sinai was "a mountain of Seir, and not in the so-called Sinaitic peninsula," but adds that "the exact site of 'the mount of God' must be left for future exploration to discover."

SINCERE. See GLOSSARY.

SINCERITY (Heb. תָּמִים, *taw-meem'*, *without blemish*), the acting or speaking without hypocrisy (Josh. 24:14; Judg. 9:16, 19). The Gr. ἀδολος, *ad'-ol-os*, means unadulterated, as "the sincere [pure] milk of the word" (1 Pet. 2:2). Paul desires the Philippians (1:10) to be pure, their behavior innocent, etc., that thus they may "be *sincere* (Gr. ἀγνῶς, *hag-noce'*) and without offense till the day of Christ." Sincerity in Eph. 6:24 and Tit. 2:7 is the rendering of the Gr. ἀφθαρσία *af-thar-see'-ah;* the meaning of the first passage being to "love our Lord Jesus Christ with never-diminishing (undecaying) love" (A. V. "love in uncorruptness"); while in Tit. 2:7 the A. V. renders "in thy doctrine *showing* uncorruptness, gravity." "The sincerity of your love" (2 Cor. 8:8) may properly be rendered that "your love is legitimate" (Gr. γνήσιος, *gnay'-see-os*); while εἰλικρίνεια (*i-lik-ree'-ni-ah*) means *found pure* when tested by the sunlight, and so *pure, unsullied* (Phil. 1:10; 1 Cor. 5:8; 2 Cor. 1:12; 2:17).

SINEW, the rendering of two Hebrew terms:

1. *Gheed hawn-naw-sheh'* (Heb. גִּיד הַנָּשֶׁה), "the sinew that shrank" (Gen. 32:32), i. e., the *nervus ischiadicus*, the principal nerve in the neighborhood of the hip, which is easily injured by any violent strain in wrestling. Because of the dislocation of the thigh of Jacob the Israelites avoid eating this nerve.

2. *Aw-rak'* (Heb. עָרַק, to *gnaw*), used only in Job 30:17, A. V. "My sinews take no rest;" but should be rendered "My *gnawers* sleep not." It is uncertain whether Job refers to gnawing pains or to the worms which were formed in his ulcers.

SINGING. See MUSIC.

Figurative. Singing is symbolic of joy (Neh. 12:27; Isa. 35:2; 44:23; 51:11), and so the absence of it is expressed by the cessation of song (Isa. 16:10).

SINGLE EYE is the rendering in the A. V. of ὀφθαλμὸς ἁπλοῦς, *of-thal-mos' hap-looce'* (Matt. 6:22; Luke 11:34). *Hap-looce'* means simple, that in which there is nothing complicated or confused; and thus in our sense of *sound, healthy.*

SI'NIM (Heb. סִינִים, *see-neem'*, Isa. 49:12), the name of a remote people, from whose land men should come to the light of Israel and of the Gentiles. It is, of course, not quite impossible that it may refer to the Lebanon SINITES (q. v.), or with the tribe Sina in the Hindu-Kush (Lacouperie in *Babylonian and Oriental Record*). The LXX. gives Πέρσαι, but the early interpreters looked to the south as to Sin (Pelusium) or Syene. But the prevailing opinion refers it to the classical Sinæ, the people of southern China. They are, indeed, first mentioned by Ptolemy and Marcianus. But there must have been an overland traffic between the East and the West from time immemorial;

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and the name most likely to travel west was that of the Sinæ, whose town, Thinæ (another form of Sinæ), the modern *Thsin*, or *Tin*, in the province of *Shensi*. We are even told that the Sinæ were anciently called Thinæ (Θῖναι). "The Sinæ attained an independent position in western China as early as the 8th century B. C., and in the 3d century B. C. established their sway under the dynasty of Tsin, over the whole of the empire. The rabbinical name of China, *Tsin*, as well as the name China itself, was derived from this dynasty."—W. H.

SIN'ITES (Heb. סִינִי, *see-nee'*, Gen. 10:17; 1 Chron. 1:15), a tribe mentioned only in the phrase וְאֶת־הַסִּינִי, and in the connection, "And Canaan begat Sidon (צִידוֹן), his firstborn, and Heth, and the Jebusite, and the Amorite, and the Girgashite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite." From its position in the list it is inferred that it lay toward the north, perhaps in the northern part of the Lebanon district. In that region were "*Sinna*, a mountain fortress mentioned by Strabo . . . *Sinum*, or *Sini*, the ruins of which existed in the time of Jerome," and others with somewhat similar names. The Targums of Onkelos and Jonathan give Orthosia, a maritime town northeasterly from Tripolis. It was a place of importance, as commanding the only road "betwixt Phœnice and the maritime parts of Syria." Delitzsch (¶ 282) mentions the cuneiform *Siânu*, which is mentioned with *Semar* and *Arka*.—W. H.

SINLESSNESS OF CHRIST, the perfect freedom of Christ, not only from all outward acts of sin, but also from all inward inclination to sin.

1. Scripture Statement. The Old Testament prophecies relating to Christ, whether symbolically expressed or uttered in words, point to his perfect purity (see Isa. 9:6, 7; ch. 53). The New Testament bears most emphatic testimony to the same fact (see Matt. 11:29, 30; John 4:34; 6:38; 8:29, 46; 15:10; 17:4; Acts 3:14; Rom. 8:3; 2 Cor. 5:21; Heb. 4:15; 7:26, 27; 1 Pet. 1:19; 2:22; 1 John 2:2; 3:5). It is distinctly stated that Christ was tempted, and if so we must admit the abstract possibility of his sinning. Yet his temptations were in no case such as spring from a sinful nature, and the fact remains that he was absolutely without sin (see TEMPTATION OF CHRIST).

2. Theological Suggestions. (1) The sinlessness of Christ is to be looked at with reference to his human nature, and is to be distinguished from the holiness which he possessed as an attribute of his divine nature.

(2) The fact of his sinlessness is morally demonstrated, aside from the testimony of the Scriptures, as follows: 1. Christ certainly made upon those around him the impression that he was a person of at least unusual moral excellence. 2. It is a fact which has the force of a law that the higher imperfect beings rise in moral attainments the more keenly conscious they become of remaining moral defects. 3. Christ manifested no consciousness of moral defect, but the opposite. He taught men to confess their sins, but he made no such confession; he taught men to pray for forgiveness, but uttered no such prayer for himself; he declared the necessity of the new birth by the work of the Holy Spirit, but it was for others. He recognized in himself no such necessity. And thus it follows that in Christ we find a reversal of the law which prevails with respect to all limited measure of human excellence, or he was supremely excellent, absolutely without sin.

(3) The objections of infidels are too trivial or too abstruse to be entered upon here with any fullness. However, it may be said that the blighting of the barren fig tree by the wayside cannot be shown to be an interference with the rights of private property. And, moreover, Christ had the right to use this insensate object for the purpose of symbolically impressing his solemn lesson. The destruction of the swine at Gadara is to be viewed with reference to the deliverance of a human soul as of infinitely higher importance than the loss of the lives of many animals. And, besides, it cannot be shown that Christ really willed or directly caused the destruction. We may dismiss this part of the subject in recalling the fact that the unbelieving world has in reality but little to say against the moral perfection of Jesus.

(4) The sinlessness of Christ is a fact of many-sided importance. 1. Christ, because he was sinless, is one of the highest, may we not say, the highest of the credentials of Christianity. He is a moral miracle, and is himself greater than all his miracles. 2. The fact has important relation to the authority of his teaching (see Matt. 17:5; John 8:46). 3. Christ in his sinlessness exhibits to us the highest good. He was not free from poverty, and persecution, and hatred, and loneliness, and death, but he was free from sin. 4. His sinlessness is importantly related to the value of his atoning sacrifice. His offering of himself was of unspeakable value because he was spotless (see 1 Pet. 1:19; comp. John 1:29). 5. Likewise the efficacy of his intercession is based upon the same fact (1 John 2:1; Heb. 4:14–16). 6. This fact also throws light upon his proffer of new life to men. He is at the same time our perfect example, and the one through whom we receive power to follow in his steps (John 10:10; 1 Pet. 2:21.)

The doctrine of Christ's unsullied purity is therefore one which has been steadfastly held as of greatest moment by the Church in all ages.

LITERATURE.—Ullman, *The Sinlessness of Jesus*, translated from German, Edinburgh, 1858; Schaff, *The Person of Christ;* Dorner, *The Person of Christ;* see also discussion of topic in Neander's *Life of Christ;* Godet, in *Expositor*, first series, vol. vi, "The Holiness of Jesus Christ."

Among works of systematic theology, Van Oosterzee is to be specially commended with respect to the topic.—E. McC.

SI'ON, MOUNT. 1. (Heb. הַר שִׂיאֹן, *har see-ohn'*), one of the various names of Mount Hermon, which are fortunately preserved, all not improbably more ancient than "Hermon" itself (Deut. 4:48 only).

2. The Greek form (Σιών, *see-own'*) of the Hebrew name ZION, the famous mount of the temple

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(1 Macc. 4:37, 60; 5:54; 6:48, 62; 7:33; 10:11; 14:27; Heb. 12:22; Rev. 14:1).

SIPH'MOTH (Heb. שִׁפְמוֹת, *sif-möth'*, *fruitful*), one of the places in the south of Judah which David frequented during his freebooting life (1 Sam. 30:28). No one appears yet to have even suggested an identification of it, but may be referred to in 1 Chron. 27:27, where Zabdi is called the *Shiphmite*.

SIP'PAI (Heb. סִפַּי, *sip-pah'ee*, *basinlike*), one of the sons of "the giants" slain by Sibbechai at Gezer (1 Chron. 20:4), called in the parallel passage (2 Sam. 21:18) by the equivalent name SAPH (q. v.).

SI'RAH (Heb. סִרָה, *see-raw'*, *retreat*, *retired*), a well about a mile north of Hebron. Abner was recalled here by Joab (2 Sam. 3:26), and treacherously slain. The well is probably the *'Ain Sareh* of to-day.

SIR'ION (Heb. שִׂרְיוֹן, *sir-yone'*, *coat of mail*), one of the various names of Mount Hermon, that by which it was known to the Zidonians (Deut. 3:9). The name in Psa. 29:6 is slightly altered in the original (Heb. שִׂרְיֹן, *shir-yone'*).

SIRS. See GLOSSARY.

SIS'AMAI (Heb. סִסְמַי, *sis-mah'ee*, meaning doubtful), son of Eleasah, and father of Shallum, descendants of Sheshan, in the line of Jerahmeel (1 Chron. 2:40), B. C. before 1170.

SIS'ERA (Heb. סִיסְרָא, *see-ser-aw'*, uncertain derivation).

1. The "captain" of the army of Jabin, king of Canaan. He dwelt in Harosheth of the Gentiles (probably situated in one of the larger plains of Galilee [K. and D., *Com.*, in loc.]), and for twenty years oppressed the Israelites with a force of nine hundred chariots of iron (Judg. 4:2, 3). When Sisera received tidings of the march of Barak to Mount Tabor he mustered his army at the Kishon, where it was thrown into confusion and utterly routed (vers. 10–16). Sisera, to save himself, sprang from his chariot and fled on foot. He took refuge in the tent of Jael, the wife of Heber the Kenite. She received the fugitive in the usual form of oriental hospitality, but when he had fallen asleep Jael took a tent stake and drove it into his temples, so that he died (vers. 17–22). B. C. about 1120. See JAEL.

2. The name reappears in the lists of the Nethinim, who returned from the captivity with Zerubbabel (Ezra 2:53; Neh. 7:55). It doubtless tells of Canaanite captives devoted to the lowest offices of the temple.

SISTER (Heb. אָחוֹת, *aw-khōth'*; Gr. ἀδελφή, *ad-el-fay'*), a term used by the Hebrews with equal latitude as *brother* (q. v.). It may denote a relation by the same father and mother, by the same father only, by the same mother only, or merely a near relative (Matt. 13:56; Mark 6:3). Sarah was called the sister of Abraham (Gen. 12:13; 20:12), though only his niece according to some, or, according to others, sister by the father's side. Respecting marrying such relatives, see MARRIAGE.

SIT, SITTING (Heb. יָשַׁב, *yaw-shab'*; Gr. καθέζομαι, *kath-ed'-som-ahee*), the favorite position of the orientals, who, in the absence of chairs, sit upon the floor with their feet crossed under them. "In Palestine people *sit* at all kinds of work; the carpenter saws, planes, and hews with his hand-adze sitting upon the ground or upon the plank he is planing. The washerwoman sits by the tub; and, in a word, no one stands where it is possible to sit" (Thomson, *Land and Book*, i, 191).

Figurative. Of *judges* who *sit* in judgment (Isa. 28:6; Joel 3:12; Mal. 3:3, "sit as a refiner of silver"); hence the *seat of violence*, i. e., of unjust judgment (Amos 6:3); mourners, who *sit* upon the ground (Isa. 3:26; 47:1; Job 2:13) or solitary (Lam. 1:1; 3:28); of an army which *sits down* in a place, i. e., holds it (1 Sam. 13:16); of those who *sit still*, who remain quiet, as opposed to those who go to war (Jer. 8:14). See GLOSSARY.

SIT'NAH (Heb. שִׂטְנָה, *sit-naw'*, *strife*), the second of the two wells dug by Isaac, where a contest was had with the Philistines (Gen. 26:21). The modern *Shutneh*.

SITH. See GLOSSARY.

SI'VAN, the third month of the Hebrew *sacred* year, and ninth of the *civil* year (Esth. 8. 9). See CALENDAR; TIME.

SKIN. 1. The rendering generally of the Heb. עוֹר (*ore*, *naked*), and meaning the skin of a man, the skin or hide of animals (Lev. 4:11; 7:8, etc.); also as prepared, i. e., *leather* (Lev. 11:32; 13:48; Num. 31:20).

2. *Baw-sawr'* (Heb. בָּשָׂר, *flesh*, so generally rendered) is *only* rendered *skin* in Psa. 102:5, "My bones cleave to my skin" (flesh).

3. *Ghe'-led* (Heb. גֵּלֶד, *polished*, *smooth*), the human skin as smooth and naked (Job 16:15), where Job says, "I have sewed sackcloth upon my skin." This is to be attributed to the hideous distortion of his body by elephantiasis, which will not admit of the use of the ordinary form of clothes.

4. *Der-mat'-ee-nos* (Gr. δερμάτινος), that which is made of skin, *leathern*, as a girdle (Mark 1:6). See BOTTLE; DRESS.

Figurative. "Skin for skin" (Job 2:4) seems to mean "one gives up one's skin to preserve one's skin; one endures pain on a sickly part of the skin, for the sake of saving the whole skin; one holds up the arm to avert the fatal blow from the head." "The skin of my teeth" (19:20) is supposed to be that which surrounds the teeth in the jaw, viz., the periosteum. The disease has destroyed the gums and wasted them away from the teeth, leaving only the periosteum. "Can the Ethiopian change his skin?" (Jer. 13:23) is symbolical of the inability of one to get rid of an evil character which has become second nature.

SKIRT (Heb. שׁוּל, *shool*), the flowing *train* of a female dress (Jer. 13:22, 26; Lam. 1:9; Nah. 3:5); more vaguely (כָּנָף, *kaw-nawf'*, literally a *wing*) the flap of a robe (Deut. 22:30; 27:20; Ruth 3:9, etc.).

Figurative. To raise the skirts of a woman's garment is put for a symbol of insult and disgrace (Jer. 13:22, 26; Nah. 3:5); whereas to cover her

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with one's skirt was a token of matrimony (Ruth 3:9).

SKULL. See GOLGOTHA.

SKY (Heb. שַׁחַק, *shahk'-ak*, *vapor*, Deut. 33:26; 2 Sam. 22:12; Job 37:18, etc.) may mean the clouds or the firmament. "His excellency is in the sky" (Deut. 33:26) is a figurative expression to denote omnipotence.

SLACK, SLACKNESS. See GLOSSARY.

SLANDER (Heb. דִּבָּה, *dib-baw*), a defaming, evil report (Num. 14:36; Psa. 31:13; Prov. 10:18). In the apostolic Church the wife of a deacon was forbidden (1 Tim. 3:6) to be a *slanderer* (Gr. διάβολος, *dee-ab'-ol-os*), i. e., a calumniator, false accuser.

SLAVE, SLAVERY. See SERVICE.

SLEEP, the rendering of several Hebrew and Greek words, used in the general sense of sleep or repose for the body (Psa. 4:8; 121:4; Jonah 1:5, 6). The manner of sleeping in warm Eastern climates is very different from that in colder countries. Their beds are generally hard, feather beds being unknown. The poor often sleep on mats, or wrapped in their outer garment, for which reason the latter was not allowed to be retained in pledge overnight (Gen. 9:21, 23; Exod. 22:26, 27; Deut. 24:12, 13). The wealthy sleep on mattresses stuffed with wool or cotton, being often only a thick quilt, used singly or piled upon each other. In winter a similar quilt of finer material forms the coverlet, while a thin blanket suffices in summer; unless, indeed, the convenient outer garment is used (1 Sam. 19:13). See BED.

Figurative. Sleep is employed as a symbol of *death* (Deut. 31:16; 2 Sam. 7:12; Job 7:21; Dan. 12:2; John 11:11, etc.); of *supineness*, indolence, or stupid inactivity of the wicked (Rom. 13:11, 12; Eph. 5:14; 1 Cor. 11:30).

SLEIGHT. See GLOSSARY.

SLIME. See ASPHALT; BITUMEN, in MINERAL KINGDOM; GLOSSARY.

SLIME PITS. See SIDDIM.

SLING. See ARMOR, p. 85.

Figurative. The proverb, "As he that bindeth a stone in a sling," etc. (Prov. 26:8), is probably better rendered by Gesenius "As a bag of gems in a heap of stones," the Heb. מַרְגְּמָה (*margay-maw'*, A. V. "sling") meaning a "heap of stones" (comp. Matt. 7:6).

SLIP (Heb. זְמוֹרָה, *zem-o-raw'*, *pruned*), is the layer of a vine. To set "strange slips" (Isa. 17:10) is thought to be figurative for making foreign alliances, e. g., with the king of Damascus.

SLOTHFUL. In Prov. 12:24, "the slothful shall be under tribute," the Heb. רְמִיָּה, *rem-ee-yaw'*, means *remiss*, *treacherous*; and the meaning seems to be, "The deceitful man will come to dependence." In v. 27 we have an expression which means that such a man does not improve his opportunities. The Heb. עָצַל, *aw-tsal'*, has the usual meaning of to *be slack*, *indolent*, and is most generally used in the Old Testament.

SLOW. 1. *Kaw-bade'* (Heb. כָּבֵד) means *heavy*, as when Moses said, "I am not eloquent [literally, a man of words], but *heavy* in mouth and in tongue" (Exod. 4:10); a difficulty in speaking, though not exactly stammering.

2. *Aw-rake'* (Heb. אָרַךְ, to *make long*) is used in the frequent expression, "slow to anger" (Neh. 9:17; Psa. 103:8; Prov. 16:32, etc.), and expresses the same state of mind as the term "long-suffering."

3. A very peculiar expression is found in Tit. 1:12, "slow bellies" (Gr. γαστέρες ἀργαί, *gas-ter'-es ar-gah'ee*), to describe the Cretians. The one word is used to indicate their sensuality, the other their sloth (R. V. "idle gluttons").

SLUGGARD, another rendering in the A. V. of the Hebrew, rendered Slothful (q. v.).

SLUICE (Heb. שֶׁכֶר, *seh'-ker*, *wages*, *reward*, Prov. 11:18), the improper rendering in Isa. 19:10, means those who live upon wages, and is not equivalent to סֶכֶר, the dammers-up of water.

SMITH. See HANDICRAFT; METALS.

SMYRNA (Gr. Σμύρνα, *smoor'-nah*, *myrrh*), a rich, prosperous, and dissolute city of Ionia, forty miles N. of Ephesus, at the mouth of a small river, Meles. Anciently it was one of the finest cities of Asia, and was called "the lovely—the crown of Ionia—the ornament of Asia." It is now the chief city of Anatolia, with a mixed population of two hundred thousand people, one third of whom are Christians. It is referred to in Rev. 2:8–11 as the seat of one of the seven churches. It was largely inhabited by Jews bitterly opposed to Christ and Christianity; and the church of Smyrna becomes the type of a suffering Church. It will be observed that at Smyrna the Church is still faithful, and that against her no word of reproach is uttered. It was Polycarp's field of Christian usefulness, and here he suffered martyrdom, A. D. 155.

SNAIL. See ANIMAL KINGDOM.

SNARE (usually the rendering of some form of Heb. יָקֹשׁ, *yaw-koshe'*, to *ensnare*; frequently of פַּח, *pakh*, a *spring net*; Gr. βρόχος, *brokh'-os*, *noose*; παγίς, *pag-ece'*, *trap*), a net or trap, especially of the fowler (Isa. 8:14; Amos 3:5); also such as seizes man and beast (Job 18:10; Jer. 18:22). Snares were set in the path or hidden in the ground (Psa. 140:5; 119:10; Prov. 7:23; 22:5; Jer. 18:22). The snare (Heb. פַּח, *pakh*) was formed of two parts which, when set, were spread out upon the ground, and slightly fastened with a trap-stick; so that as soon as a bird or beast touched the stick the parts flew up and inclosed the bird in the net or caught the foot of the animal (Job 18:9).

Figurative. Snare is used for anything that may be the cause of *injury* or *destruction*, e. g., the nations about Israel (Josh. 23:13); false gods (Judg. 2:3; 1 Kings 11:4; Psa. 106:36); false prophets (Hos. 9:8); riches, love of (1 Tim. 6:9); death, as a hunter (2 Sam. 22:6; Psa. 18:5; comp. 91:3).

SNOUT (Heb. אַף, *af*, *nostril*, hence, *face*) is only mentioned in Prov. 11:22, "as a jewel of gold

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in a swine's snout, so is a fair woman without discretion." Clark (*Com.*) thus comments: "Beauty in a woman destitute of good breeding and modest carriage is as becoming as a gold ring on the snout of a swine."

SNOW (Heb. שֶׁלֶג, *sheh'-leg*, *white;* Gr. χιών, *khee-one'*). In the historical books of Scripture snow is twice mentioned as actually falling (2 Sam. 23:20; 1 Chron. 11:22; comp. 1 Macc. 13:22). In the poetical books the allusions are so frequent as to make it probable that snow was an ordinary occurrence in Palestine. "During most winters both hail and snow fall on the hills. On the Central Range snow has been known to reach a depth of nearly two feet, and to lie for five days, or even more. . . . This explains the feat of Benaiah, who *went down and slew a lion in the midst of a cistern in the day of the snow* (2 Sam. 23:20)" (Smith, *Hist. Geog.*, p. 64, sq.). The snow lies deep in the ravines of the highest ridge of Lebanon until the summer is far advanced, and, indeed, never wholly disappears; the summit of Hermon also perpetually glistens with frozen snow. From these sources, probably, the Jews obtained their supplies of ice for the purpose of cooling their beverages in summer (Prov. 25:13).

Figurative. The color of snow is given as an image of brilliancy (Dan. 7:9; Matt. 28:3; Rev. 1:14); of purity (Isa. 1:18; Lam. 4:7, referring to the white robes of the princes); of the blanching effects of leprosy (Exod. 4:6; Num. 12:10; 2 Kings 5:27); of cleansing power (Job 9:30); "snow waters," i. e., melted snow, easily dried up in the burning sand (24:19), is used to express the swift and utter destruction of the godless; snow, fertilizing the earth before it again returns as vapor to the sky, figures the effective power of God's word (Isa. 55:10). "Will a man leave the snow of Lebanon?" (Jer. 18:14) is thus rendered by Orelli (*Com.*), "Does the snow of Lebanon disappoint on the rock of the fields?" i. e., the Lebanon snow feeds without ceasing, the water flowing therefrom. Phenomena of nature, stable and trustworthy, are contrasted with the fickleness of Israel.

SNUFF (Heb. שָׁאַף, *shaw-af'*), to inhale eagerly, as Jer. 14:6, where the wild asses, tormented by burning thirst, pant for wind like jackals (comp. 2:24). "Snuff" (Heb. נָפַח, *naw-fakh'*, to *blow at*), means to express contempt, as of God's altar (Mal. 1:13).

SNUFF-DISH, SNUFFER, articles used in the TABERNACLE (q. v.).

SO (Heb. סוֹא, *So*), a king of Egypt. Hoshea, the last king of Israel, evidently intending to become the vassal of Egypt, sent messengers to So, and made no present, as had been the yearly custom to the king of Assyria (2 Kings 17:4), B. C. 725. The consequence of this step was the imprisonment of Hoshea, the taking of Samaria, and the carrying captive of the ten tribes (18:10, 11).

Identification. "It has been questioned whether this So was the same with Sabaco, the first king of the Ethiopian dynasty in upper Egypt, or his son and successor Sevechus, the second king of the same dynasty, and the immediate predecessor of Tirhakah . . . This name, in Egyptian Sevech, is also that of the god Saturn."

SOAP (Heb. בֹּרִית, *bo-reeth'*). The Hebrew *bo-reeth'* is a general term for any substance of *cleansing* qualities. As, however, it appears in Jer. 2:22, in contradistinction to *nether* (Heb. נֶתֶר, *neh'-ther*, A. V. "nitre"), which undoubtedly means "natron," or mineral alkali, it is fair to infer that *bo-reeth'* refers to vegetable alkali, or some kind of potash, which forms one of the usual ingredients in our soap. It occurs in Mal. 3:2, but there is nothing to tell us whether it was obtained from the vegetable or mineral kingdom. But בֹּר, *bore* (Job 9:30) denotes a vegetable alkali used for washing. Numerous plants, capable of yielding alkalies, exist in Palestine and the surrounding countries; we may notice one named *Hubeibeh* (the *Salsola Kali* of botanists) found near the Dead Sea, the ashes of which are called *el-Kuli*, from their strong alkaline properties, the *Ajram*, found near Sinai, which, when pounded, serves as a substitute for soap. Modern travelers have also noticed the *Saponaria officinalis* and the *Mesembryanthemum nodiflorum*, both possessing alkaline properties, as growing in Palestine.

SOBER, SOBERLY, etc. **1.** (Gr. νήφω, *nay'-fo*, and derivatives), calm and collected in spirit, temperate, dispassionate (1 Thess. 5:6, 8; 2 Tim. 4:5, A. V. "watch;" 1 Pet. 1:13).

2. (Gr. σωφρονέω, *so-fron-eh'-o*, and derivatives), the being of a sound mind, as of one who has ceased to be under the power of an evil one (Mark 5:15; Luke 8:35); the opposite of ἐκστῆναι, to be beside one's self (2 Cor. 5:13); the exercise of self-control, so as to (*a*) place a moderate estimate upon one's self (Rom. 12:3), (*b*) to curb one's passion (Tit. 2:6).

SO'CHO (Heb. שׂוֹכוֹ, *so-ko'*, a *fence*, a *hedge*, 1 Chron. 4:18), variously called SOCHOH (1 Kings 4:10), SHOCHOH (1 Sam. 17:1), SHOCO (2 Chron. 11:7), SHOCHO (28:18). It was in the low country of Judah (Josh. 15:35), and was settled by the sons of Ezra, of the tribe of Judah. It was one of the cities fortified by Rehoboam after the revolt of the northern tribes (2 Chron. 11:7). Here Goliath was slain, and it was also one of Solomon's commissariat districts. It lay on the north side of Wady es-Sunt, and is identified with modern *Khurbet Shuweikeh*, fourteen miles S. W. of Jerusalem.

SO'CHOH (1 Kings 4:10). See SOCHO.

SOCKET. See TABERNACLE.

SO'COH. 1. A city in the low country of Judah (Josh. 15:35). See SOCHO.

2. Another city of Judah, in the mountain district (Josh. 15:48), one of a group of eleven towns. Robinson located it in the Wady el-Khalil, about ten miles S. W. of Hebron; bearing, like the other SOCHO, the name of *Shuweikeh*.

SO'DI (Heb. סוֹדִי, *so-dee'*, *intimate*), father of Gaddiel, the spy appointed to represent the tribe of Zebulun (Num. 13:10), B. C. 1209.

SOD'OM (Heb. סְדֹם, *sed-ome'*, *burnt*), an ancient city in the vale of Siddim, mentioned (Gen. 10:19) as

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belonging to the Canaanites, in which Lot settled after separating from Abraham (13:12; 14:12). It had its own "king," or chief, as did the other four cities of the plain (14:2), and with them rebelled against Chedorlaomer. It was finally destroyed by Jehovah because of its great wickedness (19:1, sq.). Respecting the manner of its destruction, it is recorded (v. 24), "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven." "The words are to be understood quite literally as meaning that brimstone and fire, i. e., burning brimstone, fell from the sky, even though the examples of burning bituminous matter falling upon the earth, which are given in Oedmann's *Vermischte Sammlungen* (iii, 20), may be called in question by historical criticism. By this rain of fire and brimstone not only were the cities and their inhabitants consumed, but even the soil, which abounded in asphalt, was set on fire, so that the entire valley was burned out and sank, or was overthrown, i. e., utterly destroyed, and the Dead Sea took its place" (K. and D., *Com.*). See LOT.

Sodom is introduced by Ezekiel (16:46, sq.; comp. Rev. 11:8) with Samaria, as sisters of Jerusalem in a spiritual sense, as animated by the same spirit of idolatry, Jerusalem acting even more corruptly than they. The prophet then enumerates the sins of Sodom (v. 49, sq.): pride, satiety, careless ease, haughtiness, and uncharitableness toward the poor.

SOD'OMA (Gr. Σόδομα, *sod'-om-ah*, Rom. 9:29), the Greek form of SODOM (q. v.).

SOD'OMITE (Heb. קָדֵשׁ, *kaw-dashe'*, *consecrated, devoted*). The sodomites were not inhabitants of Sodom, nor their descendants, but men *consecrated* to the unnatural vice of Sodom (Gen. 19:5; comp. Rom. 1:27) as a religious rite. "This dreadful 'consecration,' or, rather, desecration, was spread in different forms over Phœnicia, Syria, Phrygia, Assyria, Babylonia. Ashtaroth, the Greek Astarte, was its chief object." The term was especially applied to the emasculated priests of Cybele, called Galli, perhaps from the river Gallus in Bithynia, which was said to make those who drank it mad. In Deut. 23:17 the toleration of a sodomite was expressly forbidden, and the pay received by a sodomite was not to be put into the temple treasury (v. 18). "The price of a dog" is a figurative expression used to denote the gains of a *kaw-dashe'* (sodomite), who was called κιναιδος, *kin'-ahee-dos*, by the Greeks, from the doglike manner in which he debased himself (see Rev. 22:15, where the unclean are called "dogs").

SOFT. See GLOSSARY.

SOLDER (Heb. דֶּבֶק, *deh'-bek*, *joint*), welding of metal (Isa. 41:7). In 1 Kings 22:34; 2 Chron. 18:33, *deb-aw-keem'*, דְּבָקִים, are "'joints by which the iron thorax was attached to the hanging skirt which covered the abdomen' (Cler.). The true coat of mail covered only the breast to somewhere about the last rib; and below this it had an appendage (skirts) consisting of movable joints. Between this appendage and the true coat of mail there was a groove through which the arrow passed, and, entering the abdomen, inflicted upon the king a mortal wound" (Keil, *Com.*, 1 Kings 22:34).

SOLDIER. See ARMY.

SOL'OMON. 1. Name and Family. (Heb. שְׁלֹמֹה, *shel-o-mo'*, *pacific;* also named, at the command of Nathan, JEDIDIAH, *beloved of Jehovah*). A son of King David by Bath-sheba (2 Sam. 12:24; 1 Chron. 3:5), B. C. before 990. Sayce (*Hibbert Lecture*, pp. 51, 52) thinks that Solomon was a name given, not in childhood, but subsequently. The cuneiform inscriptions inform us that Sallimanu, "the god of peace," was a god honored particularly in Assyria (Robertson, *Early Religion of Israel*, pp. 178, 179).

2. Personal History. (1) **His youth.** Nothing is known of Solomon's youth, unless it be that he was brought up by Nathan the prophet (2 Sam. 12:25), where the true reading probably is, "and he intrusted him to Nathan," etc. (Kitto, Stanley). He was Bath-sheba's favorite son, "tender and only beloved in the sight of his mother" (Prov. 4:3), and to her David had pledged her son's accession by a separate and solemn oath (1 Kings 1:13, 17, 30). (2) **Appointed successor.** When David had become enfeebled by age, his son, Adonijah, endeavored to place himself upon the throne, and so far succeeded as to have himself proclaimed king at En-rogel (v. 5–9, 25). Nathan informed Bath-sheba of these proceedings, and they together succeeded in rousing the languid energies of the king, who acted with prudence and decision. At his command Zadok the priest and Nathan the prophet, supported by Benaiah, with the bodyguard of Cherethites and Pelethites, proclaimed Solomon king, amid the rejoicings of the people, and anointed him with the sacred oil, which Zadok took out of the tabernacle, B. C. 960 (1:32–40). A constant memorial of this solemnity is presented in the seventy-second Psalm. The last act of David was to send for Solomon and urge upon him obedience to the statutes of Jehovah, so that he might enjoy prosperity. He also told him how to deal with Joab, Barzillai, and Shimei (2:1–9). Upon hearing tidings of Solomon's appointment, Adonijah fled to the altar for refuge, but received assurance from Solomon that his life would be spared if he proved worthy of clemency (1:50–53). (3) **Solomon's reign.** To give the narrative of Solomon's reign chronologically is a matter of great difficulty, because we have very few notices of time, and also because of the confusion of the various texts describing it. 1. *Disposes of enemies.* Adonijah, shortly after Solomon's accession, made a request that Abishag, David's concubine, should be given him as a wife. This was interpreted as an act of treason, and Adonijah was put to death; Abiathar was dispossessed of the priesthood, and Zadok put in his place; Joab was slain because of the murder by him of Abner and Amasa; Shimei was confined within the limits of Jerusalem, with the understanding that a trespass of the injunction would forfeit his life; three years after he went to Gath in pursuit of two of his servants, and was put to death (2:13–46). 2. *Marriage.* Having firmly seated himself upon the throne, Solomon sought to strengthen his kingdom by foreign alliances,

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and married the daughter of the king of Egypt (3:1), of the 21st dynasty. 3. *Choice of wisdom.* Notwithstanding this foreign alliance, Solomon loved the statutes of David, his father. The blot upon his conduct at this time was that he sacrificed and burnt incense in high places (3:3). In the course of a series of sacrifices (it may be) Solomon came to Gibeon, where the tabernacle stood. There, in the midst of a great convocation of the people, he sacrificed a thousand burnt offerings. The following night God appeared to him in a dream, and asked him to choose what he should give him. Sensible of the responsibilities resting upon him, he asked for *wisdom* in preference to any other blessing. This was granted him, and the Lord added riches and honor, with the promise of a long life if he was obedient to the commandment of Jehovah. Assured of God's favor, he returned to Jerusalem and renewed his sacrifices before the ark, and made a feast to all his servants (3:4–15). 4. *Wise judgment.* An opportunity soon arose to prove his sagacity. Two women appeared before him with a dead and a living child, each claiming the living one as her own. Solomon ordered the living child to be cut in twain. This the real mother could not endure, and begged him to spare the life of the babe. He therefore commanded the child to be restored to her. "And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him to do judgment" (3:16–28). **(4) National prosperity.** The general tone of the records of Solomon's reign is that of jubilant delight. The hard, warlike reign of David was followed by one of peace and quiet. His own court was arranged on the same general basis as his father's, but on a scale of greater magnificence. The supplies needed for the court were levied throughout the whole land by twelve officers, "each man his month in a year made provision." The provision for each day consisted of thirty measures of fine flour, sixty measures of meal, ten fat oxen and twenty from the pasture, and one hundred sheep, besides venison and fowl (4:22, 23). The peace and plenty of Israel are thus described: "Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking and making merry" (4:20). "And the king made silver and gold at Jerusalem as plenteous as stones, and cedar trees made he as sycamore trees that are in the vale for abundance" (2 Chron. 1:15). In his great military establishment Solomon set at naught the law against keeping up a force of cavalry (see Deut. 17:16). He had forty thousand stalls of horses for his fourteen hundred chariots, and twelve thousand cavalry horses, besides fleet horses used for posts (1 Kings 4:26, 28), dromedaries in the latter verses meaning "*swift horses*" (2 Chron. 1:14). **(5) Sacred and royal buildings.** It had been the intention of David in his later years to erect at Jerusalem a house for Jehovah, and for this he had made great preparations. Immense quantities of gold and silver were collected, and the designs placed in the hands of Solomon. King Hiram sent an embassy of congratulation to Solomon on his accession, who returned an answer informing Hiram of his intention of building a house to God, and requesting his assistance, which Hiram gladly promised (1 Kings 5:1, sq.). Hiram gave cedars and fir trees out of Lebanon, which his servants felled, while those of Solomon squared and fitted them for their places in the building. The provisions for both parties were supplied by Solomon. The prepared timber was brought down to the sea, floated round to Joppa under the care of the Tyrian sailors, whence Solomon undertook the thirty miles transport to Jerusalem. He employed, of the descendants of the Canaanites, seventy thousand to bear burdens, eighty thousand to hew timber and stone in Lebanon, under three thousand six hundred overseers (1 Kings 5:15, 16; 2 Chron. 2:17, 18). He also raised a levy of thirty thousand Israelites, whom he sent to work in Lebanon by relays of ten thousand, each relay serving a month and returning home for two (1 Kings 5:13, 14). The actual building of the temple was commenced in the fourth year of Solomon's reign, B. C. 966 (1 Kings 6:1; 2 Chron. 3:2). It was completed in seven and a half years, in the eighth month (Bul) of the eleventh year of Solomon, B. C. 949 (1 Kings 6:38). The site prepared for it by David had formerly been the thrashing floor of Ornan, on Mount Moriah. The dedication was a ceremony of remarkable grandeur. It took place in the month Ethanim (October) of the succeeding year, the delay being, no doubt, in order to accommodate it to the Feast of Tabernacles. It was held the week preceding that festival, and was attended by the whole people and all the priests. Solomon made the prayer of consecration, after which he and all the people offered their sacrifices, twenty-two thousand oxen and one hundred and twenty thousand sheep. The Feast of Dedication lasted seven days, followed by the seven of the Feast of Tabernacles, and the people returned to their homes "joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people" (1 Kings, ch. 8; 2 Chron. 5:6, 7). This superb structure was followed by others of great magnificence; a palace (q. v.) for himself, which consumed thirteen years in its erection; the house of the forest of Lebanon; and a third for his queen, Pharaoh's daughter (1 Kings 7:1–12). On the completion of this palace he conducted her to it in state from the city of David (1 Kings 9:24; 2 Chron. 8:11). "Among his other buildings may be mentioned a summer palace in Lebanon (1 Kings 9:19; Cant. 7:4), stately gardens at Etham (Eccles. 2:5, 6), the foundations of something like a stately school or college, costly aqueducts. About the same time Solomon undertook the repairs of the fortress of Zion, as well as Millo itself" (Smith, *O. T. Hist.*). He also fortified the towns Hazor, Megiddo, Gezer, Beth-horon (upper and lower), Baalath, and Tadmor (1 Kings 9:15–18; 2 Chron. 8:4–6). The services of King Hiram were acknowledged by a cession of twenty cities along the seacoast of Galilee, a gift at which Hiram expressed his discontent by a play upon the name of one of them, *Cabal*, a word signifying *dirt*. Hiram returned them with a gift of one hundred and twenty talents of gold, and the alliance of the two kings remained unimpaired (1 Kings 9:11–14). **(6) Second vision.** After the completion of these

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works God appeared a second time to Solomon by night, assuring him that he had heard his prayer, accepted the temple as a house of sacrifice, promising to establish his kingdom, warning him, however, of the ruin that would follow disobedience (1 Kings 9:1–9; 2 Chron. 7:12–22). **(7) Commerce.** Solomon put forth vigorous efforts to promote the commerce and trade of his country. To increase the land traffic he had small cities built in advantageous localities, in which goods of all sorts in large quantities were kept in suitable storehouses. While thus linking his dominions with the great highways of commerce to the north and northeast, he opened the path of maritime enterprise, both in the Mediterranean and Indian Ocean, in conjunction with the Tyrian fleets of Hiram. The fleets built by Solomon, and navigated by the skilled mariners of Hiram, sailed to Ophir, a place in the Indian Ocean, probably on the eastern coast of Arabia, and returned after a three years' voyage, bringing gold, silver, ivory, and precious stones, almond trees, apes, and peacocks (1 Kings 9:26–28; 10:22; 2 Chron. 8:17, 18). **(8) Wealth.** Solomon's revenue had so greatly increased that it was variously stated (perhaps in different years) at four hundred and twenty, four hundred and fifty, and six hundred and sixty-six talents. Silver was so abundant as scarcely to be esteemed a precious metal, and all the king's drinking vessels were of gold. Solomon had two hundred shields made, each of which was overlaid with about eighteen pounds of gold; and three hundred smaller ones, whose covering of gold weighed about nine pounds. His throne was magnificently constructed of gold and silver, and was so remarkable that "there was not the like made in any kingdom" (1 Kings 10:14–23). **(9) Queen of Sheba.** So great had King Solomon become that he "exceeded all the kings of the earth for riches and wisdom." Solomon received visitors from all parts of the world, who came to hear his wisdom, bringing vast presents of gold, silver, garments, armor, spices, horses, and mules (10:23–25). Among these illustrious visitors the most distinguished was the queen of SHEBA (q. v.), who came with a great caravan of camels, bearing gold, precious stones, and spices. "She came to prove him with hard questions" (enigmas or riddles), by which to test Solomon's wisdom. Solomon gratified her curiosity and thirst for knowledge, drawing out her confidence until "she communed with him of all that was in her heart." The wisdom of the king and the magnificence of his surroundings completely overwhelmed the queen: "there was no more spirit in her." She confessed that the report which had reached her did not tell half the truth respecting his greatness and wisdom. Solomon dismissed her with valuable presents, and she returned to her own country (1 Kings 10:1–13; 2 Chron. 9:1–12). **(10) Extent of dominion.** "And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life" (1 Kings 4:21; 2 Chron. 9:26). The territory over which Solomon ruled included all the kingdoms "from the river," the great Euphrates (comp. Gen. 15:18), "unto the land of the Philistines," lying on the Mediterranean coast to the west of Judea, and "unto the border of Egypt." These separate kingdoms doubtless preserved their separate organization and nationality, as when independent, but were ever ready both to contribute to the annual revenues of Solomon and also to furnish, when occasion offered, their quota of men for any public service (Whedon, *Com.*). **(11) Sin.** The great wisdom of Solomon appears to have been insufficient to keep him from falling into evil practices, for we read that "King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; . . . and he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods" (1 Kings 11:1–8). These outrages, the more flagrant in the king who had himself built the temple, and to whom Jehovah had twice given solemn warnings mingled with his promises, called down the wrath of God. The judgment was pronounced upon him that his kingdom should be rent from him and given to his servant, one tribe being reserved to his son for the sake of David (11:9–13). **(12) Enemies.** Solomon had already some formidable enemies. One of these was Hadad, prince of Edom, who had escaped to Egypt from the massacre of Joab, where he married the sister-in-law of Pharaoh. He returned to his own country, and began a harassing war against Solomon. A still more formidable enemy was Rezon, who founded the kingdom of Damascus, and was an enemy of Solomon through all his reign. But Jeroboam was an internal enemy of a still more dangerous character. He was a young man of talent and energy, who, having been appointed by Solomon superintendent of the engineering works projected around Jerusalem, had risen into public notice. He was informed by Ahijah the prophet that God intended to give him the kingdom, saving the remnant promised to Solomon's son. Hearing of this, Solomon sought the life of Jeroboam; but the latter fled to Egypt, and remained there till the death of Solomon (11:14–40). **(13) End.** Amid such beginnings of impending trouble Solomon approached the end of his course. He died after a reign of forty years, and was buried in the royal sepulcher in the city of David, B. C. about 920. Sayce (*High. Crit.*, p. 320) thinks that "forty" is used as an Hebrew idiom for an indefinite period, and that Solomon's reign was about thirty-two years long. Notwithstanding his immense harem we only read of his having one son, Rehoboam (11:41–43). It may be

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that the historian mentions only Rehoboam because he was successor to the throne.

3. Character. The character of Solomon, as drawn in the Scriptures, is many-sided. The simple, unpretending child; the darling of Jehovah (2 Sam. 12:24, 25); the chosen king; the seeker after wisdom, choosing her above all other things; the wise and sagacious judge; the powerful ruler and glorious sovereign; the man of science, and able to solve difficult problems, surpassing in many ways all the kings of the nations round about him; his navies traversing many a sea, and kings and princes from afar bringing and laying at his feet their gifts. He was "full of sublime devotion, equally full of practical sagacity; the extemporizer of the loftiest litany in existence, withal the author of the pungent Proverbs; able to mount up on rapture's ethereal pinion to the region of the seraphim, but keenly alive to all the details of business, and shrewd in all human intercourse; zealous in collecting gold, yet lavish in expending it; sumptuous in his tastes, and splendid in costume; the patriot intense, the Israelite indeed" (Hamilton, *The Royal Preacher*). Enervated by luxury, defiled by licentiousness, he was an easy prey to idolatry; he neglected to fear God and keep his commandments.

NOTE.—1 *Kings* 2:28-34. "A strict regard for the honor of Jehovah and for his statutes, laws, judgments, and testimonies required that the crimes of the bloody Joab should receive their merited penalty; but David seems to have felt that his own hands were too full of blood, and his own heart had been too deeply stained with blood-guiltiness" (1 Sa. 51:14), to allow him to be the instrument of Joab's punishment. Not for sins committed against David as a father, but for sins committed against the law and majesty of God, does David advise Solomon, the king, as the keeper of God's law and the guardian of God's honor, to punish the guilty offender (Whedon). *Chap.* 3:7-9. The wisdom that Solomon asked and obtained was not so much of the heart as the head. It was wisdom not for himself personally, but for his office, such as would qualify him for the administration of justice, the government of the kingdom, and for the attainment of general scientific knowledge (J. and F., *Com.*). *Chap.* 4:29-34. High powers of mind, great capacity for receiving, as well as aptitude for communicating, knowledge. Of his many proverbs and songs we have only a small portion remaining. He is generally considered as the author of the three canonical books, Proverbs, Song of Solomon, and Ecclesiastes.

SOL'OMON, SONG OF. See BIBLE, BOOKS OF.

SOL'OMON'S PORCH. 1. "The porch of judgment" attached to the palace (1 Kings 7:7). See PALACE. **2.** The portico (Gr. στοὰ Σολομῶνος, *stŏ-ah' Sol-om-ŏ'-nos*), the outer corridor of the temple (John 10:23; Acts 3:11; 5:12). See TEMPLE.

SOL'OMON'S SERVANTS (Heb. בְּנֵי עַבְדֵי שְׁלֹמֹה, *ab-day' shel-o-mo'*, Ezra 2:58; Neh. 7:57, 60), the descendants ("sons") of persons thus named returned from captivity. Following as they do in the lists, the priests, Levites, and the Nethinim, they would seem to have some connection with the temple service. Smith (*Bib. Dict.*, s. v.) suggests: 1. The name as well as the order implies inferiority even to the Nethinim. They are descendants of the *slaves* of Solomon. The servitude of the Nethinim, "*given* to the Lord," was softened by the idea of dedication. 2. The starting point of their history is probably found in 1 Kings 5:13, 14; 9:20, 21; 2 Chron. 8:7, 8. Canaanites, who had been living till then with a certain measure of freedom, were reduced by Solomon to the Helot state, and compelled to labor in the king's stone quarries, and in building his palaces and cities. To some extent, indeed, the change has been effected under David, but it appears to have been then connected especially with the temple, and the servitude under his successor was at once harder and more extended (1 Chron. 22:2). 3. The last passage throws some light on their special office. The Nethinim, as in the case of the Gibeonites, were appointed to be hewers of *wood* (Josh. 9:23), and this was enough for the services of the tabernacle. For the construction and repairs of the temple another kind of labor was required, and the new slaves were set to the work of hewing and squaring *stones* (1 Kings 5:17, 18). Their descendants appear to have formed a distinct order, inheriting, probably, the same functions and the same skill.

SOL'OMON'S SONG. See BIBLE, BOOKS OF.

SOMETIMES. See GLOSSARY.

SON (Heb. בֵּן, *bane*; Gr. *υἱός, hwee-os'*; the Chald. בַּר, *bar*, *son*, occurs in the Old Testament, and appears in the New Testament in such words as Barnabas). "Son" is used in a great variety of meanings in both the Old and New Testaments; (1) the immediate offspring; (2) grandson, as Laban is called son of Nahor (Gen. 29:5), though he was his grandson (24:29); so Mephibosheth is called the son of Saul, though he was the son of Jonathan, Saul's son (2 Sam. 19:24); (3) remote descendants (Num. 2:14, 18); (4) son by adoption, as Ephraim and Manasseh to Jacob (Gen., ch. 48); (5) son by nation, as sons of the East (1 Kings 4:30; Job 1:3); (6) son by education, i. e., a disciple, as Eli called Samuel his son (1 Sam. 3:6). Solomon calls his disciple his son in the Proverbs often, and we read of the "sons of the prophets" (1 Kings 20:35, etc.), i. e., those under training for service; similarly a Christian convert (1 Tim. 1:2; Tit. 1:4; Philem. 10; 1 Cor. 4:15, 17; 1 Pet. 5:13); (7) son by disposition and conduct, as sons of Belial (Judg. 19:22; 1 Sam. 2:12), sons of the mighty, i. e., heroes (Psa. 29:1); sons of the band (2 Chron. 25:13, A. V. "soldiers of the army"), sons of the sorceress, i. e., those who practice sorcery (Isa. 57:3); (8) son in reference to age, as the "son of one year" (Exod. 12:5), i. e., a year old; (9) a production or offspring of any parent, as sparks are called "sons of the burning coal" (Job 5:7, marg.), an arrow is "son of the bow" (41:28), because the arrow flies from the bow; also "son of the quiver" (Lam. 3:13); "son of the floor," i. e., thrashed grain (Isa. 21:10); "sons of oil," i. e., branches of the olive (Zech. 4:14, marg.); expressive of deserving, as son of beating, i. e., deserving beating (Deut. 25:3), so son of perdition (John 17:12); (11) Son of God, by excellence above all, viz., Jesus (Mark 1:1; Luke 1:35; John 1:34; Rom. 1:4; Heb. 4:14); (12) sons of God, i. e., angels (Job 1:6; 38:7), perhaps so called as possessing power delegated from God, his deputies, vicegerents; (13) believers are sons of God (John 1:12; Phil. 2:15, etc.); (14) sons of the world (Luke 16:8), i. e., worldly-minded persons; sons of disobedience, those who are unrestrained in evil; sons

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of hell (Matt. 23:15); sons of the devil, i. e., under his power (Acts 13:10); sons of the bridechamber (Matt. 9:15; Mark 2:19), the youthful companions of the bridegroom, as in the instance of Samson. Offspring, especially sons, were highly valued among all Eastern nations, and barrenness was regarded as one of the severest afflictions (see Gen. 16:2; 29:31; 30:1, 14, etc.). See CHILDREN; FAMILY.

SON OF GOD. See SONSHIP OF CHRIST.

SON OF MAN (Heb. בֶּן־אָדָם, *ben-aw-dawm'*; Gr. *υἱός τοῦ ἀνθρώπου, hwee'-os too an-thrō'-poo*), "a designation, which, like the Son of God, is now chiefly associated with Christ, and used in both the Old and New Testaments. It had a general, before it received a special application. It is employed as a kind of circumlocution for *man*, as a frail and changeable being in contrast with God (Num. 23:19; Psa. 8:4; Isa. 51:12; 56:2). The address, 'Son of man,' occurs so frequently in Ezekiel (2:1; 3:1, etc.), that it must be regarded as one of the peculiarities of his prophecies. It may be that the frequent use of this expression was to remind the prophet, as well as the people to whom he communicated his revelations, not merely of the weakness of humanity, but to show them at the same time how powerfully the word of God operates in feeble man, and also that God, who has selected the prophet as the organ of his will, possesses also the power to redeem the people, that were lying powerless under the oppression of the heathen, from their misery, and to raise them up again" (Keil, *Com.*, on 2:1).

In Dan. 7:13 it is recorded, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven," etc. It would seem that the person so designated was not only ideal humanity bringing in the higher kingdom, as opposed to those represented by the beast, but also as coming from heaven. The words "*as a man*" do not teach that he was only a man. He that comes with the clouds of heaven may, as Kranichfeld observes, "be regarded, according to current representations, as the God of Israel coming on the clouds, while yet he who appears takes the outward form of a man." The clouds are the veil or the "chariot" on which God comes from heaven to execute judgment against his enemies (see Psa. 18:10, sq.; 97:2–4; 104:3; Isa. 19:1; Nah. 1:3). "This passage forms the foundation for the declaration of Christ regarding his future coming, which is described after Dan. 7:13 as a coming of the Son of man with, in, on the clouds of heaven (Matt. 24:30; 26:64; Mark 13:26; Rev. 1:7; 14:14)."

According to Weiss (*Bib. Theol. of N. T.*, p. 75), the use of the article before "Son" points "to the fact that the expression (Son of man) means, not a son of man among others, but a definite Son of man, whose uniqueness required no explanation for his hearers." From this it follows, however, that this uniqueness is not to be sought in a higher divine nature, which constitutes the deepest essence of this Son of man; for the idea of such a Son of man was altogether foreign, at least to the popular consciousness. But, no doubt, every Israelite who believed in Scripture could, in consequence of prophecy, know of a Son of man who, because Jehovah would bring about the completion of salvation through him, had such a divine calling as no one had ever had, and no one after him could have. "The name *Son of man* appears about fifty times in the gospels in the mouth of Jesus. . . . And since Christ applies both names (Son of man and Son of God) to himself, and, therefore, the divine and human sides in his person and his self-consciousness have arrived at unity, and in this unity the consummation of revelation and humanity is at the same time given, this new personal living unity is to be thought as that which acts and speaks in him. According to the portrait communicated to us by the Gospel, this man is nowhere without the divine, which constitutes his person, just as conversely humanity essentially belongs to the person who is *ὁ υἱὸς τοῦ Θεοῦ* (Son of God)" (Dorner, *Christ. Doct.*, iii, p. 168, sq.).

SONG (Heb. שִׁיר, *sheer*; Gr. *ᾠδή, o-day'*). Songs were used on occasions of thanksgiving and triumph, as the song of Moses at the deliverance from Pharaoh (Exod. 15:1); the song of Israel at the well of Beer (Num. 21:17); the song of Moses in Deuteronomy (ch. 32); of Deborah (Judg. 5:12); of David on bringing the ark to Jerusalem (1 Chron. 13:8); of Hannah (1 Sam., ch. 2); of the Virgin Mary (Luke 1:46); the songs in heaven (Rev. 5:9, sq.; 14:3; 15:3, sq.; 19:4, sq.).

Figurative. Songs (see SINGING) were indicative of joy, and their absence of sorrow. "Ye shall have a song, as in the night" (Isa. 30:29), is a figurative allusion to the joyful singing of the Israelites on the festal night before the passover. "And, lo, thou art unto them as a very lovely song," etc. (Ezek. 33:32), is more correctly rendered, "Thou art unto them like a pleasant singer," etc., i. e., the prophet was like the singer of pleasant songs, to which they listened for pleasure, but without obedience.

SONSHIP OF BELIEVERS. See ADOPTION.

SONSHIP OF CHRIST, a matter of doctrine with reference to the divine nature of Christ. It is inwrought with the doctrine of the TRINITY (q. v.), and in the very nature of the case points to a relationship which in its deepest essence cannot be comprehended by the human understanding (see Matt. 11:27). And yet the Scriptures throw some rays of light upon the subject.

1. Scriptural. The term Son of God is used in the Scriptures in various senses. In the Old Testament it is sometimes applied to Israel (e. g., Exod. 4:22), also figuratively to heavenly beings (Job 1:6; 38:7). In the New Testament it is also employed in different applications (Luke 3:38; Matt. 5:9, 45). It is in one instance (Luke 1:35) applied to Christ on account of his miraculous conception. And yet it is plain beyond all question that the Scriptures apply this title to Christ in a sense far deeper than all these. Both Christ himself and his apostles speak of his Sonship in a way which cannot be employed with reference to any, even the highest, of God's creatures (see John 3:13, 16; 5:17–31; 6:62; 8:58; 10:30; 14:1, 11; Rom. 1:3, 4; 9:5; Col. 2:9; Tit. 2:13). See KENOSIS; WORD.

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2. Theological. The doctrine of the Scriptures, universally held by the Christian Church, includes the following features:

(1) The Sonship of Christ involves an antemundane and eternal distinction of personality between the Son and the Father. He is the eternal Son even as the Father is the eternal Father. Thus both Christ and the apostles speak of his preexistent state (John 8:58; 17:5; Rom. 8:3; 2 Cor. 8:9; Phil. 2:5–8). And thus while he teaches men to pray, saying "Our Father," for himself he simply says "Father," or "My Father" (see John 15:8, and many other places).

(2) The Sonship of Christ implies also that he as the Son "has the ground of his existence in the Father, and as the Father has not in the Son" (see Van Oosterzee, vol. i, p. 276). Christ is the "only begotten of the Father" (John 1:15, 18), the "only begotten Son" (3:16), "his own Son" (Rom. 8:3). Upon these and similar Scripture expressions is based the doctrine of the eternal generation. This theological term, however, it is rightly held, is one which is liable to abuse, and should never have associated with it anthropomorphistic conceptions, and should exclude all idea of time. The idea to be reverently held is that the Son of God has the ground of his existence eternally in the Father.

(3) The Son is in the most complete sense partaker in the same nature with the Father. He possesses the same attributes (John 5:21; 21:17; Luke 11:49), performs the same works (Matt. 9:2, sq.; John 5:24–29), and claims equal honor with the Father (John 5:23; 14:1; Matt. 28:19). As the Son, having the ground of his existence in the Father, he is in this sense subordinate. Also in his incarnate state he became subordinate in a still deeper sense (see KENOSIS). And yet before his incarnation he "thought it not robbery to be equal with God;" and in his glorified state "in him dwelleth all the fullness of the Godhead bodily."

The doctrine of the eternal Sonship of Christ has been the ground of many hard-fought battles (see particularly ARIANISM and SABELLIANISM in works on theology), but the Christian Church steadfastly holds to the teachings of the Scriptures. And the truth at this point is most important; for only in the light of this truth can we recognize in Christ the perfect revelation of God, and realize the efficacy of his saving ministry.

LITERATURE.—Van Oosterzee, *Christ. Dogm.*; Watson, *Theol. Inst.*; Dorner, *Syst. Christ. Doc.*; Hodge, *Syst. Theol.*; Kidd, *Christophany*; Schaff, *The Person of Christ*; Dorner, *The Person of Christ*.—E. McC.

SOOTHSAYER, SOOTHSAYING. See MAGIC, (15), p. 671.

SOP (Gr. ψωμίον, *pso-mee'-on, fragment*), a piece of bread dipped into the sauce (John 13:26–30). In the East the animal food is so thoroughly cooked as to be easily separated by the fingers. When, however, the food is in a semifluid state, or so soft that the fingers cannot conveniently hold it, it is conveyed to the mouth by means of a thin piece of bread. It is customary for the host to honor a guest by thus passing to him any dainty morsel. The handing of the "sop" to Judas would indicate that his place at the table must have been near to our Lord.

SOP'ATER (Gr. Σώπατρος, *so'-pat-ros, saviour of* his *father*), a disciple of Berea, who accompanied Paul from Greece into Asia, on his return from his third missionary journey (Acts 20:4). In the *Codex Sinaiticus*, and several other manuscripts, his father's name is given as Pyrrhus. It is a question whether or not he is the same with SOSIPATER (q. v.).

SOPH'ERETH (Heb. סֹפֶרֶת, *so-feh'-reth, scribe*). "The children of Sophereth" were a family who returned from Babylon with Zerubbabel, among the descendants of Solomon's servants (Ezra 2:55; Neh. 7:57), B. C. before 536.

SORCERER, SORCERY. See MAGIC, (16), p. 671.

SORE. See DISEASES.

SO'REK (Heb. שֹׂרֵק, *so-rake', red, vine*), a valley in which was the home of Delilah (Judg. 16:4). Dr. Smith (*Hist. Geog.*, p. 218) identifies it with the present *Wady es Surar*, through which runs the railroad from Joppa to Jerusalem. "It is the way the Philistines used to come up in the days of the judges and of David; there is no shorter road into Judea from Ekron, Jamnia, and, perhaps, Ashdod. . . . Just before the Wady es Surar approaches the Judean range its width is increased by the entrance of the Wady Ghurab from the northwest, and by the Wady en Najil from the south." It was by the level road up the Sorek valley that the ark was taken to Beth-shemesh (1 Sam. 6:10, sq.). "The territory which the Book of Joshua assigns to Dan lies down the two parallel valleys that lead through the Shephelah to the sea, Ajalon an Sorek. . . . The head of the vale of Sorek has usually been regarded as the scene of the battle in which the Philistines took the ark (ch. 4)" (Smith, *Hist. Geog.*, pp. 220, 223).

SORROW, the rendering of a number of Hebrew and Greek words, representing mental pain or grief, arising from the privation of some good we actually possessed. It is the opposite of joy; contracts the heart, sinks the spirit, and injures the health. Scripture cautions against it (2 Sam. 12:20; Ecclus. 30:24, 25; 1 Thess. 4:13, etc.). Paul distinguishes two sorts of sorrow: "Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the *world* worketh death" (2 Cor. 7:10). The one is that sorrow for sin wrought by God which leads to repentance, while the other is a sorrow about worldly objects which, when separated from the fear of God, tends to death, temporal and eternal. Sorrow, in the expression, "The sorrows of hell compassed me about" (Psa. 18:5), may be rendered "the *cords* of the grave," etc.

SOSIP'ATER (Gr. Σωσίπατρος, *so-sip'-at-ros, saver of* his *father*), a kinsman of Paul, mentioned in the salutations of the Epistle to the Romans (16:21) as being with the apostle. He is perhaps the same with Sopater.

SOS'THENES (Gr. Σωσθένης, *soce-then'-ace, of safe strength*)

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1. The ruler of the synagogue at Corinth, who was beaten by the Greeks in the presence of Gallio when the latter refused to entertain the charge made to him against Paul (Acts 18:17). Some have thought that he was a Christian, and was maltreated thus by his own countrymen, because he was known as a special friend of Paul. A better view is that Sosthenes was one of the bigoted Jews; and that "the crowd" were Greeks who, taking advantage of the indifference of Gallio, and ever ready to show their contempt of the Jews, turned their indignation against Sosthenes. In this case he must have been the successor of Crispus (v. 8).

2. Paul wrote the First Epistle to the Corinthians jointly in his own name and that of a certain Sosthenes, whom he terms "the brother" (1 Cor. 1:1). Some have held that he was identical with the Sosthenes mentioned in the Acts. If this be so he must have been converted at a later period, and have been at Ephesus, and not at Corinth, when Paul wrote to the Corinthians. The name was a common one, and but little stress can be laid on that coincidence (Smith, *Dict.*, s. v.). Ramsay (*St. Paul*, p. 259) says: "Probably two persons at Corinth named Sosthenes were brought into relations with Paul, one a Jew, the other a prominent Christian; or, perhaps, the Jew was converted at a later date."

SO'TAI (Heb. סוֹטַי, *so-tah'ee*, *roving*). The "children" of Sotai were a family of the descendants of Solomon's servants who returned with Zerubbabel (Ezra 2:55; Neh. 7:57), B. C. before 536.

SOTTISH. See GLOSSARY.

SOUL (generally the rendering of Heb. נֶפֶשׁ, *neh'-fesh*, a *breathing* creature; Gr. ψυχή, *psoo-khay'*, *breath*, etc., the equivalent of *neh'-fesh*). The Hebrew term "may indicate not only the entire inner nature of man, but also his entire personality, i. e., all that pertains to the person of man;" . . . "in the sense of person; somebody, everybody (Deut. 26:16; Josh. 10:39; 11:11, 14); and numbers are reckoned, as well in the New Testament as in the Old, by souls (1 Pet. 3:20). It would thence be wrongly concluded that the soul is what constitutes the person of man; for the brute is also called נֶפֶשׁ (*neh'-fesh*). In נֶפֶשׁ (*neh'-fesh*) in itself is not involved the conception of the personal living, but only of the self-living (the individual). In such cases נֶפֶשׁ (*neh'-fesh*) indicates the person of the man, but not the man as a person. The beast is נֶפֶשׁ (*neh'-fesh*), as a self-living nature by the power of the spirit that proceeds from God and pervades entire nature, the individual constitution of which spirit is the soul of the brute; but man is נֶפֶשׁ (*neh'-fesh*), as a self-living nature by the power of the Spirit that proceeds from God, and is in the form of God, and is therefore personal, the operation of which spirit is his endowment with soul" (Delitzsch, *Bib. Psych.*, pp. 181, 182).

The Greek term, ψυχή (*psoo-khay'*), has the simple meaning of *life* (Matt. 6:25; Luke 12:22); that in which there is life, a *living being* (1 Cor. 15:45); every soul, i. e., *every one* (Acts 2:43; 3:23; Rom. 13:1). It also has the meaning of the **seat** of the feelings, desires, affections, aversions (our *soul*, *heart*, etc.; R. V. almost uniformly *soul*); the human soul, in so far as it is so constituted that, by the right use of the aids offered it by God, it can attain its highest end and secure eternal blessedness; the soul regarded as a moral being designed for everlasting life (3 John 2; Heb. 13:17; James 1:21; 5:20; 1 Pet. 1:9). Another meaning of *psoo-khay'* is the soul as an essence which differs from the body, and is not dissolved by death (Matt. 10:28); the soul freed from the body, a disembodied soul (Acts 2:27, 31; Rev. 16:3; 20:4). See SPIRIT.

SOUR (Heb. בֹּסֶר, *bo'-ser*, *immature*). The proverb, quoted in Jer. 31:29, 30, and Ezek. 18:2, "The fathers have eaten sour grapes, and the children's teeth are set on edge," is easily understood. The sour grapes which the fathers eat are the sins which they commit; the setting of the children's teeth on edge is the consequence thereof, i. e., the suffering which the children have to endure. The teaching of the proverb is that children would have to atone for their fathers' sin, without any culpability of their own. This fatal error is condemned by both Jeremiah and Ezekiel. Jehovah declares with an oath that this proverb shall not be used any more, for their iniquity shall be made manifest; and announces that all souls are his, and he will mete out to each his deserts. In Hosea it is declared of Israel, "their drink is sour" (4:18), i. e., *deteriorated* (Heb. שׁוּר or סוּר, *soor*), and their rulers (lit. *shields*) love shame, viz., the things that bring shame.

SOUTH, the country or quarter of the heavens which the Shemite, standing with his face to the east, supposes to be on his right hand.

1. *Neh'-gheb* (Heb. נֶגֶב), rendered in A. V. "the south," means literally the *dry* or *parched* land; and probably took its name from the hot, drying winds, which annually blow into Syria from Africa and Arabia. Thus our Lord said (Luke 12:55), "And when ye see the south wind blow, ye say, There will be heat." The word is occasionally applied to a dry tract of land. Caleb's daughter says to her father, "Thou hast given me a south land [i. e., *dry* land]; give me also springs of water" (Judg. 1:15). It is also used in the geographical sense in Num. 34:3; Josh. 15:2; 1 Chron. 9:24; 2 Chron. 4:4; Ezek. 40:2; 46:9, etc.

A very important use of the word (Negeb) is as the designation of the regions lying south of Judea, consisting of the deserts of Shur, Zin, and Paran, the mountainous country of Edom or Idumea, and part of Arabia Petræa. Dr. Smith (*Hist. Geog.*, p. 279) thinks that Dhâheriyah, probably the site of Kirjath-sepher, is the frontier town between the hill country of Judea and the Negeb. He says: "South of Dhâheriyah the soil is more bare, but travelers coming up from the desert delight in the verdure which meets them as soon as they have passed Beer-sheba and the Wady es-Seba. The disposition of the land—the gentle descent cut by the broad wady—and its fertility, render it as open a frontier and as easy an approach to Judea as it is possible to conceive.

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But it does not roll out upon the level desert. South of Beer-sheba, before the level desert is reached, and the region of roads from Arabia to Egypt and Philistia, there lie sixty miles of mountainous country, mostly disposed in 'steep ridges running east and west,' whose inaccessibleness is further certified by the character of the tribe that roam upon it. Wilder sons of Ishmael are not to be found in all the desert. The vegetation, even after rain, is very meager, and in summer totally disappears. 'No great route now leads, or ever has led, through this district,' but the highways which gather about the south of it from Egypt, Sinai, the Gulf of Akabah, and Arabia, are thrust by it either to the cast up the Wady 'Arabah to the Dead Sea, or to the west toward Gaza and Philistia. Hence we find Judea almost never invaded from the south. The inhabitants of the Negeb were included in the conquests of Joshua (10:40); and to the same region belongs the passage, 'Turn our captivity as the streams in the south' (Psa. 126:4). Sometimes 'south' is used in a relative sense; thus the cities of Judah are called 'the cities of the south' (Jer. 13:19); relatively to Chaldea, expressed by 'the north' (1:14; comp. 4:6; 6:1). Egypt is also called 'the south;' thus, 'the king of the south' (Dan. 11:5) is Ptolemy Soter, and his successors."

2. *Daw-rome'* (Heb. דָּרוֹם) is a bright, sunny region, hence *the south*, the southern quarter (Ezek. 40:24, sq.; 42:12, sq.; Eccles. 1:6); poetically for the *south wind* (Job 37:17).

3. *Tay-mawn'* (Heb. תֵּימָן, what is on the *right* hand), the *south*, the southern quarter (Josh. 12:3; 13:4; Job 9:9; Isa. 43:6); and, perhaps, meaning Egypt (Zech. 6:6). It is used poetically for the *south wind* (Psa. 78:26; Cant. 4:16).

4. *Yaw-meen'* (Heb. יָמִין, the *right* side), the *south*, as "Thou hast made the north and the south" (Psa. 89:12). The word is evidently here used in its widest sense, comprehending not only all the countries lying south, but also the Indian Ocean, etc., the whole hemisphere. In some passages where our translation renders the word *right*, the meaning would have been clearer had it been rendered *south* (2 Sam. 24:5; Job 23:9; comp. 1 Sam. 23:19, 24).

5. *Mid-bawr'* (Heb. מִדְבָּר, *desert*), "promotion cometh not from the south" (Psa. 75:6), literally "wilderness."

6. The Greek words are: (1) λίψ (*leeps*, bringing *moisture*), the quarter of the heavens from which the southwest wind blows (Acts 27:12); (2) μεσημβρία (*mes-ame-bree'-ah*, *noon*), but, with respect to locality, *the south* (8:26); (3) νότος (*not'-os*), the southern quarter or wind (Matt. 12:42; Luke 11:31; 13:29; Rev. 21:13).

SOVEREIGNTY OF GOD, a term by which is expressed the supreme rulership of God. This is rightly held to be not an attribute of God, but a prerogative based upon the perfections of the divine Being.

The possession of the most complete sovereignty is a necessary part of the proper conception of God, and is abundantly declared in the Scriptures (e. g., Psa. 50:1; 66:7; 93:1; Isa. 40:15, 17; 1 Tim. 6:15; Rev. 11:17). The method of the divine rulership is, however, to be judged in the light of special revelation. The term absolute sovereignty, as used in Calvinism, means the sovereign election of a certain number to salvation, and the sovereign reprobation of others. There is sense, indeed, in which the sovereignty of God is absolute. He is under no external restraint whatsoever. He is the Supreme Dispenser of all events. All forms of existence are within the scope of his dominion. And yet this is not to be viewed in any such way as to abridge the reality of the moral freedom of God's responsible creatures, or to make men anything else than the arbiters of their own eternal destinies. God has seen fit to create beings with the power of choice between good and evil. He rules over them in justice and wisdom and grace.

This is the whole tenor of the Scriptures, and the plain declaration of many passages (e. g., Deut. 10:17; Job 36:5; Acts 10:34, 35; Rom. 2:6; Col. 3:25; 1 Pet. 1:17).

Thus understood the sovereignty of God is the great ground of confidence for his people, and the proper basis upon which to urge sinners to repentance. See ELECTION.

LITERATURE.—For Calvinistic statement, see Hodge, *Syst. Theol.;* for Calvinistic view greatly modified, see Van Oosterzee, *Dogmatics;* for Arminian, see Pope, *Comp. Christ. Doc.;* Miley, *Syst. Theol.;* Watson, *Theol. Inst.*—E. McC.

SOWER, SOWING. See AGRICULTURE.

SPAIN (Gr. Σπανία, *span-ee'-ah*), the name anciently applied to the peninsula which now comprises Spain and Portugal, the usual Greek name being Ἰβηρία (*ee-bay-ree'-ah*), and the natives were called Iberians. The Carthaginians, during the flourishing times of their republic, established many settlements upon the Spanish coast, such as Carthage (now Cartagena), and Malacca, the royal city (now Malaga). Under the management of Hamilcar Barca and Hannibal a considerable part of Spain became a Carthaginian colony, and gradually passed under the Roman power. The Hebrews were acquainted with the position and mineral wealth of Spain from the time of Solomon.

Paul, in his epistle to the Romans (15:24), tells them of his purpose of visiting Rome whenever he should take his journey into Spain. "Such an intention implies in the plainest way an idea already existent in Paul's mind of Christianity as the religion of the Roman empire." "From" Rome, "the center of the Roman world, Paul would go on to the chief seat of Roman civilization in the west, and would thus complete a first survey" (Ramsay, *St. Paul*, p. 255). Whether the journey was ever made is an open question. See PAUL.

SPAN. See METROLOGY, p. 710.

SPARK. In Job 18:5 it is predicated that his light "shall be put out, and the *spark* (Heb. שַׁבִּיב, *shaw-beeb'*, *flame*) of his fire shall not shine." *Spark* here probably refers to the lamp hanging in the tent that has gone out (comp. 21:17; 29:3). When misfortune breaks in upon the Arab, he says, "Fate has put out my lamp." The declaration of Eliphaz (Job 5:7) means that "Misfortune does not grow out of the ground like weeds;

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it is rather established in the divine order of the world, as it is established in the order of nature that sparks of fire should ascend."

In describing the leviathan, it is said (Job 41:19), "Out of his mouth go burning lamps, and sparks of fire leap out." Bartram has observed of the alligator, that as it comes on the land a thick smoke issues from his distended nostrils. This would seem to give the impression of a fire existing beneath, and bursting forth. The Hebrew word is כָּדוֹד, *kee-dode'*, *struck* off. "Sparks" (Isa. 50:11) is the rendering of Heb. זִיקָה, (*zee-kaw'*, to *spring*, to *let fly*), and may be understood as *burning arrows*. These are figurative for the blasphemies and anathemas cast at the servant of Jehovah.

SPARROW. See ANIMAL KINGDOM.

Figurative. "I watch, and am as a sparrow alone upon the house top" (Psa. 102:7) is a figure of loneliness, while our Lord's allusion to God's care for the comparatively worthless sparrow (Matt. 10:29, 31; Luke 12:6, 7) is an incentive for man to trust divine Providence.

SPEAR. See ARMOR, p. 84.

SPECKLED. 1. *Naw-kode'* (Heb. נָקֹד, *marked*), spotted, as black goats or sheep, with white spots, or *vice versâ* (Gen. 30:32, 33, 35, 39; 31:8, 10, 12). Jacob, in order to increase his wages, resorted to the following plan: "In the first place (30:37–39) he took fresh rods of storax, maple, and walnut trees, all of which have a dazzling white wood under their dark outside, and peeled white strips upon them. These partially peeled and, therefore, mottled rods he placed in the drinking troughs; . . . in order that if copulation took place at the drinking time, it might occur near the mottled sticks, and the young be speckled and mottled in consequence" (K. and D., *Com.*).

2. *Tsaw-boo'-ah* (Heb. צָבוּעַ, *dyed*), colored, mottled (Jer. 12:9), elsewhere in modern Hebrew, the *hyena*, but in the above passage a *many-colored bird of prey*.

3. *Saw-rook'* (Heb. שָׂרֹק), *red* in color, as the horses (Zech. 1:8). See COLOR.

SPECTACLE (Gr. *θέατρον*, *theh'-at-ron*), one to be gazed at and made sport of (1 Cor. 4:9).

SPELT. See VEGETABLE KINGDOM.

SPICE. The spices mentioned as being used by Nicodemus for the preparation of our Lord's body (John 19:39, 40) are "myrrh and aloes," by which latter word must be understood, not the aloes of medicine (*Aloe*), but the highly-scented wood of the *Aquilaria agallochum*. The evangelist John computes the amount at one hundred litras (A. V. "pounds"), referring doubtless to the Roman pound of about twelve ounces. This would make seventy-five pounds avoirdupois. The amount mentioned may seem large, but Josephus (*Ant.*, 17, 8, 3) tells us that there were five hundred spice-bearers at Herod's funeral; and in the Talmud it is said that eighty pounds of opobalsamum were employed at the funeral of a certain rabbi. It must also be remembered that Nicodemus was a rich man. See VEGETABLE KINGDOM.

SPICERY. See GLOSSARY.

SPIDER. See ANIMAL KINGDOM.

Figurative. Bildad compares the trust of the ungodly and secretly wicked (Heb. חֹנֵף, *khaw-nafe'*, A. V. "hypocrite") to a spider's web (Job 8:14); as easily as a spider's web is cut through, by the lightest touch or a breath of wind, so that on which the evil man depends and trusts is cut asunder. In Prov. 30:28 the spider is introduced as one of the instances of instinctive sagacity and providence; tolerated, even in palaces, to destroy flies. To "take hold with her hands" means to use with activity the limbs provided for taking prey. In the declaration of Isaiah (59:5), they "weave the spider's web," we have a figure to represent the worthlessness and deceptive character of the works of the wicked.

SPIKENARD. See VEGETABLE KINGDOM.

SPIN (Heb. טָוָה, *taw-vaw'*; Gr. *νήθω*, *nay'-tho*, Exod. 35:25, 26; Matt. 6:28; Prov. 31:19). The latter passage implies (according to the A. V.) the use of the same instruments which have been in vogue for hand spinning down to the present day, viz., the distaff and spindle. The distaff, however, appears to have been dispensed with, and the term so rendered means the spindle itself, while that rendered "spindle" represents the *whirl* of the spindle, a button of circular rim which was affixed to it, and gave steadiness to its circular motion. The "whirl" of the Syrian women was made of amber in the time of Pliny. The spindle was held perpendicularly in the one hand, while the other was employed in drawing out the thread.

SPINDLE (Heb. כִּישׁוֹר, *kee-shore'*, *director*), the *twirl* or lower part of the instrument used in giving motion to the whole (Prov. 31:19). In the East it is held in the hand, often perpendicularly, and is twirled with one hand, while the other draws out the thread. The spindle and distaff are the most *ancient* of all the instruments used for *spinning*, or making thread.

SPIRIT (Heb. רוּחַ, *roo'-akh*, *breath*, *wind*; Gr. *πνεῦμα*, *pnyoo'-mah*, *wind*, *breath*, the *vital principle*, etc.), a term used in the Scriptures generally to denote purely spiritual beings, also the spiritual, immortal part in man. Other terms (נֶפֶשׁ, *neh'-fesh*; *ψυχή*, *psoo-khay'*) refer to the animal soul or life of man, though it seems evident that these words are also used frequently in a broader and deeper sense with reference to man's spiritual nature (e. g., Gen. 2:7; Psa. 42:2; Matt. 10:28; 11:29). See SOUL. There are, however, passages (as 1 Thess. 5:23; Heb. 4:12) which seem to emphasize a distinction between soul and spirit.

Upon the basis of the Scripture terms attempts have been made to build up a theory of man as a being of threefold nature—body, soul, and spirit. This theory (trichotomy) was advocated by some of the Greek Christian fathers, and has been revived recently in England by the Rev. J. B. Heard, M.A. (*The Tripartite Nature of Man, Spirit, Soul, and Body*, Edinburgh, 1868). It has also found favor upon the Continent with Beck, Delitzsch, Oehler, and others. The whole matter is carefully reviewed, though adversely, by Laidlaw (*The Bible*

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Doctrine Concerning Man, Edinburgh, 1879). The underlying question is whether the Bible is intended to furnish us a psychology or a view of the subject that is strictly scientific. See INSPIRATION. Aside from this it should be said:

1. The primary significance of the words rendered spirit is wind, breath. But it is evident that these terms are most generally used in a sense that is figurative, as denoting forms of existence that have no basis in the material world. This is in accordance with a common law of language. Words primarily of material significance receive a meaning which entirely supplants the meaning which was original.

2. Thus "God is a Spirit" (John 4:24). The whole teaching of the Scriptures represents God as a purely spiritual being. This is one of the fundamental truths of biblical or Christian theology.

3. The term is also applied to superhuman created intelligences. Thus both the holy and the fallen angels are spoken of as "spirits" (see Heb. 1:14; Matt. 10:1; Mark 1:23; Luke 4:36; Acts 5:16). See ANGELS; DEVILS.

4. Also the term refers to that part in man which distinguishes man from the brute creation. It is the rational principle in human nature (Job 32:8; Psa. 31:5; 77:6; Eccles. 12:7; Acts 17:16; 18:5; Rom. 8:16; 1 Cor. 6:20; 7:34, et al.).

It should also be said that the term sometimes refers to dispositions or tempers, as the "spirit of meek men," etc. (Gal. 6:1; Rom. 8:15; 11:8; 2 Tim. 1:7).

LITERATURE.—In addition to works above referred to: Martensen, *Dogmatics;* Oehler, *Bib. Theol.;* Delitzsch, *Bib. Psychologie;* Lotze, *Mikrokosmos* (*Anthropologie*).—E. McC.

SPIRIT, THE HOLY. See GHOST, THE HOLY.

SPIRITS, DISCERNING OF. See DISCERNING OF SPIRITS.

SPIRITUAL GIFTS (Gr. *τά πνευματικά, tah pnyoo-mat-ee-kah'*, the spiritual supply; *χαρίσματα, khar-is'-mat-ah, gifts*), a phrase to denote the endowments bestowed by the Holy Spirit in the primitive Church (1 Cor. 12:1), and the same as "gifts" (v. 4). A *spiritual gift* "means any extraordinary faculty, which operated for the furtherance of the welfare of the Christian community, and which was itself wrought by the grace of God, through the power of the Holy Spirit, in special individuals, in accordance, respectively, with the measure of their individual capacities, whether it were that the Spirit infused entirely new powers, or stimulated those already existing to higher power and activity (Rom. 12:6, sq.)" (Meyer, *Com.*, 1 Cor. 12:1). These gifts included *Word of wisdom, knowledge; faith; healing; working of miracles; prophecy; discerning of spirits; tongues* and their *interpretation* (vers. 8–10). See under various heads.

SPIRITUALITY, the quality of being spiritual, as opposed to material. Thus theology predicates spirituality of God (see SPIRIT). The spirituality of man refers to the immaterial part of his nature. The term is also used with reference to the disposition or internal condition of men when in such a state as prepares them to recognize and properly appreciate spiritual realities. True spirituality in the last sense is the result of the inworking of the Holy Spirit (see 1 Cor. 2:14, 15; 3:1, 16, et al.). In an ecclesiastical sense the term is used in the Church of England to denote the whole body of the clergy, with reference to the nature of their office.

SPIT, SPITTLE (Heb. from רָקַק, *raw-kak'*; יָרַק, *yaw-rak'*, Num. 12:14; Deut. 25:9; Gr. *πτύσμα, ptoos'-mah*), a source of legal defilement; e. g., the spittle of a person having an issue defiled the one upon whom it fell (Lev. 15:8). To spit in one's face was regarded as the grossest insult (Num. 12:14; Deut. 25:9; Isa. 50:6; Matt. 26:67; 27:30); indeed it was a great indignity to spit toward anyone, so that an oriental never allows himself to spit in the presence of one whom he respects. Spittle was employed by our Lord in the cure of the blind man (John 9:6), and the rabbins cite it as a remedy in like cases, especially the spittle of persons who were fasting.

SPOIL, the rendering of a number of Hebrew and Greek words, consisted of captives of both sexes, cattle, and whatever a captured city might contain, especially metallic treasures. Within the limits of Canaan no captives were to be made (Deut. 20:14, 16); beyond those limits, in case of warlike resistance, all the women and children were to be made captives, and the men put to death. The law of booty was that it should be divided equally between the army who won it and the people of Israel, but of the former half one head in every five hundred was reserved to God and appropriated to the priests, and of the latter one in every fifty was similarly reserved and appropriated to the Levites (Num. 31:26–47; comp. 2 Sam. 8:10, sq.; 1 Chron. 26:27, sq.). A portion of the spoil was assigned to the oppressed, the aged, widows, and orphans (2 Macc. 8:28, 30). As regarded the army, David added a regulation that the baggage guard should share equally with the troops engaged (1 Sam. 30:24, 25). The division of the spoil was a joyous feast for the people (Isa. 9:2).

SPOKE, an incorrect rendering of Heb. חִשֻּׁר, *khish-shoor'*, which rather means the *hub*, where the spokes unite (1 Kings 7:33).

SPONGE. See ANIMAL KINGDOM.

SPOON. See TABERNACLE.

SPORT. The expression, "Against whom do ye sport yourselves?" (Isa. 57:4) may well be rendered "Over whom do ye make yourselves merry?" See GAMES.

SPOT. 1. *Moom* (Heb. מוּם), a *blemish*, and usually so rendered, either *physical* (Lev. 21:17, sq.; 22:20; 24:19, 20, etc.; 2 Sam. 14:25; Cant. 4:7); or *moral* (Deut. 32:5; Job 11:15; 31:7; Prov. 9:7).

2. *Bo-heh'-reth* (Heb. בֹּהֶרֶת), a *whitish* spot on the skin, the "bright spot" of incipient leprosy (Lev. 13:2–39; 14:56).

3. *Bo'-hak* (Heb. בֹּהַק, to be *pale*), the "freckled spot" of pronounced leprosy (Lev. 13:39).

4. *Khab-ar-boo-raw'* (Heb. חַבַּרְבֻּרָה), a *streak*), the mark upon the panther, or, according to

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Gesenius, the stripes of the tiger (Jer. 13:23), used as an illustration of the inability of men to rid themselves of evil character.

5. *Taw-law'* (Heb. טָלָא, to cover with *pieces*), spotted, variegated; as "sheep or goats" (Gen. 30:32–39; Ezek. 16:16, A. V. "divers colors").

6. In Heb. 9:14 Jesus is said to have "through the eternal Spirit, offered himself without spot to God" (Gr. ἀμωμος, *am'-o-mos*), i. e., in an ethical sense, without blemish, fault. The Gr. σπίλος (*spee'-los*, *spot*) has also a moral sense of *fault* (Eph. 5:27); and its negative form (ἀσπιλος, *as'-pee-los*) means *spotless*, free from *censure* (1 Tim. 6:14), from *vice*, and so *unsullied* (2 Pet. 3:14).

SPOUSE. See MARRIAGE.

SPREADINGS (Heb. מִפְרָשׂ, *mif-rawce'*, an *expansion*). "Also can any understand the spreading of the clouds?" (Job 36:29.) Here *spreading* does not mean bursting, but spreadings (comp. Ezek. 27:7). "It is the growth of the storm clouds, which collect often from a beginning 'small as a man's hand' (1 Kings 18:44), that is intended."

SPRIG is the rendering in the A. V. of (1) Heb. זַלְזַל (*zal-zal'*, *tremulous*), a *shoot* of a vine (Isa. 18:5), and (2) Heb. פְּאֵרָה (*peh-o-raw'*, properly *ornamentation*, *foliage*), a branch (Ezek. 17:6).

SPRINKLING. Instances of sprinkling are given in the Scriptures, viz., with *blood* (Exod. 29:16, 20, 21; Lev. 1:5, 11, etc.); see SACRIFICE; with *water* (Lev. 14:51; Num. 8:7; 19:13, 20, etc.); with *oil* (Lev. 14:16). See ANOINTING.

Figurative. "So shall he sprinkle many nations" (Isa. 52:15) would seem to be a figure setting forth the expiation and purifying of many nations; and then the antithesis would be: *Many* were astonished; so *many* (not merely men, but) *nations* shall be sprinkled. They were amazed that such an abject person claimed to be the Messiah; yet it is He that shall justify and cleanse. Many commentators understand the phrase as meaning "He shall cause many nations to leap with astonishment." "The figurative expression, 'to sprinkle with clean water' (Ezek. 36:25), is taken from the lustrations prescribed by the law, more particularly the purifying from defilement by the dead by sprinkling with the water prepared from the ashes of a red heifer" (Num. 19:17–19; comp. Psa. 51:9). "Having our hearts cleansed from an evil conscience" (Heb. 10:22) stands over by contrast with mere physical cleansing (Heb. 9:13, 19; comp. Exod. 24:8; Lev. 8:11). As the Old Testament covenant people were sprinkled with the (cleansing) blood of the sacrifice, so are Christians *sprinkled* by the blood of Christ, and their consciences delivered from the sense of guilt.

STA'CHYS (Gr. Στάχυς, *stakh'-oos*, an *ear*, i. e., of grain), a Christian at Rome to whom Paul sent salutations, calling him "my beloved" (Rom. 16:9). According to an old tradition recorded by Niceporus Callistus, he was bishop of Byzantium. He is said by Hippolytus and Dorotheus to have been one of the seventy disciples.

STACTE. See VEGETABLE KINGDOM.

STAFF (Heb. מַטֶּה, *mat-teh'*; מַקֵּל, *mak-kale'*; שֵׁבֶט, *shay'-bet*; Gr. ῥάβδος, *hrab'-dos*; all meaning a *stick*). Rods and staffs were employed for different purposes by the ancients, as with us. Men and women were goaded with them (Exod. 21:20; Num. 22:27; 1 Sam. 17:43, etc.); grain was sometimes beaten with them (Judg. 6:11; Ruth 2:17; Isa. 28:27); they were used by old and infirm persons for support or defense (Exod. 21:19; Zech. 8:4), also by travelers (Gen. 32:10; Exod. 12:11; 2 Kings 4:29; Matt. 10:10). A staff, like a *seal*, was a sign of rank (Gen. 38:18, 25), sometimes inscribed with the owner's name; also a badge of office (Exod. 4:2, sq.; Num. 20:8, etc.). The staff of the shepherd was used to aid in climbing hills, beating bushes and low brush in which the flock strayed, and where snakes and reptiles abounded.

STAGGER. See GLOSSARY.

STAIR (Hebrew usually מַעֲלֶה, *mah-al-eh'*, or מַעֲלָה, *mah-al-aw'*, an *ascent*; once מַדְרֵגָה, *mad-ray-gaw'*, Cant. 2:14, a *precipice*, "steep place," Ezek. 38:20; לוּל, *lool*, a winding stair, 1 Kings 6:8). The stairs probably ran around the inside of the quadrangle of the house, as they do still, e. g., in the ruin called "the house of Zaccheus" at Jericho. Respecting the meaning of 2 Kings 9:13, see JEHU.

STAKE (Heb. יָתֵד, *yaw-thade'*, a *peg*), a peg or nail, and often so rendered; especially a *tent pin* (Isa. 33:20; 54:2). In the former passage the idea of continuance and permanency is figured by a tent that is not moved, nor its pegs drawn. The enlargement and strengthening of Zion is illustrated by a tent, the inside space of which is widened, and the tent pins driven deeper into the ground.

STALL, the rendering of Hebrew and Greek words signifying a *stable* for cattle (Amos 6:4; Mal. 4:2). A "stalled ox" (Prov. 15:17) is one that is fattened. "Stalls" is used in the sense of *pairs*, as of horses (1 Kings 4:26; 2 Chron. 9:25; 38:28). The expression, "There shall be no herds in the stall" (Hab. 3:17) is used to denote calamity, disaster.

STAMMERER (Heb. עִלֵּג, *il-layg'*, a *stutterer*, Isa. 32:4; לָעַג, *law-ag'*, properly, to *speak unintelligibly*, Isa. 28:11; 33:19), hence to *mock* or deride.

STANDARD. See ENSIGN.

STANDARD BEARER (Heb. נָסַס, *naw-sas'*, one who is *sick*). "And they shall be as when a standard bearer fainteth" (Isa. 10:18), should read, "as when a sick man dieth."

STAR (Heb. כּוֹכָב, *ko-kawb'*, *round* or *shining*; Gr. ἀστήρ, *as-tare'*).

1. Under the term stars the Hebrews included constellations, planets, indeed all the heavenly bodies except the sun and moon. In fact the ancient Hebrews knew very little of the starry heavens, and no indications are given in Scripture of scientific astronomy (q. v.). We find there only the ordinary observations of landsmen (Amos 5:8), especially shepherds (Psa. 8:3).

Figurative. The patriarchs observed the stars

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(Gen. 37:9); and metaphors drawn from the starry world, either with reference to the countless number of the stars (Gen. 22:17; Exod. 32:13; Nah. 3:16, etc.) or to their brightness (Num. 24:17; Isa. 14:12; Rev. 22:16) came into frequent and early use. The Psalmist, to exalt the power and omniscience of Jehovah, represents him as taking a survey of the stars, as a king reviewing his army (Psa. 147:4). Stars were frequently employed as symbols of persons in exalted stations; e. g., "the star out of Jacob" designates King David (Num. 24:17), applied by some to the Messiah. The patriarchs were called "stars" (Gen. 37:9), and "stars" denote the princes, rulers, and nobles of the earth (Dan. 8:10; Rev. 6:13; 8:10–12; 9:1; 12:4). Christ is called the "Morning Star," as he introduced the light of Gospel day, revealing more fully the truths of God than the ancient prophets. The study of the stars led to their worship (see IDOLATRY), and to calculations of human affairs (see ASTROLOGY).

2. Star in the East (Gr. *ἀστέρα ἐν τῇ ἀνατολῇ*, Matt. 2:2), seen by the wise men (Magi) on their journey to Jerusalem, and as they approached Bethlehem. After ascertaining at what time they first observed the star, Herod sent them to Bethlehem, with the request to inform him when they found the child. As they left Jerusalem the star which had attracted their attention at its "rising" (Gr. *ἀνατολῇ*, *an-at-ol-ay'*), and which, it would appear, they had not seen of late, once more appeared. In ancient times such guidance by a star was a matter of belief and expectancy; and "they rejoiced with exceeding great joy."

Until the last few years this phenomenon was understood to be some supernatural light resembling a star, that appeared in some country far to the east of Jerusalem, to men who were versed in the study of celestial phenomena; and that it conveyed to their minds an impulse to travel to Jerusalem to find a newborn king. Latterly, however, the star has been removed from the category of supernatural events, and has been referred to the ordinary astronomical phenomenon of a conjunction of the planets Jupiter and Saturn (see *N. T. Chronology*, p. 205).

STAR GAZER (Isa. 47:13). See MAGIC.

STATELY (Heb. גְּבוּרָה, *keb-ood-daw'*, *magnificent*). In speaking of the ungodly alliance between Judah and Chaldea, the former sent ambassadors to Chaldea, and, for the purpose of receiving the Chaldeans, adorned herself as a woman would do for the reception of her paramours. She seated herself upon "a stately bed" (Ezek. 23:41), i. e., a *splendid divan*, and in front of this there was a table spread, upon which stood the incense and the oil that she ought to have offered to Jehovah (Kliefoth).

STATURE (Gr. *ἡλίκος*, *hay-lee'kos*, literally *how much?*).

1. "Which of you by taking thought can add one cubit unto his stature?" (Matt. 6:27.) "Stature" here is usually taken in the sense of the height of one's body, but others think it refers to the *life* itself; "the duration of life determined by God is set forth under the figure of a definite lineal measure." "This is more surely appropriate, for the admonition is directed against excessive anxiety about food and clothing, which, though necessary to the preservation of life, have nothing in common with stature" (Bloomfield, *N. T.*).

2. "Stature" in Eph. 4:13 is the *age suitable* for anything; figuratively of an attained state of mind fit for a thing, and so the age in which we are fitted to receive the fullness of Christ.

STAVES. See STAFF; TABERNACLE.

STAY, in the A. V. of Isa. 19:13, "even they that are the stay of the tribes thereof," is the rendering of the Heb. פִּנָּה, *pin-naw'*, an *angle*; and the passage may be rendered "the princes of Zoan . . . the corner stones of the castes" of Egypt. Instead of supporting and defending their people, they now only led them astray. In Isa. 31:1, "stay" is used in the sense of *rely* (comp. 48:2). In the description of Solomon's throne (1 Kings 10:19; 2 Chron. 9:18), "stays" is the rendering of the Heb. יָד, (*yawd*, *hand*), i. e., arms on both sides of the seat. See GLOSSARY.

STEADFASTNESS. 1. *Ster-eh'-o-mah* (Gr. *στερέωμα*), is that upon which a thing can rest; in Col. 2:5, "steadfastness of faith," the term is used figuratively in a military sense, *solid front*.

2. *Stay-rig-mos'* (Gr. *στηριγμός*, 2 Pet. 3:17), in the usual sense of *stability*.

STEEL. See METALS; MINERAL KINGDOM.

STEPH'ANAS (Gr. Στεφανᾶς, *stef-an-as'*, *crowned*), a Corinthian disciple whose household Paul baptized (1 Cor. 1:16), being the first converted to Christianity in Achaia, and one of those who "addicted themselves to the ministry of the saints" (16:15). Just the form that this ministry took we have no precise information. He appears to have been with Paul when he wrote his first letter to the Corinthians (16:17).

STE'PHEN. 1. Name (Gr. Στέφανος, *stef'-an-os*, a *crown*).

2. Personal History. Stephen, as his Greek name seems to indicate, was probably of Hellenistic origin. Where or when born, however, we have no means of ascertaining. (1) **As deacon.** The first authentic account we have of Stephen is in Acts 6:5. In the distribution of the common fund that was intrusted to the apostles for the support of the poorer brethren, the Hellenists complained that a partiality was shown to the natives of Palestine, and their widows were neglected. The apostles, hearing of the complaint, took measures immediately to remove the cause of it. Unwilling themselves to be taken from the work of the ministry, they advised the church to select seven men of honest report, full of the Holy Ghost and wisdom, for this business (v. 3). The brethren proceeded immediately to select the prescribed number, among whom Stephen is first mentioned. The newly elected deacons were brought to the apostles, who ordained them to to their work (v. 6). From the first Stephen occupied a prominent position. He is described as "a man full of faith and of the Holy Ghost" (v. 5), "full of faith and power" (v. 8), and of irresistible "wisdom and spirit" (v. 10). He

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attracted attention by the "great wonders and miracles" which he did among the people. **(2) His teaching.** From his foreign descent and education he was naturally led to address himself to the Hellenistic Jews. In these disputations he probably took more advanced grounds than the apostles had respecting the discontinuance and abrogation of the Mosaic system, contending that already it had, as a ritual system, lost all force and binding obligation by its complete fulfillment in Christ (Kitto, *Illustrations*). Certain adherents of several (five) synagogues were leaders in the disputation with Stephen. **(3) Arrest.** Unable to withstand his reasoning, they caused his arrest, appearing against him before the Sanhedrin with false witnesses. The charge against him was *blasphemy*, in speaking "against this holy place and the law" (v. 13). Stephen doubtless saw that he was to be the victim of the blind and malignant spirit which had been exhibited by the Jews in every period of their history. Yet he stood serene, collected, and undismayed. "And all that sat in the council . . . saw his face as it had been the face of an angel" (v. 15). From which we may not unreasonably conclude "that it pleased God to manifest his approbation of his servant by investing his countenance with a supernatural and angelic brightness, such as that with which the face of Moses shone when he had been speaking with the Lord" (*Kitto*). **(4) His defense.** The high priest that presided asked the judicial question, "Are these things so?" To this Stephen replied in a speech which has every appearance of being faithfully reported. He began with the call of Abraham, and traveled historically in his argument through all the stages of their national existence, evidently designing to prove that the presence and favor of God had not been confined to the holy land or the temple of Jerusalem. He also showed that there was a tendency from the earliest times toward the same ungrateful and narrow spirit that had appeared in this last stage of their political existence. He then suddenly broke away from his narrative and denounced them as "stiff-necked and uncircumcised in heart and ears," and as "always resisting the Holy Ghost." The effect upon his hearers was terrible; "they were cut to the heart, and gnashed on him with their teeth." On the other hand Stephen, filled with the Holy Ghost, was granted a vision of the glory of God, and Jesus at his right hand, "risen to meet and welcome his spirit as it should escape his mangled body, and to introduce him into the presence of his Father, and to a crown of unfading glory." **(5) His martyrdom.** Enraptured, he exclaimed, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God!" The fate of Stephen was settled, for his judges broke into a loud yell, stopped their ears, ran upon him with one accord, dragged him out of the city to the place of execution. Saul was present and consented to his death. In striking contrast to the fearful rage of his enemies was the spirit shown by Stephen. First offering a petition for himself, he then prays, "Lay not this sin to their charge," and, in the beautiful language of Scripture, "*fell asleep*" (7:60). "Devout men carried Stephen to his burial, and made great lamentation over him" (8:2), A. D. 34.

NOTE.—1. *The trial.* The trial of Stephen appears to have been irregular, and the judicial act was not completed. There are, indeed, the witnesses, and part of the prisoner's defense; and here the legal action stops. The high priest does not, as in our Lord's trial, ask the opinion of the council, and then deliver sentence in accordance with their views. The whole proceedings broke up with a tumult at what they deemed the blasphemy of Stephen (Kitto, *Meditations*). 2. *Saul consenting.* The witnesses against Stephen acted as his executioners (Deut. 17:7; John 8:7), and laid their outer garments for safety at the feet of Saul. One of the prominent leaders in the transaction was deputed by custom to signify his assent to the act by taking the clothes into his custody (Smith, *Cyc.*).

STEWARD (usually Heb. שַׂר, *sar, head* person; Gr. ἐπίτροπος, *ep-it'-rop-os*, *manager; οἰκονόμος, oy-kon-om'-os*, *overseer*), a manager or superintendent of another's household, as Eliezer over the house of Abraham (Gen. 15:2, where Eliezer is called בֶּן־מֶשֶׁק, *ben-meh'-shek*, son of possession, i. e., *heir*). We read also of Joseph's steward (43:19; 44:1, 4); "stewards over all the substance and possession of the king," David (1 Chron. 28:1); of Tirzah (1 Kings 16:9); and of Herod (Luke 8:3). As great confidence was reposed in these officials, Paul describes Christian ministers as the stewards of God over his Church (Tit. 1:7; comp. 1 Cor. 4:1, 2). Believers are also said to be stewards of God, of God's gifts and graces (1 Pet. 4:10).

STOCK. The rendering of several Hebrew and Greek words, meaning: the *trunk* of a tree (Isa. 44:19; Job 40:20, A. V. "food"); the *stump* (Job 14:8; 40:24, A. V. "stock"), or *trunk* (Isa. 11:1, A. V. "stem"); a *tree* or piece of *wood* (Jer. 2:27; 10:8); a plant *transplanted* (Acts 13:26; Phil. 3:5), race or *kindred;* a *gazingstock* (Nah. 3:6).

STOCKS. **1.** *Mah-peh'-keth* (Heb. מַהְפֶּכֶת, *wrench;* Jer. 20:2, 3; 2 Chron. 16:10, A.V. "prison," literally *the house of the stocks*), a wooden frame in which the feet, hands, and neck of a person were so fastened that his body was held in a bent position.

2. *Sad* (Heb. סַד), the block or log of wood in which the feet of a criminal are fastened, and which he must drag about with him when he moves (Job 13:27; 33:11).

3. *Elh'-kes* (Heb. עֶכֶס, *fetter*), an ankle band. The rendering of Prov. 7:22 may be "as one bound in fetters (goeth) to the punishment of the fool."

Modern Oriental Stocks.

4. *Tsee-noke'* (Heb. צִינֹק), a *prison;* or, better, *stocks* proper, or some other confinement for the feet (Jer. 29:26). Orelli (*Com.*, in loc.) thinks that the *tsee-noke'* was a kind of *neck iron* (comp. Arab. *zinak*, neck chain).

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5. *Xoo'-lon* (Gr. ξύλον, *wood*), a log with holes in which the feet, hands, and neck of prisoners were inserted and fastened with thongs (Acts 16:24); probably similar to *Sad*, 2.

Stocks has an altogether different meaning in Hos. 4:12, "My people ask counsel at their stocks" (*Ates*, Heb. עֵץ). The stocks here referred to were idols made of wood (comp. Jer. 10:3; Hab. 2:19).

STOICS (Gr. Στωϊκός, *sto-ik-os'*). The Stoics and Epicureans, who are mentioned together in Acts 17:18, represent the two opposite schools of practical philosophy which survived the fall of higher speculation in Greece. The Stoic school was founded by Zeno of Citium (about B. C. 280), and derived its name from the painted "portico" (στοά) in which he taught. Zeno was followed by Cleanthes (about B. C. 260), Cleanthes by Chrysippus (about B. C. 240), who was regarded as the intellectual founder of the Stoic system. Stoicism soon found an entrance at Rome, and under the empire Stoicism was not unnaturally connected with republican virtue. The ethical system of the Stoics has been commonly supposed to have a close connection with Christian morality. But the morality of Stoicism is essentially based on pride, that of Christianity on humility; the one upholds individual independence, the other absolute faith in another; the one looks for consolation in the issue of fate, the other in Providence; the one is limited by periods of cosmical ruin, the other is consummated in a personal resurrection (Acts 17:18). But in spite of the fundamental error of Stoicism, which lies in a supreme egotism, the teaching of this school gave a wide currency to the noble doctrines of the Fatherhood of God, the common bonds of mankind, the sovereignty of the soul (Smith, *Dict.*).

STOMACHER (Heb. פְּתִיגִיל, *peth-eeg-eel'*), an article (Isa. 3:24) of female dress (q. v.).

STONE (usually Heb. אֶבֶן, *eh'-ben*; כֶּלַע, *seh'-lah*, *lofty*; צוּר, *tsoor*, a *cliff*; Gr. λίθος, *lee'-thos*; πέτρος, *pet'-ros*, *large* stone; ψῆφος, *psay'-fos*, a *pebble*).

1. Kinds. The ordinary stones mentioned as found in PALESTINE (q. v.) are chiefly limestone (Isa. 27:9), especially marble and sandstone; basalt (Josephus, *Ant.*, viii, 7, 4); flint and firestone (2 Macc. 10:3).

2. Uses. Stones were applied in ancient Palestine to many uses:

(1) They were used for the ordinary purposes of building, and in this respect the most noticeable point is the very large size to which they occasionally run (Mark 13:1). Robinson gives the dimensions of one as twenty-four feet long by six feet broad and three feet high. For most public edifices hewn stones were used; an exception was made in regard to altars (Exod. 20:25; Deut. 27:5; Josh. 8:31). The Phœnicians were particularly famous for their skill in hewing stone (2 Sam. 5:11; 1 Kings 5:18). Stones were selected of certain colors in order to form ornamental stringcourses (1 Chron. 29:2). They were also employed for pavements (2 Kings 16:17; comp. Esth. 1:6).

(2) Large stones were used for closing the entrances of caves (Josh. 10:18; Dan. 6:17), sepulchers (Matt. 27:60; John 11:38; 20:1), and springs (Gen. 29:2).

(3) Flint stones (Heb. צוּר, *tsoor*, or צֹר *tsore*) occasionally served the purpose of a knife, particularly for circumcision and similar objects (Exod. 4:25; Josh. 5:2, 3).

(4) Stones were further used as a munition of war for slings (1 Sam. 17:40, 49), catapults (2 Chron. 26:14), and bows (Wisd. 5:22; comp. 1 Macc. 6:51); as boundary marks (Deut. 19:14; 27:17; Job 24:2; Prov. 22:28; 23:10); such were probably the stone of Bohan (Josh. 15:6; 18:17), of Abel (1 Sam. 6:15, 18), the stone Ezel (20:19), the great stone by Gibeon (2 Sam. 20:8), and the stone Zoheleth (1 Kings 1:9); also as weights for scales (Deut. 25:13; Prov. 16:11), and for mills (2 Sam. 11:21).

(5) Large stones were set up to commemorate any remarkable events (Gen. 28:18; 31:45; 35:14; Josh. 4:9; 1 Sam. 7:12). Such stones were occasionally consecrated by anointing (Gen. 28:18). A similar practice existed in heathen countries, and by a singular coincidence these stones were described in Phœnicia by a name very similar to Beth-el, viz., *baetylia*. The only point of resemblance between the two consists in the custom of anointing.

(6) That the worship of stones prevailed among the heathen nations surrounding Palestine, and was from them borrowed by apostate Israelites, appears from Isa. 57:6 (comp. Lev. 26:1). "The smooth stones of the stream" are those which the stream has washed smooth with time, and rounded into a pleasing shape. "In Carthage such stones were called *abbadires;* and among the ancient Arabs the *aandm*, or idols, consisted for the most part of rude blocks of stone of this description. . . . Stone worship of this kind had been practiced by the Israelites before the captivity, and their heathenish practices had been transmitted to the exiles in Babylon" (Delitzsch, *Com.*, in loc.).

(7) Heaps of stones were piled up on various occasions; the making of a treaty (Gen. 31:46); over the grave of a notorious offender (Josh. 7:26; 8:29; 2 Sam. 18:17); such heaps often attaining a great size from the custom of each passer-by adding a stone.

(8) Stones were used for tablets (Exod. 24:12; Josh. 8:32) and guide stones to the cities of refuge (q. v.).

(9) "A time to cast away stones, and a time to gather stones" (Eccles. 3:5) seems to refer to the custom of spoiling an enemy's field by throwing stones upon it (2 Kings 3:19, 25); and the clearing a field of stones preparatory to its cultivation (Isa. 5:2).

Figurative. Stones are used figuratively to denote *hardness* or *insensibility* (1 Sam. 25:37; Ezek. 11:19; 36:26), or *firmness, strength* (Gen. 49:24), where "the stone of Israel" is equivalent to "the rock of Israel" (2 Sam. 23:3; Isa. 30:29). Christians are called "living stones," i. e., not like the inanimate *things* of the material temple, but *living men* built up on Christ, the living and chief corner stone. "I will make Jerusalem a burdensome stone for all people" (Zech. 12:3) may be a figure founded upon the labor connected with

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building, the heavy stones of which hurt those who attempt to carry them away. The "white stone" (Rev. 2:17) has been understood as referring to the pebble of acquittal used in the Greek courts; to the lot cast in elections in Greece; to the white stone given to the victors at the Grecian games; and to the stones of hospitality usual in ancient times, a "sort of *carte blanche*, entitling the person who showed it to ask for and receive what he might want." Precious stones (q. v.) are used in Scripture in a figurative sense to signify value, beauty, durability, etc., in those objects with which they are compared (see Cant. 5:14; Isa. 54:11, 12; Lam. 4:7; Rev. 4:3; 21:11, 21). See CORNER STONE.

Lower End of "The Street Which is Called Straight."

STONING. See PUNISHMENT.

STOOL (Heb. אֹבֶן, *o'-ben*, a *pair of stones*, as a *potter's wheel*, is used of a low stool, so called from its resemblance to a potter's wheel). Gesenius (s. v.) thinks a seat of this kind was used by the midwife while assisting a woman in labor lying on a bed (Exod. 1:16).

STORAX. See VEGETABLE KINGDOM.

STORE CITY (Heb. עִיר מִסְכְּנוֹת, *eer*, a *city*, and *mis-ken-ōth'*, *magazines*, 1 Kings 9:19; 2 Chron. 8:4, 6; 16:4; 17:12; "treasure city," Exod. 1:11; storehouse, 2 Chron. 32:28), a place of deposit for merchandise.

STOREHOUSE, the rendering of several original terms, meaning a *treasury* (1 Chron. 27: 25; Psa. 33:7; Mal. 3:10, as elsewhere rendered); a *receptacle* for provisions (Deut. 28:8; "barn" in Prov. 3:10), usually underground in the East; a *granary* (Jer. 50:26; comp. Exod. 1:11; Luke 12: 24). The Egyptians had storehouses for stuffs and jewels, gold, preserved fruits, grain, liquors, armor, provisions, etc. Their grain storehouses "had only two openings, one at the top for pouring in the grain, another on the ground level for drawing it out. For the security and management of these there were employed troops of porters, storekeepers, accountants, 'primates,' who superintended the works, record keepers, and directors. Great nobles coveted the administration of the storehouses, and even the sons of kings did not think it derogatory to their dignity to be entitled 'directors of the granaries' or 'directors of the armory'" (Maspero, *Dawn of Civ.*, p. 285, sq.).

STORK. See ANIMAL KINGDOM.

STORY. See GLOSSARY.

STRAIGHT STREET (Gr., *ῥύμα εὐθεῖα, hroo'-mah yoo-thi-yah'*), one of the ancient thoroughfares of Damascus, on which was located the house of Judas, where Paul was visited by Ananias (Acts 9:11). It still retains the same name in an Arabic form (*Derb el-Mustakim*), running westward from the Bab es-Shurky, or East Gate. Its length was about one English mile, and its breadth about one hundred feet. It is not *quite* straight now, nor is its architecture imposing.

STRAIN. See GNAT, in ANIMAL KINGDOM; GLOSSARY.

STRAIT, STRAITLY. See GLOSSARY.

STRANGER. See FOREIGNER.

STRANGLE (Heb. חָנַק, *khaw-nak'*, to *choke;* Gr. *πνίγω, pneeg'-o*). It was forbidden by Moses, and also by the primitive Christians, to eat animals put to death by strangulation, not having the blood properly removed (Gen. 9:4; Acts 15:20).

STRAW (Heb. תֶּבֶן, *teh'-ben;* "chaff" in Jer. 33:28; "stubble" in Job 21:18). Both wheat and barley straw were used by the ancient Hebrews chiefly as fodder for their horses, cattle, and camels (Gen. 24:25; 1 Kings 4:28; Isa. 11:7; 65: 25). There is no intimation that straw was used for litter. It was employed by the Egyptians for making bricks (Exod. 5:7, 16), being chopped up and mixed with the clay to make them more compact and to prevent their cracking. The ancient Egyptians reaped their corn close to the ear, and afterward cut the straw close to the ground and laid it by. This Pharaoh refused to give to the Israelites. See VEGETABLE KINGDOM.

STRAWED. See GLOSSARY.

STREAM OF EGYPT occurs once in the A. V. instead of "the river of Egypt" (Isa. 27:12). See RIVER OF EGYPT.

STRIKE. See GLOSSARY.

STRIKER (Gr. *πλήκτης, plake'-tace*), a pugnacious, contentious, quarrelsome fellow (1 Tim. 3:3; Tit. 1:7).

STRINGED INSTRUMENTS. See MUSIC.

STRIPES. See PUNISHMENT.

STRONG DRINK. See DRINK, STRONG.

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STUBBLE. 1. *Kash* (Heb. קַשׁ, *dry*), the dry portion of grain; left standing in the fields (Exod. 5:12), and then burned over (Exod. 15:7; Isa. 5:24; Joel 2:5, etc.); or broken up by thrashing and separated from the grain (Job 13:25; 41:20; Psa. 83:13; Isa. 40:24, etc.). See VEGETABLE KINGDOM.

2. *Teh'-ben* (Heb. תֶּבֶן, *teh'-ben*, Job 21:18), properly *straw*, as used for provender.

3. *Kal-am'-ay* (Gr. καλαμή, 1 Cor. 3:12), the stalk of grain after the ears are removed. See AGRICULTURE.

STUMBLING, STUMBLING-BLOCK or STONE. 1. *Mik-shole'* (Heb. מִכְשׁוֹל, *obstacle*) is used as any object over which a person may trip the foot, and hence the cause of ruin or disgust (Isa. 57:14; Jer. 6:21; Ezek. 7:19, etc.), or an *idol* (Zeph. 1:3), i. e., an incitement to apostasy.

2. *Neh'-ghef* (Heb. נֶגֶף, *tripping*), a cause of stumbling (Isa. 8:14). Notice the heaping together of synonyms, especially in v. 15.

3. *Pros'-kom-mah* (Gr. πρόσκομμα), an obstacle against which, if one strike his foot, he necessarily falls; figuratively, that over which the soul stumbles into sin (1 Cor. 8:9). To put a stumbling-block in another's way is, figuratively, to furnish an occasion for sinning (Rom. 14:13). "Stone of stumbling" is used figuratively of Jesus Christ, with regard to whom it especially annoyed and offended the Jews that his words and deeds, and particularly his ignominious death, failed to correspond to their preconceptions respecting the Messiah (Rom. 9:32, 33; 1 Pet. 2:8).

STUMP (Heb. עִקָּר, *ik-kar'*) of a tree cut down, but able to sprout again (Dan. 4:15, 23, 26). In 1 Sam. 5:4 it is recorded that the image of Dagon was miraculously overthrown, his hands and his head cut off, and only the stump left. This was to prove to the Philistines the utter helplessness of their god.

SU'AH (Heb. סוּחַ, *soo'-akh*, *sweeping* [*riches*, Fürst]), the first mentioned of eleven sons or descendants of Zophah, one of the "heads" of the house of Asher (1 Chron. 7:36).

SUBSTANCE. See GLOSSARY.

SUBURBS (Heb. מִגְרָשׁ, *mig-rawsh'*), a place where cattle are driven to graze, a *pasture;* especially the open country set apart for pasture round the Levitical cities (Num. 35:2; Josh. 21:11; 1 Chron. 6:55). It also meant an open place, area, round a city or building (Ezek. 27:28; 45:2; 48:17).

SUC'COTH (Heb. סֻכּת, *sook-koth'*, *booths*).

1. An ancient town in Palestine, and the place where Jacob built booths for his cattle and a house for himself after separating from Esau (Gen. 33:17; Josh. 13:27). The brass foundries for making the fine work for the temple were built here (1 Kings 7:46; 2 Chron. 4:17). There Gideon met with opposition when pursuing the Midianites (Judg. 8:5, 8, 14–16). The place is referred to in Psa. 60:6; 108:7. There is question as to the present site of Succoth. Burckhardt, Porter, Robinson, and Van de Velde each have their theories in disagreement.

2. The first encampment of Israel after leaving Rameses (Exod. 12:37). It was the name of a district or region, and not a city. "It is not necessary to suppose that all the Israelites reached Succoth on the day of their hurried start from their homes in Rameses-Goshen. . . . Brugsch argues strongly for the correspondence of the Egyptian 'Thuku' or Thukoo with the Hebrew Succoth. . . . As to the location of the Egyptian Thukoo, it is shown by the monuments that Pi-tum (the House of [the god] Tum), which probably was the Pithom of the Bible text, was the chief city of the district of Thukoo; that that city was situated 'at the entrance of the East;' and that it was near the lakes of the eastern border. . . . All this goes to show that Succoth was a well-known tenting field along the line of lakes of which Lake Timsâh is a center" (Trumbull, *Kadesh-Barnea*, pp. 393–395).

SUC'COTH-BE'NOTH. See GODS, FALSE.

SU'CHATHITE (Heb. שׁוּחָתִי, *soo-kaw-thee'*), a descendant probably of an unknown Israelite by the name of Suchah, and the last named of the families of scribes living at Jabez (1 Chron. 2:55).

SUK'KIIM (Heb. סֻכִּיִּים, *sook-kee-yeem'*), a race mentioned only in 2 Chron. 12:3 as associated with the LUBIM (q. v.) and the Cushim ("Ethiopians") in the army with which Shishak invaded Judah in the days of Rehoboam.

Gesenius, connecting the name with סֻכָּה (a booth or tent), thought them "dwellers in tents," in which case they might be an Arab tribe, like the Scenitæ.

According to the LXX. they were Troglodytes (Τρωγλοδύται). This name, from τρώγλη, a hole, and δύω, to enter, corresponds fairly well with our "cave dwellers." It was given to various races, especially to a race inhabiting both shores of the Red Sea, their territory on the eastern side being southeast of Syene and northeast of Meroe. Their dwellings have been compared with the catacombs of Naples. Some of these Troglodytes were serpent eaters, but most were herdsmen. Their language seemed to the Greeks a "shriek or whistle" rather than an articulate speech. Their food was principally animal; their drink was a mixture of blood and milk. They were so fleet of foot as to be able to run down the animals which they hunted. They served as light-armed soldiers in the army of Xerxes, B. C. 480. Aristotle "describes the Troglodytæ as pygmies who, mounted on their horses, waged incessant war with the cranes in the Ethiopian marshes." The *Ababdeh* of the Troglodytic region, and the *Barnagas* on the Abyssinian frontier, are said to resemble the Troglodytes in manners and customs.

It is said that no hieroglyphic name has been found resembling the name Sukkiim. This would favor the Arabian theory.—W. H.

SULPHUR. See BRIMSTONE, in MINERAL KINGDOM.

SUMMER (Heb. קַיִץ, *kah'-yits*, *harvest* of fruits, 2 Sam. 16:1, 2, etc.). See AGRICULTURE; PALESTINE.

SUN (Heb. שֶׁמֶשׁ, *sheh'-mesh*, to be *brilliant*), called in the history of the creation the "greater

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light" in contradistinction to the moon or "lesser light," in conjunction with which it was to serve "for signs, and for seasons, and for days, and for years," while its special office was "to rule the day" (Gen. 1:14–16). The "signs" referred to were probably such extraordinary phenomena as eclipses, which were regarded as conveying premonitions of coming events (Jer. 10:2; Matt. 24: 29, with Luke 21:25).

Sunrise and sunset are the only defined points of time in the absence of artificial contrivances for telling the hour of the day. Between these two points the Jews recognized three periods, viz., when the sun became hot, about 9 A. M. (1 Sam. 11:9; Neh. 7:3); the double light or noon (Gen. 43:16; 2 Sam. 4:5), and "the cool of the day," shortly before sunset (Gen. 3:8). The sun also served to fix the quarters of the hemisphere, east, west, north, and south, which were represented respectively by the rising sun, the setting sun (Isa. 45:6; Psa. 50:1), the dark quarter (Gen. 13:14; Joel 2:20), and the brilliant quarter (Deut. 33:23; Job 37:17; Ezek. 40:24); or otherwise by their position relative to a person facing the rising sun—before, behind, on the left hand, and on the right hand (Job 23:8, 9).

The apparent motion of the sun is frequently referred to in terms that would imply its reality (Josh. 10:13; 2 Kings 20:11; Psa. 19:6; Eccles. 1:5; Hab. 3:11).

Figurative. Of God's favor (Psa. 84:11); of the law of God (19:7); Christ's coming (Mal. 4:2); of the glory of Christ (Matt. 17:2; Rev. 1:16; 10:1); of supreme rulers (Gen. 37:9; Isa. 13:10); (its clearness) of the purity of the Church (Cant. 6:10); (its brightness) of the future glory of saints (Dan. 12:3, with Matt. 13:43); (its power) of the triumph of saints (Judg. 5:31); (darkened) of severe calamities (Ezek. 32:7; Joel 2:10, 31; Matt. 24:29; Rev. 9:2); (going down at noon) of premature destruction (Jer. 15:9; Amos 8:9); (no more going down) of perpetual blessedness (Isa. 60:20); (before or in sight of) of public ignominy (2 Sam. 12:11, 12; Jer. 8:2); of the person of the Saviour (John 1:9; Mal. 4:2), and of the glory and purity of heavenly beings (Rev. 1:16; 10:1; 12:1).

SUN, WORSHIP OF. "The worship of the sun, as the most prominent and powerful agent in the kingdom of nature, was widely diffused throughout the countries adjacent to Palestine. The Arabians appear to have paid direct worship to it, without the intervention of any statue or symbol (Job 31:26, 27), and this simple style of worship was probably familiar to the ancestors of the Jews in Chaldea and Mesopotamia. The Hebrews must have been well acquainted with the idolatrous worship of the sun during the captivity in Egypt, both from the contiguity of On, the chief seat of the worship of the sun as implied in the name itself (On = the Hebrew Beth-shemesh, 'house of the sun,' Jer. 43:13), and also from the connection between Joseph and Poti-pherah ('he who belongs to Ra'), the priest of On (Gen. 41:45). After their removal to Canaan the Hebrews came in contact with various forms of idolatry, which originated in the worship of the sun; such as the Baal of the Phœnicians, the Molech or Milcom of the Ammonites, and the Hadad of the Syrians. It does not follow that the object symbolized by them was known to the Jews themselves. If we have any notice at all of conscious sun worship in the early stages of their history it exists in the doubtful term *chammânîm* (Lev. 26:30; Isa. 17:8, etc.), which probably described the stone pillars or statues under which the solar Baal was worshiped at Baal-hamon (Cant. 8:11) and other places. To judge from the few notices we have on the subject in the Bible, we should conclude that the Jews derived their mode of worshiping the sun from several quarters. The importance attached to the worship of the sun by the Jewish kings may be inferred from the fact that the horses were stalled within the precincts of the temple (2 Kings 23:11)" (Smith, *Bib. Dict.*, s. v.).

SUNDAY, or LORD'S DAY. 1. Name and Change of the Day. Sunday is the first day of the week, adopted by the first Christians from the Roman calendar (Lat. *Dies Solis, Day of the Sun*), because it was dedicated to the worship of the sun. The Christians reinterpreted the heathen name as implying the Sun of Righteousness, with reference to this "rising" (Mal. 4:2). It was also called *Dies Panis* (*Day of Bread*), because it was an early custom to break bread on that day. In *The Teaching of the Twelve* it is called the "Lord's Day of the Lord" (Κυριακὴν δὲ Κυρίου).

"The Jewish Christians at first continued to frequent the temple and synagogue services, but at a very early date 'the first day of the week' took the place of the Jewish Sabbath as the chief time of public worship (Acts 20:7; 1 Cor. 16:2) in many of the churches of Jewish Christians. It was the day of the resurrection of Christ, of most of his appearances to the disciples after the resurrection, and on this day the Holy Spirit was poured out at Pentecost. For these reasons, and especially after the destruction of the sacred city had rendered the sacrificial service of the temple impossible, Sunday became the recognized day of assembly for fellowship and for the celebration of the Lord's Supper. The Jewish Christians at first observed both the seventh and the first day of the week, but the Gentile Christians kept the 'Lord's Day' from the beginning. The relation of the seventh to the first, as understood by the Jewish Christians, may not be easy to determine, yet there seems to be indications that the seventh was regarded as a day of preparation for the first. 'The idea of Christian worship would attach mainly to the one; the obligation of rest would continue attached to the other; although a certain interchange of characteristics would grow up, as worship necessitated rest, and rest naturally suggested worship.'

"In his letter to the Magnesians Ignatius evidently addressed a church of mixed character, since he speaks of some 'who were brought up in the ancient order of things,' who 'have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's Day,' etc.

"There is neither in this writer nor in the Barnabas epistle an intimation that Sunday was regarded as in any way a substitute for the Jewish Sabbath, nor yet a continuation of it; rather it

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was a new institution. It is, however, impossible to determine the time of its beginning; no impressive enactment, like that in the case of the Decalogue, was needed. . . . Not until the 4th century do we find a statement intimating that the Jewish Sabbath, with its sanctions and duties, was transferred to the first, or the Lord's Day. . . . The observance of the Jewish Sabbath in the churches of the Jewish Christians continued for the first five centuries. In the East both days were celebrated with rejoicing; in the West the Jewish Sabbath was observed as a fast.

"The reign of Constantine marks a change in the relations of the people to the Lord's Day. The rescript of the emperor, commanding the observance of Sunday, seems to have had little regard for its sanctity as a Christian institution; but the day of the sun is to be generally regarded with veneration. . . . Later enactments made plain the duties of civil and ecclesiastical officers respecting the observance of Sunday, until it takes its place as an institution to be guarded and regulated by the government."

2. Sanctity and Ground of Observance. "The resurrection of Christ was the one all-sufficient fact which accounts for the rise and growth of the Christian Church. 'Jesus and the resurrection' was the burden of the apostolic preaching. Hence the recollection of the day of the resurrection was so indelibly impressed upon the hearts of the first disciples that on its return they came together to pray and to recall the memory of the Lord by breaking of bread and the celebration of the eucharist. It was the dictate of the glowing love for Christ, whose followers they delighted to be reckoned. . . . We fail to find the slightest trace of a law or apostolic edict instituting the observance of the 'day of the Lord;' nor is there in the Scriptures an intimation of a substitution of this for the Jewish Sabbath. The primal idea of the Jewish Sabbath was cessation of labor, rest; the transference of this idea to the first day of the week does not appear in the teachings of Christ nor of his apostles. Nor in the Council of Jerusalem, when the most important decisions are reached relative to the ground of union of Jewish and Gentile Christians, is one word found respecting the observance of the Sabbath. Contrariwise, Paul distinctly warns against the imposition of burdens upon the Church respecting days, but declares for a conscientious freedom in these observances. 'Let every man be fully persuaded in his own mind' (Rom. 14:5, 6). Still more strongly does he upbraid the Galatian church for putting itself again in bondage to the weak and beggarly elements, as days, months, times, and years; while in his letter to the Colossians (2:16, 17) he speaks of the entire abolition of the Jewish Sabbath."

Justin Martyr, in his dialogue with the Jew Tryphon, who taunts the Christians with having no festivals nor Sabbaths, clearly claims that Sunday is to them a new Sabbath, and that the entire Mosaic law has been abrogated (*Cum Tryph.*, cc. 10, 11). The new law binding upon Christians regards every day as a Sabbath, instead of passing one day in rest or absolute idleness.

"With respect to the strictness with which the first day of the week was observed during the first three centuries, the following facts are important to notice: Between the death of the apostles and the edict of Milan, the Lord's Day was sanctified by a Church unrecognized by the State and exposed to opposition and sometimes to bitter persecution. The motive for its observance was, therefore, purely moral and religious. The social position of the early Church, drawing its members for the most part from the poorer artisans, traders, and slaves, forbade the strict and general keeping of the Lord's Day, much more of both the Sabbath and Sunday. Thus the universal hallowing of the day of the resurrection was impossible" (Bennett, *Christ. Arch.*, p. 444, sq.).

3. Legal Observance. In the midst of the corrupt influence of heathenism and the growing indifference of the Church, it was thought necessary to bring some stress of authority upon the Christian conscience to hold it to the faithful observance of the first day, as the Jews had known the power of a positive enactment in keeping them steadfast in the hallowing of their Sabbath. "The constant temptation of the Christians to attend upon the heathen spectacles and festivities could, in the case of such whose piety was low, no longer, as at first, be broken by considerations of the high privileges of Christian worship and of the commemoration of the resurrection of Christ, but the restraints coming from a quasi legal enactment were found to be more and more necessary" (ibid., p. 450).

"The obligation to observe the day does not come from the fourth commandment, but from the apostolic institution of the Lord's Day. Nevertheless, from the time of the attempts of the emperors to adjust the civil conditions to the recognition of Sunday as the chief religious holiday, the sense of obligation to keep sacred the first day of the week, coming from legal enactment, more and more supplanted the consideration of the high and holy privilege which had animated the Christian Church during the first years of its activity. From the last part of the 6th century the strict legalistic view becomes more and more prominent, and the rulers in State and Church incline to strengthen the civil and conciliatory enactments respecting the Lord's Day by divine authority, as contained in the fourth commandment" (ibid., p. 451).

SUP (Heb. מְגַמָּה, *meg-am-maw'*, a *gathering, host*) is used (Hab. 1:9) as follows: "Their faces shall sup up as the east wind." A better rendering is, "the gathering of their faces is forward," i. e., all their faces are turned forward, pressing on. In the R. V. it is given, "All their faces are set eagerly as the east wind."

SUPERFLUITY (Gr. περισσεία, *per-is-si'-ah*) occurs in James 1:21, "Wherefore lay apart all filthiness and superfluity of naughtiness," etc., and has been variously understood. Grimm (*Gr.-Eng. Lex.*, s. v.) thinks it to mean "the wickedness remaining over in the Christian from his state prior to conversion." Weiss (*Bib. Theol. of N. T.*, p. 270) thinks it "an excess of" wrath (A. V. "wickedness"), to which this wickedness hurries them on, the spirit opposed to *meekness*.

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SUPERFLUOUS (Heb. שָׂרַע, *saw-rah'*, to *prolong*), the having any member too long or large, and so *deformed*. Any person so afflicted was not allowed to officiate in the tabernacle or temple service (Lev. 21:18), nor was any such animal permitted as a sacrifice (22:23).

SUPERSCRIPTION (Gr. ἐπιγραφή, *ep-ig-raf-ay'*, *written upon*), an inscription, title; in the New Testament of an inscription in black letters upon a whitened tablet, such as Pilate wrote and caused to be placed on the cross (Luke 23:38; John 19:19); also an inscription upon a coin (Matt. 22:20; Mark 12:16; Luke 20:24).

SUPERSTITION (Gr. δεισιδαιμονία, *dice-ee-dahee-mon-ee'-ah*, *reverence for the gods*), "a word which Festus, in the presence of Agrippa, the Jewish king, employs ambiguously and cautiously (Acts 25:19, A. V. 'religion'), so as to leave his own judgment concerning its truth in suspense" (Grimm, *Lex.*, s. v.).

SUPERSTITIOUS (Gr. δεισιδαίμων, *dice-ee-dahee'-mohn*, *reverencing the gods*), in a good sense, *godly;* in a bad sense, superstitious. Paul, in the opening of his address to the Athenians (Acts 17:22) calls them, with kindly ambiguity, *divinity-fearing*, devout, without the knowledge of the true God.

SUPH, a word in the R. V. marg. (Deut. 1:1), referred to as meaning the Red Sea; most probably an abbreviation of *Yam-suph*, or the Red Sea.

SU'PHAH (Num. 21:14, A. V. marg.; R. V. text), also instead of the Red Sea.

SUPPER. See BANQUET; FOOD; LORD'S SUPPER.

SUPPLICATION. 1. *Tekh-in-naw'* (Heb. תְּחִנָּה) has the meaning of favor, mercy (Josh. 11:20; Ezra 9:8); also prayer, i. e., a cry for mercy (1 Kings 8:28, etc.; 2 Chron. 6:19, 24, 29, 35; Psa. 6:9; 55:1; Dan. 9:20).

2. *Khaw-nan'* (Heb. חָנַן, to *incline*), to *be favorably disposed;* and then to implore favor, to entreat (1 Kings 8:33; Esth. 4:8; Job 8:5; Psa. 30:8, etc.).

3. *Deh'-ay-sis* (Gr. δέησις, *asking*), in the New Testament, requests addressed by men to God (James 5:16; 1 Pet. 3:12, A. V. "pray" and "prayers"); joined with προσευχή (*pros-yoo-khay'*), *prayer*, i. e., any pious address to God (Acts 1:14; Eph. 6:8; Phil. 4:6; 1 Tim. 2:1; 5:5). Bengel says "δέησις is the asking of favor in some special necessity; προσευχή is exercised in all presentation of desires and wishes to God." Trench (*Syn. N. T.*, second series, p. 3) makes this important point of distinction, viz., "that προσευχή is *res sacra*, a word restricted to sacred uses; it is always prayer to God; δέησις has no such restriction."

SUR (Heb. סוּר, *soor*, *removed*, as in Isa. 49:21), the name of one of the gates of the temple at Jerusalem (2 Kings 11:6) in the parallel passage (2 Chron. 23:5) it is styled "the gate of the foundation."

SURETY (from Heb. עָרַב, *aw-rab'*, to *braid*, *intermix*), to deposit a pledge, either in money, goods, or in part payment, as security for a bargain (Gr. ἔγγυος, *eng'-goo-os*). The earliest form of surety mentioned in Scripture is the pledging of person for person, as when Judah undertook with his father to be surety for Benjamin (Gen. 43:9); and when circumstances seemed to call for a fulfillment of the obligation, he actually offered himself in the room of Benjamin. In this sense the Psalmist asks God to be surety for him (Psa. 119:122), as did, also, in his great distress, Hezekiah (Isa. 38:14).

The more common kind of surety spoken of is financial. The Mosaic regulations respecting debts were such that, except in rare cases, the creditor was not likely to suffer any considerable loss; and it may be that this was the reason why the Mosaic law contains no statute on *suretyship*. In later times they were very common, as we learn from Proverbs, where foresight is taught (Prov. 6:1, sq.; 11:15; 17:18), by pointing to the fact that the surety has to stand for the debtor, and could not expect any milder treatment than he (Prov. 20:16; 22:26, sq.; comp. Siriach 8:16; 29:20, 24).

Figurative. "In the highest sense the term is applied to Christ, who, in his character as mediator, is represented as 'the surety (ἔγγυος, *eng'-goo-os*) of a better covenant' (Heb. 7:22), having made himself responsible for all that in this covenant was required to be accomplished for the salvation of those who were to share in its provisions" (McC. and S., *Cyc.*).

SURFEITING (Gr. κραιπάλη, *krahee-pal'-ay*), the giddiness and headache caused by drinking wine to excess (Luke 21:34 only). Fulsomeness, in the early sense of that word, would express it very well, with only the drawback that by fulsomeness might be indicated the disgust and loathing from overfulness of meat as well as wine, while surfeiting expresses only the latter (Trench, *Gr. Syn.*, 2d series, p. 51).

SURNAME. 1. *Kaw-naw'* (Heb. כָּנָה), to mention with honor (Isa. 44:5), which may be rendered, "and name the name of Israel with honor" (see 45:4).

2. *Ep-ee-kal-eh'-om-ahee* (Gr. ἐπικαλέομαι, to *invoke*, to *put a name upon*), to surname (Matt. 10:3; Luke 22:3; Acts 1:23, etc.). The expression (Acts 15:17) "all the Gentiles upon whom my name is called," means those who were declared to be dedicated to him (comp. James 2:7, A. V. "worthy name").

SU'SA (Esth. 11:3; 16:18, Apochrypha), SHUSHAN.

SU'SANCHITES (Heb. שׁוּשַׁנְכִי, *shoo-shan-kee'*, Ezra 4:9 only), one of the nations settled in Samaria by the Assyrians, and still remaining in the days of Artaxerxes. It is supposed that they were the inhabitants either of the province Susiana or of its capital Susa (Shushan); probably the latter, as Dan. 8:2 seems to make Shushan the capital of Elam, and in Ezra 4:9 Elamites are mentioned separately.—W. H.

SUSAN'NA (Gr. Σουσάννα, *soo-san'-nah*, a *lily*), one of the women who followed our Lord and "ministered unto him of their substance" (Luke 8:3). A. D. 28. No particulars of her life are known. The name, apparently of common occurrence, is of the same origin and meaning as

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Sheshan (1 Chron. 2:31, 34, 35). The Susanna who figures prominently in the symbolism of the ancient Church is the heroine of the apocryphal story of the judgment of Daniel.

SU'SI (Heb. סוּסִי, *soo-see'*, a *horseman*), the father of Gaddi, who was the representative of the tribe of Manasseh in the first commission sent by Moses to "spy out the land" of Canaan (Num. 13:11), B. C. before 1209.

SWADDLE (Heb. חָתַל, *taw-fakh'*, to *bear upon the palm*); in English, to carry in the arms (Lam. 2:22); elsewhere (Ezek. 16:4) the rendering of חָתַל, *khaw-thal'*, to wrap in bandages, to *swaddle* (comp. Luke 2:17).

Figurative. The thick mist (A. V. "darkness") is called (Job 38:9) the swaddling clothes of the sea.

SWADDLING BAND. See GLOSSARY.

SWALLOW. See ANIMAL KINGDOM.

SWAN. See ANIMAL KINGDOM.

SWEAR. See OATH.

SWEAT (Heb. יְזֵעָה, *yeh'-zah*, *perspiration*). In setting forth the requisites, obligations, and privileges of the priest's office, Ezekiel (44:18) designates linen as the material for their clothing, assigning as the reason that the priest is not to cause himself to sweat by wearing woolen clothing. Sweat produces uncleanness; and the priest, by keeping his body clean, is to show even outwardly that he is clean and blameless.

SWEAT, BLOODY. See BLOODY SWEAT.

SWELLING. 1. *Gaw-ohn'* (Heb. גָּאוֹן, *pride*). The "swelling of Jordan" is a phrase (Jer. 12:5; 49:19; 50:44, A. V.) which should be rendered "*pride* of Jordan," as in Zech. 11:3. Orelli renders it "jungles of Jordan," where lions lurk.

2. *Hoop-er-okh-ay'* (Gr. ὑπεροχή, to *be above*), superior in rank (authority, 1 Tim. 2:2); R. V. "those who are in high place."

3. *Hoop-er'-ong-kos* (Gr. ὑπέρογκος, a *swelling*), immoderate, extravagant; expressive of arrogance, as "great swelling words" (2 Pet. 2:18; Jude 16).

4. *Foo-see'-o-sis* (Gr. φυσίωσις), a puffing up of soul, loftiness, pride (2 Cor. 12:20).

SWINE. Figurative. "A fair woman without discretion" (Prov. 11:22), "Neither cast ye your pearls before swine" (Matt. 7:6), are proverbs which are easily understood. "As if he offered swine's blood" (Isa. 66:3) is used of those who, without reflection, and merely as an external act, offer sacrifices to God. Even though they offer sacrifices which are prescribed, their state of mind is no more acceptable than if they offered that which was unclean. See ANIMAL KINGDOM.

SWORD. See ARMOR, p. 84.

SYCAMINE, SYCAMORE, SYCOMORE. See VEGETABLE KINGDOM.

SY'CHAR (Gr. Συχάρ, *soo-khar'*, perhaps *liar*, *drunkard*). Sychar was either a name applied to Shechem, or it was an independent place.

1. It may have been that the Jews called Shechem Sheqer, *false*, or Shikor, *drunken*. But we have absolutely no proof of their having done so, and Isaiah (ch. 28) does not mention Shechem at all, but the city of Samaria or Sebaste, six miles away.

2. The second possibility is that Sychar was the name of a place other than Shechem, but, like it, in the neighborhood of the *parcel of ground which Jacob bought*. "For this the first evidence we get is at the beginning of the 4th century, when two visitors to the land, Eusebius and the Bordeaux Pilgrim (the latter about A. D. 333), both mention a Sychar, distinct from Shechem, lying, says the former, before Neapolis, the present Nablûs, and the latter adds that it was a Roman mile from Shechem." In mediæval times "the abbot Daniel (1106, 1107) speaks of 'the hamlet of Jacob called Sichar. Jacob's well is there. Near this place, at half a verst away, is the town of Samaria . . . at present called Neapolis.' Fetellus (1130) says: 'A mile from Sichem is the town of Sychar; in it is the fountain of Jacob, which, however, is a well.'" Other travelers mention both Sichem and Sychar, and Dr. Smith (p. 372) concludes, "That all this time, in spite of ecclesiastical tradition, the name Sychar should have continued to exist in the neighborhood, and solely among the natives, is a strong proof of its originality, of its having been from the first a native and not an artificial name."

"About one and a half miles to the east (of Nablûs), where the vale opens into the small plain of Moreh, is the undisputed site of Jacob's well; and north of this, at the foot of Ebal, the little village of Askar, among its cactus hedges, preserves the site of Sychar, mentioned in the fourth gospel, below which is the tomb of Joseph" (Conder, *Palestine*, p. 63).

SY'CHEM (Acts 7:16). See SHECHEM.

SYE'NE (Heb. סְוֵנָה, *sev-ay-nay'*, or סְוֵן, *sev-ane'*), a town of Egypt on the frontier of Cush, or Ethiopia. Ezekiel speaks (29:10) of the desolation of Egypt "from Migdol (A. V. 'tower') to Syene, even unto the border of Ethiopia," and of its people being slain "from Migdol to Syene" (30:6). Its ancient Egyptian name is *Sun*, preserved in the Coptic *Souan*, *Senon*, and the Arabic *Aswân*. It was separated by an arm of the Nile, ninety yards wide, from Elephantine, forming a suburb of that important city. "Marshy pasturages occupied the modern site of Syene; beyond these were gardens, vines, furnishing wine celebrated throughout the whole of Egypt, and a forest of date palms running toward the north along the banks of the stream. . . . The markets and streets of the twin cities must have presented at that time the same motley blending of types and costumes which we might have found some years back in the bazaars of modern Syene. . . . Elephantine and Syene have preserved for us nothing of their ancient edifices; but the tombs which they have left us tell their history. They honeycomb in long lines the sides of the steep hill which looks down upon the whole extent of the left bank of the Nile opposite the narrow channel of the port of Aswân" (Maspero, *Dawn of Civ.*, pp. 425, 430).

SYNAGOGUE. The material of this article is largely taken from Schurer's *The Jewish People in the Time of Jesus Christ* (Div. II, vol. ii, § 27).

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1. Object. As only a small proportion of the people could become proficient in the study of the law under the scribes, and as it was desirable that all should have at least an elementary acquaintance therewith, the custom grew up in post-exilic times of reading the Scriptures in the synagogue on the Sabbath day. It must be understood that the main object of these Sabbath day assemblages in the synagogues was not public worship in its stricter sense, but religious instruction, which to an Israelite was above all *instruction in the law.* Thus Josephus says (*Apion*, ii, 7), "Not once or twice or more frequently did our lawgiver command us to hear the law, but to come together weekly, with the cessation of other work, to hear the law and to learn it accurately." Philo called the synagogues "houses of instruction," in which "the native philosophy" was studied, and every kind of virtue taught. In the New Testament, too, the teaching (Gr. *διδάσκειν, did-as'-kein*) always figures as the chief function of the synagogue.

2. Origin. The origin of these Sabbath day meetings in buildings erected for the purpose must be sought for in the post-exilic period. The first traces of them are "the synagogues of God" (מוֹעֲדֵי־אֵל, *mo-ad-ay'-ale, assembly of God*, Psa. 74:8), probably of the Maccabean era; but their commencement may well be as far back as the time of Ezra. In the time of Christ "teaching in the synagogue on the Sabbath day" was already an established institution (Mark 1:21; 6:2; Luke 4:16, 31; 6:6; 13:10; Acts 13:14, 27, 42, 44; 15:21; 16:13; 17:2; 18:4). According to Acts 15:21, "Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." Josephus, Philo, and, later, Judaism generally, trace back the whole system to Moses, but there is no evidence of a pre-exilian origin.

3. Religious Community. The system presupposes a *religious community.* This was an independent organization in towns in which Jews might be excluded from civic rights, or Jews and others had equal rights. In such cases the Jews would be thrown back upon self-organization as a religious community; for whether they cooperated or not in civil affairs, the necessity of independent organization for religious matters was the same. Where Jews only had civic rights, and the local authorities were Jewish, matters relating to the synagogue were probably under their jurisdiction and direction. In the Mishna, for example, it is presumed as quite self-evident that the synagogue, the sacred ark, and the sacred books were quite as much the property of the town as the roads and baths.

4. Conduct of Synagogues. The general direction of affairs was committed to elders, while special officers were appointed for special purposes. But the peculiarity here is that just for the acts proper to public worship—the reading of the Scriptures, preaching and prayer—no special officials were appointed. These acts were, on the contrary, in the time of Christ still freely performed in turn by members of the congregation.

5. Officials. (1) **The ruler of the synagogue** (Gr. *ἀρχισυνάγωγος, ar-khee-soon-ag'-o-gos*) had the care of external order in public worship, and the supervision of the concerns of the synagogue in general. This officer was found in the entire sphere of Judaism, not only in Palestine, but also in Egypt, Asia Minor, Greece, Italy, and the Roman empire in general. The Hebrew title (רֹאשׁ הַכְּנֶסֶת, *roshe hak-ken-ay'-seth*, "the minister of the synagogue") was undoubtedly synonymous with the Greek term. This office differed from that of an elder of the congregation, although the same person could fill the offices of both. The ruler of the synagogue was so called, not as head of the community, but as conductor of their assembly for public worship. Among his functions is specially mentioned that of appointing who should read the Scriptures and the prayer, and summoning fit persons to preach; to see that nothing improper took place in the synagogue (Luke 12:14), and to take charge of the synagogue building. Although it was customary to have but one ruler for each synagogue, yet sometimes more are mentioned (Acts 13:15).

(2) **Receiver of alms** (Heb. גַּבַּאי צְדָקָה, *gab-baw-ay' tsed-aw-kaw'*). This official had nothing to do with public worship as such, and is, therefore, where the civil and religious communities were not separated, to be regarded rather as a civil official. According to the Mishna the collection was to be made by two, the distribution by three persons. Not only was money collected, but also natural products.

(3) **The minister** (Heb. חַזַּן הַכְּנֶסֶת, *khaz-zawn' hak-ken-ay'-seth*; Gr. *ὑπηρέτης, hoop-ay-ret'-ace*, Luke 4:20). His office was to bring forth the Holy Scriptures at public worship and to put them by again. He was in every respect the servant of the congregation, having, for example, to execute the punishment of scourging and also to instruct the children in reading.

The person (Heb. שְׁלִיחַ צִבּוּר) who pronounced the prayer in the name of the congregation is also generally regarded as one of the officers of the synagogue. There were also "ten unemployed men," whose business it was, especially in the post-Talmudic period, to be always present for a fee in the synagogue at public worship, for the purpose of making up the number of ten members required for a religious assembly; but they are hardly to be regarded as officials.

6. Building (Heb. בֵּית הַכְּנֶסֶת, *bayth hak-ken-ay'-seth, house of assembly*; Gr. *συναγωγή, soon-ag-o-gay'*). Synagogues were built by preference outside the towns and near rivers, or on the seashore, for the sake of giving everyone a convenient opportunity for performing such Levitical purification as might be necessary before attending public worship. The size and architecture of course varied. In northern Galilee ruins of ancient synagogues are preserved in the present time, the oldest of which are of the 2d, possibly of the 1st century after Christ. They may perhaps give an idea of the style of building employed for synagogues in the time of Christ. Almost all these synagogues lie north and south, so that the entrance is at the south. As a rule they appear to have had one chief entrance and two smaller side doors.

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The fittings of synagogues in New Testament times were very simple. The chief was the *closet* (Heb. תֵּבָה, *tay-baw'*) in which were kept the rolls of the law and the other sacred books. These were wrapped in linen cloths and lay in a case. A representation of an old silver case for the Pentateuch among the modern Samaritans is given in the *Survey of Western Palestine* (vol. ii, 1882, p. 206). An elevated place (Gr. *βῆμα, bay'-mah, tribune*), upon which stood the reading desk, was erected at least in post-Talmudic times, for the person who read the Scriptures or preached. Lamps were also used; and trombones and trumpets were indispensable instruments in public worship. The former were blown especially on the first day of the year, the latter on the feast days.

The large synagogue at Alexandria is said to have had the form of a basilica. It is possible that they were sometimes built like theaters, without a roof, but this is only really testified concerning those of the Samaritans.

7. Where Located. The value attached to these Sabbath day assemblies leads us to assume that there was in every town of Palestine, and even in smaller places, at least *one* synagogue. In the post-Talmudic period it was required that a synagogue should be built wherever *ten* Israelites were dwelling together. In the larger towns there was a considerable number of synagogues, e. g., in Jerusalem, Alexandria, and Rome. The different synagogues in the same town seem to have been distinguished from each other by special emblems, as a "synagogue of the vine" in Sephoris, "of the olive tree" in Rome.

8. Worship. The order of worship in New Testament times was tolerably developed and established. The congregation sat in an appointed order, the most distinguished in the front seats, the younger behind; men and women probably apart (see Matt. 23:6; Mark 12:39; Luke 11:43; 20:46). In the great synagogue in Alexandria the men are said to have been set apart according to their respective trades. A special division was prepared for the leper. The chief parts of the service were, according to the Mishna, the recitation of the *Shema*, prayer, the reading of the Torah, the reading of the prophets, the blessing of the priest, followed by the *translation* of the Scripture that had been read, and the *discourse*. The Shema, so called from its commencing words, שְׁמַע יִשְׂרָאֵל (*shem-ah' yis-raw-ale'*, "Hear, O Israel"), consists of Deut. 6:4-9; 11:13-21; Num. 15:37-41, together with benediction before and after. It is rather a confession of faith than a prayer. The custom of praying the first three and last three benedictions of the Shemoneh Esreh at Sabbath and festival worship reaches back to the age of the Mishna. The Shemoneh Esreh was the chief prayer which every Israelite, even women, slaves, and children, had to repeat three times a day—morning, afternoon, and evening. It was the custom to pray standing and with the face turned toward the holy of holies, i. e., toward Jerusalem. The prayer was offered by some one named by the ruler of the synagogue, the congregation making only certain responses, especially the amen. He who uttered the prayer stood in front of the chest in which lay the rolls of the law. Every adult member of the congregation was competent to do this; and might also recite the Shema, read the lesson from the prophets, and, if a priest, pronounce the blessing.

The Scripture lessons, from both the law and the prophets, could be read by any member of the congregation, even by minors, the latter being only excluded from reading the Book of Esther at the feast of Purim. If priests and Levites were present, they took precedence in reading the lesson. The reader usually stood (Luke 4:16), but both sitting and standing were allowed at the reading of the Book of Esther, and the king was allowed to sit when he read his portion of Scripture at the Feast of Tabernacles in the Sabbatic year. The lesson from the Torah was so arranged that the whole Pentateuch was got through with in a cycle of three years, for which purpose it was divided into one hundred and fifty-four sections.

On Sabbaths several members of the congregation, at the least seven, who were summoned for the purpose by some official, originally, indeed, by the ruler of the synagogue, took part in the reading; each (at the reading of the Torah) to read at least *three* verses, but not to repeat them by heart. The reading of the law was already followed in New Testament times by a *paragraph from the prophets* (see Luke 4:17; Acts 13:15). The prophets not being read in course, a choice of them was open, and they were always read by one person, and that on the chief services of the Sabbath. The sacred language of Scripture not being familiar to the bulk of the people, its reading was followed by *translation* into the Aramaic dialect. The reading of the Scripture was followed by a lecture or sermon, explaining and applying the portion read (Matt. 4:23; Mark 1:21; Luke 4:15; 6:6; 13:10; John 6:59; 18:20); the preacher *sitting* (Luke 4:20) on an elevated place. The position of preacher was open to any competent member of the congregation.

The service closed with the blessing pronounced by a priestly member of the congregation, to which the whole congregation responded Amen. If no priest or Levite was present the blessing was not pronounced, but was made into a prayer.

SYN'TICHE (Gr. *Συντύχη, soon-too'-khay, accident*), a Christian woman of Philippi, who seems to have been at variance with another female member named Euodias or Euodia (Phil. 4: 2, 3), A. D. 57. Paul pathetically entreats them to live in mutual harmony, and mentions their names with a respect bordering on fondness, as fellow-laborers in the Gospel, whose names were written in the book of life. It has been surmised that they were deaconesses, in which case their good fellowship would be of almost vital importance to the infant Church.

SYR'ACUSE (Gr. *Συράκουσαι, soo-rak'-oo-sahee*), a town on the eastern coast of the island of Sicily, once connected with the mainland by a causeway, a fact curiously recorded upon the coinage, which represents dolphins swimming round the head of Arthusa while the island remained, but meeting at the nose of the figure when it was no longer an island. It was a place of great splendor, the birthplace of Archimedes, and here

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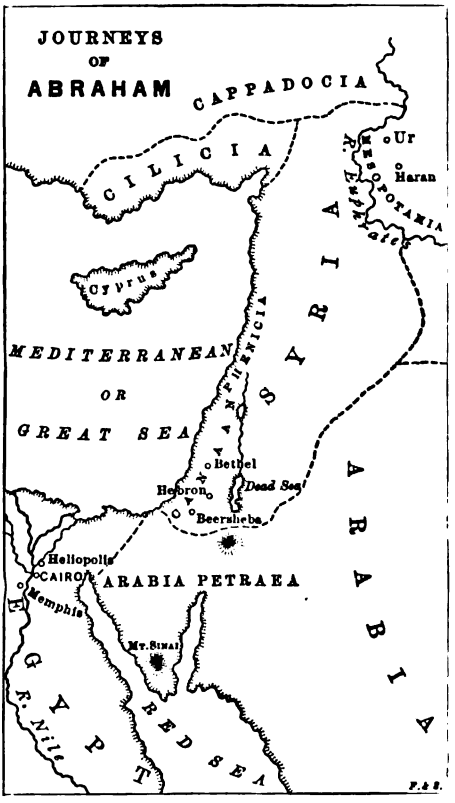
Saint Paul remained three days when on his way to Rome (Acts 28:12). Called now Syracusa, having a small population.

SYRIA Heb. אֲרָם, *ar-awm'*, *highland*; Gr. Συρία, *soo-ree'-ah*).

1. Name. In Gen. 10:22 *Aram*, the youngest son of Shem, is mentioned as the founder of the Aramæan nation, and thus the country is rightly called "Aram" (Num. 23:7); but the same Hebrew word is rendered "Mesopotamia" (Judg. 3:10) and "Syria" (10:6). Most probably Syria is derived from *Tsûr* (Heb. צוּר, *tsoor*), the ancient city of Tyre. Syria and Assyria are very different



in Hebrew. The Greek form of the name derived from *Tsûr* would be softened down to Συρία (*soo-ree'-ah*); *Assyria* is in Hebrew אַשּׁוּר (*ash-shoor'*), and in Greek Ἀσσυρία (*as-soo-ree'-ah*), sometimes Ἀτουρία (*at-oo-ree'-ah*). In the Assyrian inscriptions Assyria is called *As-sur*, while the Tyrians are the *Tsur-ra-ya*, the characters used being entirely different. The name Syria was of foreign origin, and was never adopted or acknowledged by the people themselves.

2. Territory. Ancient geographers are not agreed as to the extent of Syria, confounding, with Herodotus, Syria and Assyria. The Hebrew Aram seems to commence on the northern frontier of Palestine, and to extend thence northward to the skirts of Taurus, westward to the Mediterranean, and eastward probably to the Khabour River. It was subdivided into five principalities:

(1) Aram-Dammesek, or "Syria of Damascus" (2 Sam. 8:5, 6). This was the rich country about Damascus, lying between Antilibanus and the desert, and the last with the district about Harran and Orfah, the flat country stretching out from the western extremity of Mons Masius toward the true source of the Khabour, at *Ras-el-Ain*. Aram-naharaim seems to be a term including this last tract and extending beyond it, though how far beyond is doubtful. (2) Aram-Zobah, or "Syria of Zobah" (10:6), seems to be the track between the Euphrates and Cœle-Syria. The other divisions were: (3) Aram-Maachah (10:6, 8); (4) Aram-Beth-rehob (10:6, 8); and (5) Aram-Naharaim (Gen. 24:10), or "Mesopotamia." The exact location of the last three is difficult to determine. Probably they were portions of the tract intervening between Antilibanus and the desert.

The Greek writers used the term Syria still more vaguely than the Hebrews did Aram. On the one hand they extended it to the Euxine; on the other they carried it to the borders of Egypt. Still they seem always to have had a feeling that Syria proper was a narrower region. The LXX. and New Testament writers distinguish Syria from Phœnicia on the one hand, and from Samaria, Judea, Idumea, etc., on the other. In the present article it seems best to take the word in this narrow sense, and to regard Syria as bounded by Amanus and Taurus on the north, by the Euphrates and the Arabian Desert on the east, by Palestine on the south, by the Mediterranean near the mouth of the Orontes, and then by Phœnicia upon the west. The tract thus circumscribed is about three hundred miles long from north to south, and from fifty to one hundred and fifty miles broad. It contains an area of about thirty thousand square miles.

3. Physical Features. (1) **Mountains.** The general character of the tract is mountainous, as the Hebrew name Aram (from a root signifying "height") sufficiently implies. On the west two longitudinal chains, running parallel with the coast at no great distance from one another, extend along two thirds of the length of Syria, from the latitude of Tyre to that of Antioch. In the latitude of Antioch the longitudinal chains are met by the chain of Amanus, an outlying barrier of Taurus, having the direction of that range, which in this part is from southwest to northeast. The most fertile and valuable tract of Syria is the long valley intervening between Libanus and Antilibanus. The northern mountain region is also fairly productive; but the soil of the plains about Aleppo is poor, and the eastern flank of the Antilibanus, except in one place, is peculiarly sterile. The mountain ranges are: (*a*) Lebanon, extending from the mouth of the Litany to *Arka*, a distance of nearly one hundred miles, and is composed chiefly of Jura limestone, but varied with sandstone and basalt. (See LEBANON) (*b*) Antilibanus. This range, as the name implies, stands over against Lebanon, running in the same direction, i. e., nearly north and south, and extending the

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same length. (*c*) Bargylus. Mount Bargylus, called now *Jebel Nosairi* toward the south, and toward the north *Jebel Kraad*, extends from the mouth of the *Nahr-el-Kebir* (Eleutherus), nearly opposite Hems, to the vicinity of Antioch, a distance of rather more than one hundred miles. One of the western spurs terminates in a remarkable headland, known to the ancients as Mount Casius, and now called *Jebel-el-Akra*, or the "Bald Mountain." (*d*) Amanus. North of the mouth of the Orontes, between its course and the eastern shore of the Gulf of Issus (*Iskanderun*), lies the range of Amanus, which divides Syria from Cilicia. Its average elevation is five thousand feet, and it terminates abruptly at *Ras-el-Khanzir*, in a high cliff overhanging the sea.

(2) Rivers. 1. The Orontes is the largest river in Syria, and has its source about fifteen miles from that of the Litany. Its modern name is the *Nahr-el-'Asi*, or "Rebel Stream," an appellation given to it on account of its violence and impetuosity in many parts of its course. It is also called el-Maklûb ("The Inverted"), from the fact of its running, as is thought, in a wrong direction. It runs northwest across the plain to the foot of Lebanon, where its volume is more than trebled by the great fountain of Ain el-'Asy. Hence it winds along the plain of Hamath, passing Riblah, Hems, Hamath, and Aramea. At Antioch it sweeps round to the west, and falls into the Mediterranean at Seleucia. 2. The *Litany* is the next largest river, having its source in a small lake situated in the middle of the Cœle-Syrian valley, about six miles to the S. W. of Baalbek. It enters the sea about five miles N. of Tyre. The other Syrian streams of some consequence, besides the Litany and the Orontes, are the *Barada*, or river of Damascus; the *Koweik*, or river of Aleppo; and the *Sajur*, a tributary of the Euphrates.

(3) The lakes. The principal lakes of Syria are the *Agh-Dengiz*, or Lake of Antioch; the *Sabakhah*, or Salt Lake, between Aleppo and Balis; the *Bahr-el-Kades*, on the upper Orontes; and the *Bahr-el-Merj*, or Lake of Damascus.

(4) The great valley. By far the most important part of Syria, and on the whole its most striking feature, is the great valley which reaches from the plain of *Umk*, near Antioch, to the narrow gorge on which the Litany enters in about latitude 33° 30′. This valley, which runs nearly parallel with the Syrian coast, extends the length of two hundred and thirty miles, and has a width varying from six or eight to fifteen or twenty miles. The more southern portion of it was known to the ancients as Cœle-Syria, or "the Hollow Syria."

(5) The eastern desert. East of the inner mountain chain, and south of the cultivable ground about Aleppo, is the great Syrian Desert, an elevated, dry upland, for the most part of gypsum and marls, producing nothing but a few spare bushes of wormwood and the usual aromatic plants of the wilderness. The region is traversed with difficulty, and has never been accurately surveyed. The most remarkable oasis is at Palmyra, where there are several small streams and abundant palm trees.

(6) Principal towns. These may be arranged, as nearly as possible, in the order of their importance: 1. Antioch; 2. Damascus; 3. Apamea; 4. Seleucia; 5. Tadmor, or Palmyra; 6. Laodicea; 7. Epiphania (Hamath); 8. Samosata; 9. Hierapolis (Mabug); 10. Chalybon; 11. Emesa; 12. Heliopolis; 13. Laodicea ad Libanum; 14. Cyrrhus; 15. Chalcis; 16. Poseideium; 17. Heraclea; 18. Gindarus; 19. Zeugma; 20. Thapsacus. Of these, Samosata, Zeugma, Thapsacus, are on the Euphrates; Seleucia, Laodicea, Poseideium, and Heraclea, on the seashore; Antioch, Apamea, Epiphania, and Emesa (*Hems*), on the Orontes; Heliopolis and Laodicea ad Libanum, in Cœle-Syria; Hierapolis, Chalybon, Cyrrhus, Chalcis, and Gindarus, in the northern highlands; Damascus on the skirts, and Palmyra in the center of the eastern desert.

4. History. (1) The first occupants of Syria appear to have been of Hamitic descent. The Canaanitish races, the Hittites, Jebusites, Amorites, etc., are connected in Scripture with Egypt and Ethiopia, Cush and Mizraim (Gen. 10:6, 15–18). These tribes occupied not Palestine only, but also lower Syria, in very early times, as we may gather from the fact that Hamath is assigned to them in Genesis (10:18). Afterward they seem to have become possessed of upper Syria also. After a while the first comers, who were still to a great extent nomads, received a Shemitic infusion, which most probably came to them from the southeast. The only Syrian town whose existence we find distinctly marked at this time is Damascus (14:15; 15:2), which appears to have been already a place of some importance. Next to Damascus must be placed Hamath (Num. 13:21; 34:8). Syria at this time, and for many centuries afterward, seems to have been broken up among a number of petty kingdoms.

(2) Testimony of the monuments. The Egyptian records show that "in that eventful era, from the 16th to the 13th century B. C., Syria as well as Palestine was made an appanage of Egypt; that she was forced to relax her hold in consequence of local uprisings;" that "finally she fully retrieved her position under the much-vaunted 19th dynasty, and that then she was met by the Hittites, and compelled to call a halt upon the Syrian border" (Dr. McCurdy, in *Recent Researches in Bible Lands*, p. 11).

(3) Syria and Israel. The Jews first come into hostile contact with the Syrians, *under that name*, in the time of David. Claiming the frontier of the Euphrates, which God had promised to Abraham (Gen. 15:18), David made war on Hadadezer, king of Zobah (2 Sam. 8:3, 4, 13). The Damascene Syrians were likewise defeated with great loss (v. 5). Zobah, however, was far from being subdued as yet. When, a few years later, the Ammonites determined on engaging in a war with David, and applied to the Syrians for aid, Zobah, together with Beth-rehob, sent them twenty thousand footmen, and two other Syrian kingdoms furnished thirteen thousand (2 Sam. 10:6). This army being completely defeated by Joab, Hadadezer obtained aid from Mesopotamia (v. 16), and tried the chance of a third battle, which likewise went against him, and produced the general submission of Syria to the Jewish monarch. The submission thus begun continued under the reign of Solomon (1 Kings 4:21). The

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only part of Syria which Solomon lost seems to have been Damascus, where an independent kingdom was set up by Rezon, a native of Zobah (11:23–25). On the separation of the ten tribes from Rehoboam, Syria was ripe for revolt. Rezon disappears from the scene, and Ben-hadad, in the reign of Asa, king of Judah, is king of Aram, with Damascus as its capital. He forms an alliance with Asa, and subdues the northern part of the kingdom of the ten tribes (15:18–20). A second Ben-hadad lays siege to Samaria, the capital of Ahab, but is defeated; meeting with a still greater disaster the following year. In an endeavor to recover Ramoth-gilead Ahab was defeated and slain. Samaria was again besieged in the days of Jehoram, son of Ahab; but in consequence of a panic it was delivered. War continued to be waged between the Syrian kings (Hazael, Ben-hadad III, Rezin) and kings of Israel (Jehoram, Jehu, Jehoahaz, Joash, Jeroboam II).

In the latter days of Jotham, king of Judah, we find Rezin, king of Aram, and Pekah, king of Israel, confederate with Israel. They invade the country, threaten the capital, and recover Elath to Aram, in the reign of Ahaz, who, to protect himself, became a vassal of Tiglath-pileser, king of Assyria. The latter accordingly "went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin" (2 Kings 16:9). It was probably at the same time that he "took Ijon and Abel-beth-maachah, and Janoah," etc., and carried them captive to Assyria (15:29).

(4) Relations with Assyria, Babylonia, etc. Syria became attached to the great Assyrian empire, from which it passed to the Babylonians, and from them to the Persians. In B. C. 333 it submitted to Alexander without a struggle. Upon the death of Alexander Syria became, for the first time, the head of a great kingdom. On the division of the provinces among his generals, B. C. 321, Seleucus Nicator received Mesopotamia and Syria. Antioch was begun in B. C. 300, and, being finished in a few years, was made the capital of Seleucus's kingdom. The country grew rich with the wealth which now flowed into it on all sides. The most flourishing period was the reign of the founder, Nicator. The empire was then almost as large as that of the Achemenian Persians, for it at one time included Asia Minor, and thus reached from the Ægean to India. The reign of Nicator's son, Antiochus I, called Soter, was the beginning of the decline, which was progressive from his date. It passed under the power of Tigranes, king of Armenia, in B. C. 83, and was not made a province of the Roman empire till after Pompey's complete defeat of Mithridates and his ally Tigranes, B. C. 64.

(5) Under the Romans. As Syria holds an important place in the New Testament as well as in the Old, some account of its condition under the Romans is in order. That condition was somewhat peculiar. While the country generally was formed into a Roman province, under governors who were at first propretors or questors, then proconsuls, and finally legates, there were exempted from the direct rule of the governor, in the first place, a number of "free cities," which retained the administration of their own affairs, subject to a tribute levied according to the Roman principles of taxation; and secondly, a number of tracts, which were assigned to petty princes, commonly natives, to be ruled at their pleasure, subject to the same obligations with the free cities as to taxation. The free cities were Antioch, Seleucia, Apamea, Epiphania, Tripolis, Sidon, and Tyre; the principalities, Comagêné, Chalcis ad Belum (near *Baalbek*), Arethusa, Abila or Abilêné, Palmyra, and Damascus. The principalities were sometimes called kingdoms, sometimes tetrarchies. They were established where it was thought that the natives were so inveterately wedded to their own customs, and so well disposed for revolt, that it was necessary to consult their feelings, to flatter the national vanity, and to give them the semblance without the substance of freedom.

Although previously overrun by the Romans, Syria was not made tributary and governors appointed, until B. C. 64. Down to the battle of Pharsalia the country was fairly tranquil, the only trouble being with the Arabs, who occasionally attacked the eastern frontier. The Roman governors, particularly Gabinius, took great pains to restore the ruined cities. After Pharsalia (B. C. 46) the troubles of Syria were renewed. Julius Cæsar gave the province to his relative, Sextus (B. C. 47), but Pompey's party was still so strong in the East that the next year one of his adherents, Cæcilius Bassus, put Sextus to death, and established himself in the government so firmly that he was able to resist for three years three proconsuls appointed by the Senate to dispossess him, and only finally yielded upon terms which he himself offered to his antagonists. Bassus had but just made his submission when, upon the assassination of Cæsar, Syria was disputed between Cassius and Dolabella (B. C. 43). The next year Cassius left his province and went to Philippi, where he committed suicide. Syria then fell to Antony, who appointed as his legate L. Decidius Saxa (B. C. 41). Pacorus, the crown prince of Parthia, overran Syria and Asia Minor, defeating Antony's generals and threatening Rome with the loss of all her Asiatic possessions (B. C. 40–39). Ventidius, however, in B. C. 38, defeated the Parthians, slew Pacorus, and recovered for Rome her former boundary. A quiet time followed. In B. C. 27 a special procurator was therefore appointed to rule it, who was subordinate to the governor of Syria, but within his own province had the power of a legatus. Syria continued without serious disturbance from the expulsion of the Parthians (B. C. 38) to the breaking out of the Jewish war (A. D. 66). In B. C. 19 it was visited by Augustus, and in A. D. 18–19 by Germanicus, who died at Antioch in the last named year. In A. D. 44–47 it was the scene of a severe famine.

(6) Syria and Christianity. A little earlier than A. D. 47 Christianity had begun to spread into Syria, partly by means of those scattered at the time of Stephen's persecution (Acts 11:19), and partly by the exertions of Paul (Gal. 1:21). Antioch, the capital, became as early probably as A. D. 44 the see of a bishop, and was soon recognized as a patriarchate.

SYRIA MA'ACHAH. See MAACHAH, 3.

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SYR'IAC (Dan. 2:4), **SYR'IAN TONGUE** (Ezra 4:7) or **LANGUAGE** (2 Kings 18:26; Isa. 36:11), is the rendering in the A. V. of the Heb. אֲרָמִית, *ar-aw-meeth'*. This represents that branch of the Shemitic or Syro-Arabian languages usually termed the Aramæan, the eastern being represented by the Chaldee.

SYR'IAN (Heb. אֲרַמִּי, *ar-am-mee'*), an inhabitant either of western SYRIA (q. v.), i. e., on the Mediterranean (2 Kings 5:20), or of eastern, i e., Mesopotamia.

SYROPHENI'CIAN (Gr. Συροφοίνισσα, *soo-rof-oy'-nis-sah*), a general name (Mark 7:26) of a female inhabitant of the northern portion of Phœnicia, popularly called *Syrophenicia*, by reason of its proximity to Syria and its absorption by conquest into that kingdom. The woman of Syrophenicia applied to Jesus to heal her afflicted daughter, who was possessed with a devil. When she came near to him and worshiped, saying, "Lord, help me," he replied, "It is not meet to take the children's bread, and to cast it to dogs." Whether this was to try her faith, or to show that at that time his work and mission were among Israel, is hard to determine. Her faith, however, was great and met its merited reward in the cure of her daughter. Matthew (15:22) calls her a "woman of Canaan," being in respect to her nationality, in common with the Phenicians, a descendant of Canaan.

T

TA'ANACH (Heb. תַּעְנָךְ, *tah-an-awk'*, *sandy*), a royal city of the Canaanites, whose king was among the thirty-one conquered by Joshua (Josh. 12:21). It was apportioned to the western half tribe of Manasseh (Josh. 17:11; 21:25; 1 Chron. 7:29), and became a city of the Kohathite Levites (Josh. 21:25). In the great struggle of the Canaanites under Sisera against Deborah and Barak it appears to have been the headquarters of their army (Judg. 5:19). They seem to have still occupied the town, but to have been compelled to pay tribute (Josh. 17:13; Judg. 1:28). Taanach is generally named with Megiddo, and they were evidently the chief cities of that fine, rich district in the western portion of the plain of Esdraelon. It is now called Tannuk; the old ruins being extensive on the top of the hill, the modern village being at its base. "On the temple walls of Karnak at Thebes, Thothmes III (B. C. 1600) gives Taanach in the list of Canaanitish towns which had submitted to his arms" (Harper, *Bib. and Mod. Dis.*, p. 65).

TA'ANATH-SHI'LOH (Heb. תַּאנַת שִׁלֹה, *tah-an-ath' shee-lo'*, *approach to Shiloh*), a place mentioned as on the northern boundary of Ephraim (Josh. 16:6), at its eastern end between the Jordan and Janohah. It is probably the *Ain Tana*, a heap of ruins southeast of Nabulus, where there are large cisterns to be found.

TAB'AOTH (Heb. טַבָּעוֹת, *tab-baw-othe'*, *rings*, or *spots*), one of the Nethinim whose descendants returned from Babylon with Zerubbabel (Ezra 2:43; Neh. 7:46), B. C. before 536.

TAB'BATH (Heb. טַבַּת, *tab-bath'*, *famous*), a place mentioned in connection with the flight of the Midianite host (Judg. 7:22). It is possibly identified with Tubukhat-Fahil.

TA'BEAL, TA'BEEL (Heb. טָבְאֵל, *taw-beh-ale'*, *pleasing, God is good*).

1. The father of the man whom Rezin, king of Syria, and Pekah, king of Israel, proposed to seat on the throne of Judah instead of Ahaz (Isa. 7:6), B. C. before 738. In the A. V. the name is spelled *Tabeal*. It has been conjectured that "the son of Tabeal" was identical with Zichri, the "mighty man of Ephraim," whose sanguinary deeds are recorded in 2 Chron. 28:7, and who may have thus promoted the war in hope of receiving the crown. Because of the Aramaic form of the name, however, others have supposed him to have been a Syrian warrior, who, in the event of success, might hold the Judaic kingdom in fealty to Rezin, as suzerain. The Targum of Jonathan turns the name into a mere appellative, and makes the passage read: "We will make king in the midst of it whoso seems good to us."

2. A Persian official in Samaria, who, together with Bishlam, Mithredath, and others, wrote to King Artaxerxes a letter of bitter hostility to the rebuilders of Jerusalem (Ezra 4:7, A. V. "Tabeel"), B. C. 522. The letter was written in the "Syrian [or Aramæan] tongue," and it has been argued thence, as well as from the form of his name, that he and his companions were Aramæans.

TAB'ERAH (Heb. תַּבְעֵרָה, *tab-ay-raw'*, *burning*), a place in the wilderness of Paran, so called from the fact that the fire of the Lord consumed the discontented of the children of Israel (Num. 11:3; Deut. 9:22).

TABERING (Heb. תֹּפֶף, *taw-faf'*, to *drum*), used for the smiting of timbrels (Psa. 68:25), but in Nah. 2:7 for smiting upon the breast, as an expression of violent agony in deep mourning (comp. Luke 18:13; 23:27). See GLOSSARY.

TABERNACLE. 1. *O'-hel* (Heb. אֹהֶל, *tent*) and *mish-kawn'* (מִשְׁכָּן, *residence*) are both used of the Jewish tabernacle (q. v.), but the terms are found to be carefully discriminated. *O'-hel* denotes the cloth roof, while *mish-kawn'* is used for the wooden walls of the structure.

2. *Soke* (Heb. סֻךְ), and *sook-kaw'* (סֻכָּה), both from סָכַךְ, *saw-kak'*, to *entwine*, are used to denote a hut, booth (Lev. 23:34; Psa. 76:2; Job 36:29; Isa. 4:6; Amos 9:11; Zech. 14:16).

3. *Sik-kooth'* (Heb. סִכּוּת) is used to denote an *idolatrous* booth which the worshipers of idols constructed in their honor, like the tabernacle of the covenant in honor of Jehovah (Amos 5:26).

4. The Greek words rendered "tabernacle" are:

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(1) *Skay-nay'* (σκηνή), any habitation made of green boughs, skin, cloth, etc. (Matt. 17:4; Mark 9:5; Luke 9:33; John 7:2; Heb. 11:9, etc.). The "tabernacle of Molech" (Acts 7:43; comp. Amos 5:26) was a portable shrine, in which the image of the god was carried. (2) *Skay'-no-mah* (σκήνωμα), used of the tabernacle, etc.

Figurative. "The light shall be dark in his tabernacle" (Job 18:6), is a symbol of misfortune. When Job says, "The secret of God was upon my tabernacle" (29:4), he means that the blessed fellowship of God, confiding, unreserved intercourse, ruled over his tent. "Who shall abide in thy tabernacle?" (Psa. 15:1; comp. 27:5,) is to be on terms of peaceful communion with God, i. e., in the Church.

The term *tabernacle* is transferred to heaven, as the true dwelling place of God (Heb. 9:11; Rev. 13:6); used figuratively for the *human body* in which the soul dwells as in a tent, and which is taken down at death (2 Cor. 5:4). To spread one's tabernacle over others (Rev. 7:15, σκηνώσει ἐπ' αὐτούς, A. V. "dwell among") is to afford shelter and protection. The "tabernacle" (*hut*) of David seems to be employed in contempt of *his house*, i. e., family, reduced to decay and obscurity (Acts 15:16).

TABERNACLE OF IS'RAEL. 1. Sources of Information. The fullest, most definite, as well as most reliable source of information respecting the tabernacle is the Bible, especially the passages in Exodus. Chapters 25–28 minutely prescribe the construction of the edifice and its furniture, while the parallel passage (chaps. 35–40) describes the execution of the task. We are also aided by the specifications of the temple of Solomon (1 Kings, ch. 6; 2 Chron., chaps. 3, 4), including that seen in vision by Ezekiel (chaps. 40–43), both of which temples were modeled, in all essential features, after the plan of the tabernacle. Outside the Scriptures the principal authority is Josephus, who, in his description of the earliest sacred buildings of the Jews (*Ant.*, III, vi, 2–vii, 7), repeats substantially the statements of Scripture. The rabbinical writings of the Jews give us little information which could aid us in reconstructing the tabernacle. Of all the modern works on the sacred edifices of the Jews the most imposing and learned is *Solomon's Temple; or, The Tabernacle; First Temple; House of the King*, etc., by T. O. Paine, LL.D., a minister of the New Jerusalem Church (Boston, 1861; large 8vo).

2. Names and Synonyms. (1) *Mish-kawn'* (Heb. מִשְׁכָּן, from שָׁכַן, *shaw-kan'*, to *lie down*), a *dwelling*. It connects itself with the Jewish, though not scriptural word Shechinah, as describing the dwelling place of the divine glory. It is not applied in prose to the common dwellings of men, but seems to belong rather to the speech of poetry (Psa. 76:2; Cant. 1:8). In its application to the tabernacle it denotes (*a*) the ten tricolored curtains; (*b*) the forty-eight planks supporting them; (*c*) the whole building, including the roof.

(2) *O'-hel* (Heb. אֹהֶל, a *tent*) is more connected with the common life of men as the *tent* of the patriarchs (Gen. 9:21, etc.). For the most part, as needing something to raise it, it is used, when applied to the sacred tent, with some distinguishing epithet. In one passage only (1 Kings 1:39) does it appear with this meaning by itself. In its application to the tabernacle the term *o'-hel* means (*a*) the tent roof of goat's hair; (*b*) the whole building.

(3) *Bah'-yith* (Heb. בַּיִת, *house*) is applied to the tabernacle (Exod. 23:19; 34:26; Josh. 6:24; 9:23; Judg. 18:31; 20:18), as it had been, apparently, to the tents of the patriarchs (Gen. 33:17). So far as it differs from the two preceding words it conveys the idea of a fixed settled habitation; and was, therefore, more fitted to the tabernacle after the people were settled in Canaan than during their wanderings. Its chief interest to us lies in its having descended from the first word ever applied in the Old Testament to a local sanctuary, Beth-el, "*the house of God*" (Gen. 28:17), keeping its place, side by side, with other words—tent, tabernacle, palace, temple, synagogue—and at last outliving them all; rising in the Christian *Ecclesia* to yet higher uses (1 Tim. 3:15).

(4) *Ko'-desh* (Heb. קֹדֶשׁ), or *mik-dawsh'* (Heb. מִקְדָּשׁ; Gr. ἁγίασμα, *hag-ee'-as-mah*, etc.), the *holy*, consecrated place (Exod. 25:8, A. V. "sanctuary;" Lev. 12:4); applied, according to the consecrated scale of holiness of which the tabernacle bore witness, sometimes to the whole structure (Lev. 4:6; Num. 3:38; 4:12, A. V. "sanctuary"), sometimes to the innermost sanctuary, the Holy of Holies (Lev. 16:2).

(5) *Hay-kawl'* (Heb. הֵיכָל, a *temple*), as meaning the stately building or palace of Jehovah (1 Chron. 29:1, 19), is applied more commonly to the temple (2 Kings 24:13, etc.); but also used of the tabernacle at Shiloh (1 Sam. 1:9; 3:3) and Jerusalem (Psa. 5:7).

(6) Two compound phrases are used in Scripture: (*a*) "The tabernacle of the congregation" (Exod. 29:42, 44), the A. V. rendering of אֹהֶל מוֹעֵד (*o'-hel mo-ade'*), literally the tabernacle of *meeting*, "where I will *meet* with thee" (v. 42; comp. 30:6, 36; Num. 17:4). (*b*) *O'-hel haw-ay-dooth'* (Heb. אֹהֶל הָעֵדֻת, A. V. "the tent of testimony," Num. 9:15; "the tabernacle of witness," 17:7; 18:2). In this case the tent derives its name from that which is the center of its holiness, i. e., the two tables of stone within the ark, which are emphatically *the* testimony (Exod. 25:16, 21; 31:18).

3. History. We find mention in the Old Testament of three tabernacles:

(1) The *provisional* tabernacle, which was established after the sin of the golden calf. There followed a transitional period, the whole future depending upon the penitence of the people. In this period a tent is pitched, probably that of Moses himself, outside the camp, and called the "tabernacle of the congregation," or "of meeting." Of this provisional tabernacle there was no ritual and no priesthood. The people went out to it as to an oracle (Exod. 33:7).

(2) The *Sinaitic* tabernacle, which was erected in accordance with directions given to Moses by Jehovah (see below).

(3) The *Davidic* tabernacle, erected by David

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in Jerusalem for the reception of the ark (2 Sam. 6:12); while the old tabernacle remained till the days of Solomon at Gibeon, together with the brazen altar, as the place where sacrifices were offered (1 Chron. 16:39; 2 Chron. 1:3).

Upon the intercession of Moses, Jehovah renewed his covenant with Israel, gave them another copy of the law, and invited them to make their offerings of material for the construction of the tabernacle. This they did in excess of what was wanted (Exod. 36:5, 6), and the work proceeded under the direction of Bezaleel and Aholiab (35: 30; 36:2). The tabernacle was completed on the first day of the first month (Nisan) of the second year after the exode, and the ritual appointed for it begun (40:2). Instead of being placed without the camp, like the provisional tabernacle, it stood in its very center. The priests on the east, the other three families of the Levites on the other sides, were closest in attendance, the "body-guard" of the great King. In the wider square Judah, Zebulun, Issachar, were on the east; Ephraim, Manasseh, Benjamin, on the west; the less conspicuous tribes, Dan, Asher, Naphtali, on the north; Reuben, Simeon, Gad, on the south side. When the army put himself in order of march the position of the tabernacle, carried by the Levites, was still central, the tribes of the east and south in front, those of the north and west in the rear (Num., ch. 2).

In all special facts connected with the tabernacle the original thought reappears. It is the place where man *meets* with God.

As long as Canaan remained unconquered, and the people were still therefore an army, the tabernacle was probably moved from place to place, wherever the host of Israel was for the time encamped; and finally was placed at Shiloh (Josh. 9:27; 18:1). The reasons of the choice are not given. Partly, perhaps, its central position, partly its belonging to the powerful tribe of Ephraim, may have determined the preference.

It remained in Shiloh during the whole period of the Judges, the ark being taken from the building in the time of Eli (1 Sam. 4:4), and never returned. Perhaps the woodwork (the curtains, of course, having been often renewed) became unserviceable; and Talmudic tradition speaks of a permanent stone structure, traces of which, it is thought, are still to be seen on the site of Shiloh (Conder, *Tent Work in Palestine*, i, 84).

Under Samuel's administration worship was transferred to Mizpeh (1 Sam. 7:6) and elsewhere (1 Sam. 9:12; 10:3; 20:6; Psa. 132:6). In David's day the showbread was kept at Nob (1 Sam. 21:1–6), implying the existence there of at least part of the sacred furniture of the tabernacle; and at the close of his reign "the high place that was at Gibeon" possessed some fragments of the original tabernacle, with its altar of burnt offering (1 Chron. 16: 39; 21:29; comp. 1 Kings 3:4; 2 Chron. 1:3–6). This is the last mention of the edifice itself Meanwhile David had set up a *tent* on Mount Zion, to which he finally transported the ark (1 Chron. 15:1; 16:1; 2 Sam. 6:17, A. V. "tabernacle"); which in turn was superseded by the temple (q. v.).

There is a tradition that the candlestick was thrown into the Tiber by Maxentius in the 4th century, at the time of his flight from the city; and hopes have been entertained of its possible future recovery, but with very little foundation. Gibbon asserts, on the other hand, that it was taken by the Vandals to Carthage; thence recovered and brought to Constantinople, and there carried in the triumph given to Belisarius on his return from Africa, A. D. 534; that it was afterward removed to Jerusalem, and there deposited in a Christian church. Jerusalem was taken and sacked by Chosroes II, of Persia, in 614; and nothing has been known of it since.

A striking Hebrew tradition exists as to the ark of the covenant: That it was taken by Jeremiah and secreted in a cavern (2 Macc. 2:4–8), at the time of the Babylonian capture of the city; and that its hiding place has never been found, and never will be, until Messiah shall set up his kingdom and restore the glory of Israel. There are other rabbinical tales of similar character, but not deserving of attention.

4. Structure. In Exodus (25:10–27:19) we have the prescribed order for the building of the tabernacle, beginning with the ark and proceeding outward, while in 36:8–38:31 we have a *description* of its construction, pursuing the reverse order; which order will be followed in this article. It is proper to state here that the cubit used in this article is that adopted by the late celebrated Egyptologist, Sir J. G. Wilkinson, viz., 20.625 inches. The common estimate for the cubit is eighteen inches.

(1) **The court** was an inclosed space about the tabernacle one hundred cubits long by fifty cubits wide, or, in round numbers, one hundred and seventy-two feet by eighty-six feet. Inclosing this space was a peculiarly constructed fence. Its framework consisted of pillars of "shittim" (probably acacia) wood, five cubits, i. e., a little over eight and one half feet high (Exod. 27:18). They were, doubtless, round and of the same thickness throughout, probably about five inches. The bottom was held in place by a "socket," or plate of copper (A. V. "brass"), evidently laid flat upon the ground. The socket had a mortise, or hole, to receive the tenon which was in the bottom end of the pillar.

The pillars were kept upright by cords (Exod. 35:18) fastened to pins of copper (27:19) driven into the ground, both on the inside and the outside. The "fillets" were curtain rods hung upon hooks near the upper end of the pillars, and served as the top rail of a fence, to keep the pillars at a proper distance apart. The fillets were of shittim wood, covered with silver, while the hooks and the caps which protected the tops of the pillars were of the same metal (38:17, 19). Hooks were also placed at the bottom of the pillars, by which the lower edge of the curtain was fastened. The pillars, when set up and braced by the fillets and stay ropes, formed the complete framework of a fence. Upon this was hung sheets of "fine twined linen," probably like our *duck*, sewed endwise together so as to form a continuous screen from the doorway all round the corners to the doorway again. This was five cubits wide, the same as the height of the pillars, but as the pillars

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rested upon sockets, the curtain would be kept off from the ground.

The hanging for "the gate of the court" was in the middle of the eastern end, and was "needlework, of blue, and purple, and scarlet, and fine twined linen" (Exod. 38:18), i. e., the warp was of bleached linen threads and the woof of alternate bars of wool dyed blue, purple, and scarlet. Its size was five cubits high by twenty cubits long. Entrance into the court was only effected by lifting this curtain at the bottom. In this court was the altar of burnt offering, which probably stood in the center of the front half of the space, about halfway between the entrance and the tabernacle. Midway between the altar and the tabernacle (30:18) stood the laver (q. v.). The tabernacle itself was situated at the front edge of the rear half of the inclosure, and being thirty cubits long and ten cubits wide, it would leave equal spaces (viz., ten cubits) behind it and on either side.

(2) **The tabernacle.** This was composed of two parts, the tabernacle proper (Heb. מִשְׁכָּן, *mish-kawn'*) and the tent (אֹהֶל, *o'-hel*, A. V. "a covering upon the tabernacle," Exod. 26:7). The tabernacle proper consisted of planks (A. V. "boards") of the acacia (A. V. "shittim") wood, each ten cubits long by one and a half broad (26:16); their entire surface being plated with sheets of gold. Twenty of these formed each side wall (vers. 18, 20), each plank having two tenons at its foot to enter the socket. There were eight rear planks (v. 25), six of which were of the same dimensions as those on the side, thus making nine cubits. As the width of the tabernacle was probably the same as its height, viz., ten cubits, thus making of the Holy of Holies a perfect cube, this would leave one cubit of space to be filled by the two corner boards. There is nothing in the Hebrew to indicate the breadth of these two boards, and we assume that they were only one half cubit wide. If, now, the rear planks are placed within the side planks, so as to be flush with the end, each corner plank will rest on two sockets, and we have the sixteen sockets demanded. This will oblige us to count the rear socket of the sides, as is done with the posts of the courts. The meaning seems to be that as you look at each side forty sockets are seen, while if you look at the rear, sixteen are in view.

Dr. J. Strong (*The Tabernacle of Israel*) has devised a very ingenious corner board, on the supposition that the same amount of material was required for it as for the others. He divides the board into two sections, one being the breadth of one cubit plus the thickness of the plank; the other section he fastens to this at right angles so as to overlap the side plank. At least three objections may be urged against this arrangement: (*a*) The grooving of the rear plank which is on the side, in order to receive the bars, would not only mar but seriously impair the strength of the board. (*b*) Even with this groove the bar would be too thick to make so short a bend as to enter the rings of the corner board. (*c*) It throws the rear planks their thickness beyond the sides of the building, whereas the tent cover is only thirty cubits long, and could not thus cover the rear boards. Much discussion has been caused by the directions in Exod. 26:24 and 36:29 respecting the rear planks. Dr. Strong thinks it to be the joining of the two parts of the plank itself. Dr. Paine thinks it refers to fastening it with a ring to the end side plank, and uses a ring for that purpose. Dr. Keil thinks the ring to be that through which the rear bar passes, the corner planks having only one instead of two, as do the other planks. I venture the suggestion that the corner plank may have been "coupled" to the end side plank by dowels. These being on the edge of one and the face of the other would securely hold the rear plank, and not deface any visible portion of either plank; while the side planks would be kept in place by the strain of the tent covers.

In order to keep the planks in line, three series of bars were provided, made of acacia wood overlaid with gold, to pass through rings of gold on the outside of the planks (Exod. 26:26–29; 36:31–34). Of these five were on each side and five on the rear, the middle bar reaching from end to end, while the upper and lower ones were divided, their ends being fastened (as Josephus suggests) with dowels. They were probably of different lengths, to prevent the break being in the center.

The whole structure was, doubtless, stayed with cords, one end fastened to the copper knobs to which the tent cloth was attached, and the other end to copper pins driven into the ground. The planks were covered on the outside with a double blanket of skins, probably suspended from the knobs above mentioned, thus keeping the wind and dust from entering between the planks, and also protecting the gold sheeting. The inner blanket was of "badger skins" (Exod. 26:14; 36:19, R. V. "seals"), but may have been of the Angora goat. This was probably hung with the hair turned inward toward the planks, while the other blanket (of ram skins dyed red) was hung with the hair on the outside, to shed the rain.

(*a*) THE ROOF (Heb. אֹהֶל, *o'-hel*, *tent*) was made of goat's-hair canvas, i. e., camlet, such as is still used by the Arabs, being generally of a foxy black or brownish color (Cant. 1:5). It consisted of an inner covering and a fly. The material was woven in eleven pieces, each thirty cubits long by four wide (Exod. 26:7, sq.; 36:14, sq.), five of these pieces being joined so as to make the inner tent, and six forming the fly. As to the manner in which they were sewed together, see Figures *a*, *b*. This sixth breadth, being thirty cubits long, would allow itself to be double across the front and single across the rear of the tabernacle (26:9, 13). The lower edge of each sheet was buttoned over curtain knobs on the planks by means of fifty loops attached to their selvedge. The tent extended one cubit over the sides (vers. 10–13). The roof was sustained by posts, one of them being an extension of the central front doorpost, their heads probably rounded so as not to tear the roof canvas

(*b*) THE DOOR OF THE TENT. The entrance to the tabernacle was closed with a screen like that of the court, supported by five pillars, covered with gold; their hooks were of gold, and their "fillets" (curtain rods) were covered with gold; while their sockets were of bronze (Exod. 26:36, 37; 36:37,

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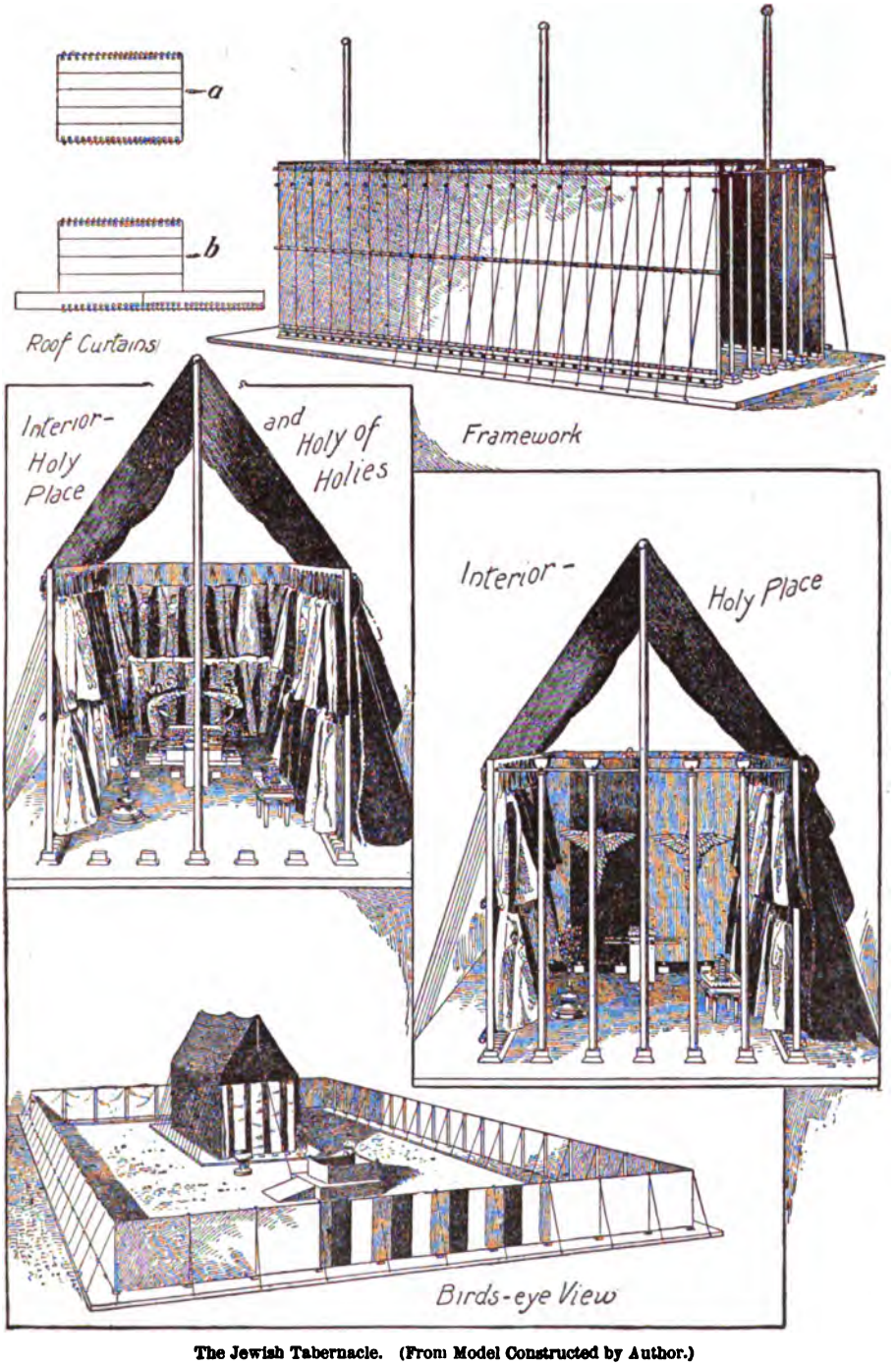

The Jewish Tabernacle. (From Model Constructed by Author.)

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38). If these pillars are arranged so as to leave six spaces, each space will be a little over thirty-four inches wide. According to Dr. Paine, the curtain rods had rings in their ends, which slipped down over hooks in the tops of the posts and on the planks.

(*c*) THE WALL DRAPERY. Each of these consisted of five pieces of cloth woven of the same material as the door screen, four cubits wide and twenty cubits long. These pieces were sewed together at the ends, and hung by "loops" of blue cord to the gold knobs on the inside of the planks (Exod. 26:1–6; 36:8–13). An especial dignity was given to these side curtains, over that of the door screen, by their embroidery of "cherubim of cunning work" (26:1; 36:8), instead of the simple tracery on the latter. As will be seen, the hangings were each twice as long as the entire circuit of the three walls, therefore they must have been gathered into some manner of festoons. Drs. Strong and Paine place these cherubim upon the blue stripes, which were so extended by the loops as to appear as panels, one before each plank. Arguing from there being only fifty taches (curtain knobs), these scholars hang one curtain behind the other. We prefer to raise the knobs near to the top of the planks, and hang the curtains one above the other, which can be done by simply having the loops of one curtain longer than those of the other—as we hang two pictures from the same nail. It seems improbable that such rich and beautiful curtains would be hid, as the first plan suggests.

(*d*) THE VEIL (Heb. פָּרֹכֶת, *po-reh'-keth*, a *separation*), particularly described in Exod. 26:31–33; 36:35, 36, was the screen between the Holy Place and the Holy of Holies. It was of the same material as the door screen, but was embroidered with cherubim. Of these it is thought that there were two, their extended wings touching each other. The veil, like the other hangings, was suspended upon pillars, and, probably, "fillets" (curtain rods), though these latter are not mentioned. These pillars (and fillets) were covered with gold, the hooks were of gold, and the sockets of silver. For the veil four pillars were used, and as no one of them ran up to the peak, it did not, therefore, need to be in the center. The upper corners of the veil were fastened to the gold hooks in the planks. If we follow the proportions of the Holy Place and the Most Holy Place in the temple, we must suppose the latter in the tabernacle to have been square, and the former to have been twice as long as broad. This will fix the dividing line between the two rooms at two thirds of the width of the seventh plank from the rear, the presumption being that the pillars were wholly within the Most Holy Place.

5. Furniture. 1. THE ALTAR OF BURNT OFFERING (Heb. מִזְבַּח הָעֹלָה, *miz-bakh' haw-o-law'*, Exod. 30:28; *brazen altar*, מִזְבַּח הַנְּחֹשֶׁת, *miz-bakh' han-nekh-sheth'*, Exod. 39:39; *table of the Lord*, Mal. 1:7, 12) was placed in the court, between the entrance and the tabernacle. It was made strong and light for convenient transportation; a hollow box of acacia ("shittim") wood, five cubits square and three cubits high (Exod. 27:1–8), overlaid with sheets of copper (A. V. "brass"). At each corner was a "horn," apparently a triangular extension of the sides at their junction. The altar had a grate (Heb. מַכְבָּר, *makbawr'*, a *netting*) placed halfway between the top and bottom (v. 5). At each corner of the grate was a ring, through which were passed the copper-covered poles by which the altar was carried when on the march, like a handbarrow. Of course it was lined both inside and outside with copper to protect it from the heat. At the end of twenty years two hundred and fifty censers were flattened out and nailed on its sides, telling their awful story (Num. 16:17, 36–40) to the coming generations. The common censer in Egypt was a small, shallow, platelike vessel, about half a cubit in diameter. As the priests were not allowed to go up the altar by steps (Exod. 20:26), and as it would be too high to reach from the ground, the earth was, probably, raised about the altar so as to approach it by an incline.

The utensils for the altar (Exod. 27:3) made of copper were: *ash pans; shovels* for cleaning the altar; *basins* for receiving the blood to be sprinkled on the altar; *flesh hooks*, i. e., large *forks*, to handle the pieces of flesh; *fire pans* (Exod. 38:3· A. V. "censers," Num. 16:17); *snuff dishes* (Exod. 25:38). According to Lev. 6:13, the fire on this altar was never allowed to go out.

2. THE LAVER (Heb. כִּיּוֹר, *kee-yore'*, *rounded*, *basin*) stood about midway between the altar and the tabernacle. It was the basin used by the officiating priests, and was made from the bronze mirrors of the women (Exod. 30:18; 38:8). It was probably round, of considerable size, with another and shallower basin beneath it, into which the water ran after being used, and in which the priests washed their feet. We have no Scripture information as to its size or shape. As no mention is made of a vessel in which was washed the parts of the victims offered in sacrifice, the laver was likely used for this purpose also. As washing in the East was always in running water, the laver was, doubtless, supplied with faucets from which the water would flow upon the object to be cleansed, whether the hands or feet of the priests or the parts of the sacrifice (see LAVER). In the sacred structure itself there were four articles of furniture, three in the Holy Place and one in the Holy of Holies.

3. THE TABLE OF SHOWBREAD (Heb. שֻׁלְחַן לֶחֶם פָּנִים, *shoo-lekh-awn' lekh'-em paw-neem'*, *table of the face*, i. e., of Jehovah). This was placed on the north or right side, and facing the candlestick (Exod. 40:22). It was made of acacia wood, two cubits long, one broad, and one and one half high. This proportion between the length and the height is accurately maintained in the sculptured form on the Arch of Titus. The surface, or top of the table, rested on a frame, a handbreadth deep, while round it ran a "crown" or molding of gold, projecting above the top, to keep articles from slipping off the table. The legs were apparently mortised into the sides (as usual nowadays), with rings near each corner for the carrying staves (25:23–30; 37:10–16).

The bread placed upon the table (Heb. "*face*

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bread") was made of fine wheat flour (unleavened), baked in twelve loaves (cakes), each containing one fifth of an ephah of flour. These, according to Jewish traditions, as well as the dimensions of the table, would seem to have been placed upon plates in two piles of six each. They were renewed every Sabbath to be eaten by the priests exclusively (and that in the sanctuary only), and were then replaced by fresh loaves (1 Sam. 21:6), which had been prepared overnight by the Levites (1 Chron. 9:32). To each pile of loaves incense was added, probably placed in bowls beside the bread, "for a memorial, even an offering made by fire unto the Lord" (Lev. 24:5–9).

The *utensils* belonging to the table were: the *dishes* (Heb. קְעָרֹת, *keh-aw-roth'*) for the showbread; *bowls* (Heb. כַּפֹּת, *kap-poth'*, A.V. "spoons") for the incense; *jugs* (A.V. "covers," Heb. מְנַקִּיֹּת, *men-ak-keeth'*), which, as they were used for making libations with (A. V. "to cover withal") were doubtless for wine, with a spout for pouring; and *cups* (Heb. קְשָׂוֹת, *kes-aw-ōth'*), all being of pure gold.

4. THE GOLDEN CANDLESTICK (Heb. מְנוֹרָה, *men-o-raw'*) stood on the south or left side of the Holy Place, directly opposite the table of showbread (Exod. 40:24), the construction of which, except as to size, is minutely described (25:31–40; 37: 17–24). The material of which it was made was pure gold, of which an entire talent was used for the candlestick and its vessels. The different parts were of "beaten work" (מִקְשָׁה, *mik-shaw'*), hammered out of sheets. It consisted of a pedestal (יָרֵךְ, *yaw-rake'*), elsewhere meaning the *leg*, or, rather, the part of the body from which the legs and feet spring; and the shaft (קָנֶה, *kaw-neh'*, *reed* or *stalk*), from which, probably, at equal distances from one another, there projected three branches on each side, and rising as high as the central shaft. The central shaft and the six branches terminated in sockets, into which the seven lamps were placed. The ornamentation of the candlestick, a very beautiful design, consisted of a "bowl" (Heb. גְּבִיעַ, *gheb-ee'-ah*), which was almond-shaped (i. e., the nut), tapering from a head. Above this was the "knop" (Heb. כַּפְתֹּר or כַּפְתּוֹר, *kaf-tore'*, *chaplet* or *chapter*), like the capital of a column, and under the intersection of the branches (25:35). Surmounting all was the "flower" (Heb. פֶּרַח, *peh'-rakh*, literally "blossom"), like a bud just ready to burst into bloom. There were four of these ornamental groupings on the main stem, one being placed at intervals at each of the three points where the branches diverged, the fourth being probably at the upper end, just under the lamp which was placed upon it. There were three of these groups on each branch, one under the lamp, and the two others, probably, placed equidistant from each other. This is our conception of the form of the candlestick, which is known to us chiefly by the passages in Exod. 25:31–40; 37:17–24, the light thrown thereon by the Jewish writers, and by the representation on the Arch of Titus at Rome.

Dimensions. The size of the candlestick is not given in the Bible description of it, and we are therefore left to conjecture. "Jewish tradition assigns it a height of about five feet and a breadth of about three and one half feet. On the Arch of Titus it measures two feet nine inches high by two feet broad; but the figures there delineated are not life-size, and the proportion with the table of showbread on the same sculpture, as well as with the men there exhibited, yields a size about the same as the above tradition. We may therefore fix the entire height, including the base, at about three cubits, and the entire breadth at about two cubits" (Strong, *The Tabernacle*, p. 44). Taking the doctor's estimate of a cubit at 20.67 inches, the dimensions would be about 62 x 41 inches. Bähr conjectures that its height was the same as the table of showbread, viz., one and one half cubits, and that the distance between the two extreme lamps was one and one half cubits also.

Finally came the lamps themselves (Heb. singular נֵר, *neer*), which were of the kind generally used in the East, but here of gold. These were placed, of course, upon the top of the main shaft, and the branches in sockets. Opinion generally places them on a horizontal line, although the instructions given in Exodus afford no information. The lamps were supplied with olive oil, *pure* (i. e., "prepared from olives which had been cleansed from leaves, twigs, dust, etc., before they were crushed"), *beaten* (i. e., "obtained not by crushing in oil presses, but by beating, when the oil which flows out by itself is of the finest quality and a white color") (K. and D., *Com.*, on Exod. 27:20). It is likely that the plane of the lamps ran from east to west—thus the better lighting up of the Holy Place. The lamps were lighted at the time of the evening sacrifice (Exod. 30:8), and extinguished, trimmed, and filled at the time of the morning sacrifice (Exod. 30:7; 1 Sam. 3:3). They are traditionally believed to have held half a "log," i. e., a little more than a half pint.

The utensils belonging to the candlestick were the "tongs" and the snuff dishes (Exod. 25:38), made of the same gold as the candlestick itself. The "tongs" were used to pull up the wick and to hold the coal while blowing it to light the lamp. The "snuff dishes" were *coal pans* (Exod. 27:3; Lev. 16:12), used for bringing the live coals from the great altar.

5. THE ALTAR OF INCENSE (Heb. מִזְבַּח מִקְטָר קְטֹרֶת, *miz-bay'-akh mik-tar' ket-o'-reth*) occupied the middle space near to and in front of the inner veil (Exod. 30:1–6; 37:25–28; 40:5; Lev. 16:18). It was, however, reckoned as belonging to the Most Holy Place (1 Kings 6:22; Heb. 9:4), apparently on account of its great sanctity. In construction it was a simple box of acacia wood, two cubits high, one cubit wide, and one cubit broad, with a top, and horns like the large altar, the whole being covered with gold. It had no grate, because the fire did not come directly in contact with it. It had a molding around the edge and rings to carry it, and staves. No utensils belonged especially to it. Upon this altar neither burnt

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offerings nor meat offerings were allowed to be offered, nor drink offerings to be poured, but it was used exclusively to burn incense upon morning and evening.

6. THE ARK. (*a*) *Names.* It was called the *ark of the covenant* (Heb. אֲרוֹן בְּרִית, *aw-rone' ber-eeth'*, Num. 10:33), or *ark of the testimony* (Heb. אֲרוֹן הָעֵדֻת, *aw-rone' haw-ay-dooth'*, Exod. 25:22, etc.), from the law which was kept therein. (*b*) *Construction, contents*, etc. The ark was made of acacia wood ("shittim") two and one half cubits long, one and one half cubits broad, and one and one half cubits high (external dimensions), and plated inside and out with pure gold. Running round each side was a gold border (A. V. "crown"), extending above the top of the ark, so as to keep the lid from moving.

This lid was called the "mercy seat" (Exod. 25:20 22; Heb. כַּפֹּרֶת, *kap-po'-reth*, a *covering*), of the same size as the ark itself, and made of acacia wood covered with gold. The ark was transported by means of two gold-covered poles, run through two gold rings on each side, from which they were not to be drawn (25:15) unless it might be necessary to remove them in order to cover the ark when the tabernacle was removed (Num. 4:6).

Upon the lid, or mercy seat, or at the ends of the ark, as in the TEMPLE (q. v.), were placed the CHERUBIM (q. v.), probably figures beaten out of gold as was the candlestick. In shape they were probably human, with the exception of their wings, though some authorities think they were of the same complex form as the cherubim mentioned by Ezekiel (1:5–14). They were no doubt the normal or full height of a man, and are always spoken of as maintaining an upright position (2 Chron. 3: 13). They stood facing each other, looking down upon the mercy seat, with their wings forward in a brooding attitude (Exod. 25:20; comp. Deut. 32: 11). The golden censer, with which the high priest once a year entered the Most Holy Place, was doubtless set upon this lid.

Between the cherubim was the *Shechinah* (Heb. שְׁכִינָה, *shek-ee-naw'*, *residence*), the cloud in which Jehovah appeared above the mercy seat (Exod. 25: 22; comp. Lev. 16:2). It was not the cloud of incense (Lev. 16:13), but the manifest appearance of the divine glory. Because Jehovah manifested his essential presence in this cloud, not only could no unclean and sinful man go before the mercy seat, i. e., approach the holiness of the all-holy God, but even the anointed high priest, if he went before it at his own pleasure, or without the expiatory blood of sacrifice, would expose himself to certain death.

The *contents* of the ark were: the two tables of stone, on which Jehovah wrote the Ten Commandments, or rather those prepared by Moses from the original, broken by him when he heard of Israel's idolatry (Exod. 31:18–34:29; Deut. 9: 10–10:4); the autograph copy of the law, written by Moses (Deut. 31:26), presumed to be the Pentateuch in full, and thought to be the same as was afterward discovered in the time of Josiah (2 Kings 22:8), but which must, in the meanwhile, have been removed, together with all the contents, for in the days of Solomon the ark contained the two tables only (1 Kings 8:9). The other contents of the ark were a golden pot of miraculously preserved manna (Exod. 16:33, 34), and "Aaron's rod that budded" (Heb. 9:4; comp. Num. 17:10).

6. Care of the Tabernacle. The following are the directions as to the care of the tabernacle and its furniture (Num. 4:4–33; 7:3–9; 10:17, 21): "The service" (v. 4) signifies military service, and is used here with special reference to the service of the Levites as the sacred militia of Jehovah. The following were the duties of the Kohathite Levites: When the tabernacle was to be taken down for removal the priests took down the veil and covered the ark of testimony with it; over this they put a covering of "badgers' skins," and finally a "cloth wholly of blue." Removing the dishes from the table of showbread, they spread over it a cloth of blue, then replaced the dishes and spread upon them a cloth of scarlet, and finally a covering of "badgers' skins." The candlestick, with its lamps, snuffers, and extinguishers, was then covered with a cloth of blue, over which was placed a covering of badgers' skins. The altar of incense was covered with a cloth of blue and badgers' skins, and then all other "instruments of ministry" in the sanctuary were wrapped in blue and badgers' skins and placed upon a "bar," i. e., a bier made of two poles with cross-pieces. After this the great altar was cleansed from the ashes, covered with a purple cloth, the altar utensils packed in it, and then covered with badgers' skins. When all this preparation was completed the Kohathites came forward to bear the furniture away. The only thing not mentioned as prepared by the priests was the laver, probably because it was carried without any covering.

To the care and carrying by the Gershonites were assigned the tapestry of the tabernacle, viz., the inner covering, the tent of goats' hair, the two outside coverings of the planks, the entrance curtain, the veil, the hangings of the court and its entrance curtain, with all the cords and the various implements used in said work. Thus their office was to perform whatever was usually done with these portions of the sanctuary, especially in setting up or taking down the tabernacle (Num. 3:25–4:33).

The charge of the Merarites was: the planks of the tabernacle with the bars, the pillars and their sockets (both of the sacred building and its court), and their pins and cords. That is, they were to take them down, carry them on the march, and to fix them when the tabernacle was set up again (Num. 3:36, 37; 4:31, 32). See LEVITES.

7. Symbolism of Tabernacle and Furniture. 1. THE DESIGN of the tabernacle is thus stated, "Let them make me a sanctuary, that I may dwell among them" (Exod. 25:8). This sanctuary is accordingly styled the *tent of meeting* (Heb. אֹהֶל מוֹעֵד) between Jehovah and his people; for God said to Moses, "This shall be a continual burnt offering throughout your generations, at the door of the tabernacle of the congregation, before the Lord: where *I will meet you*, to speak with you there" (29:42); "and *I will dwell among the*

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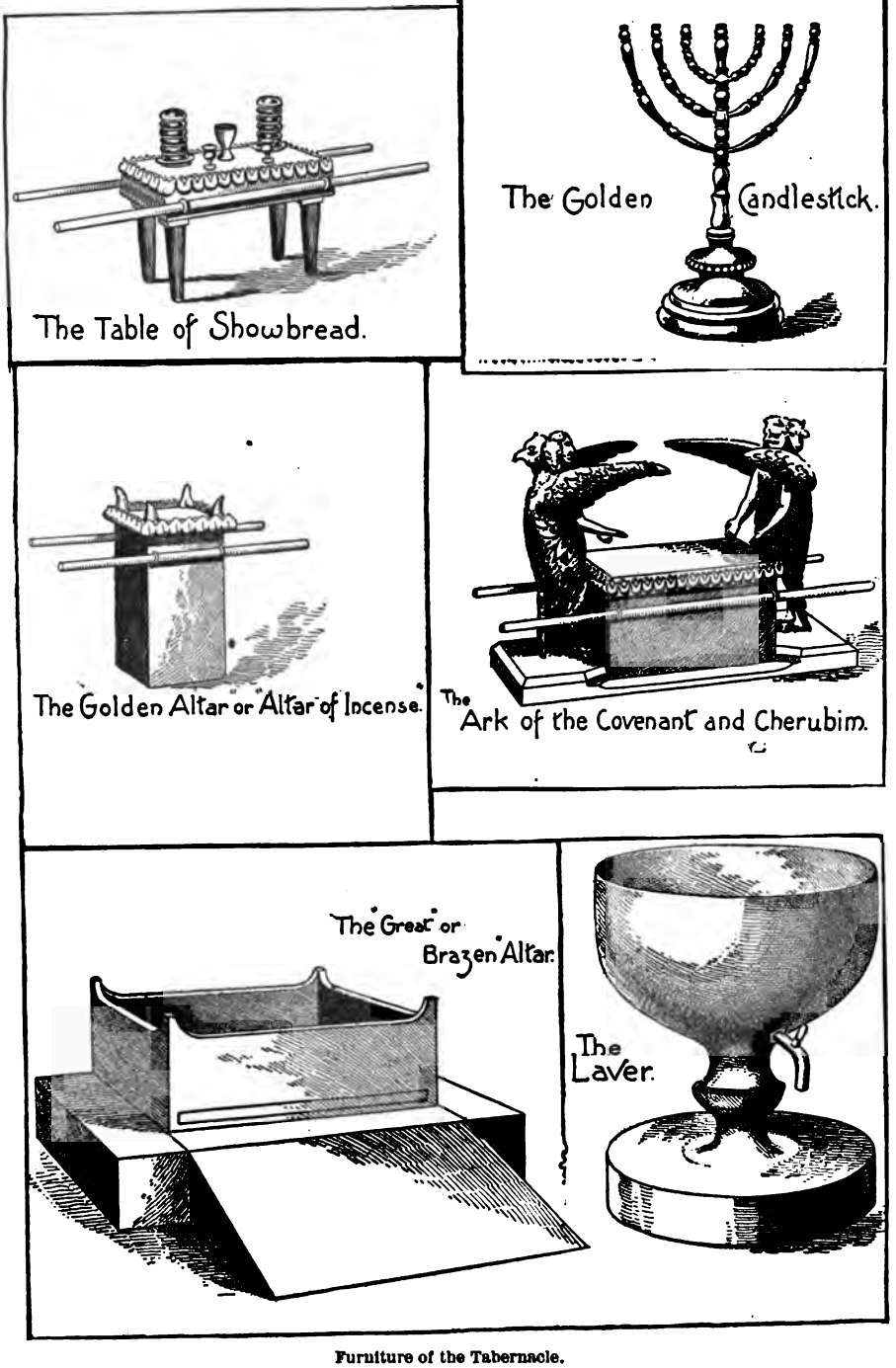

Furniture of the Tabernacle.

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children of Israel, and will be their God" (v. 45, sq.). In accordance with this promise the glory of Jehovah filled the tabernacle, but that presence was manifested to the people in the pillar of cloud and fire above the sacred structure (Exod. 40:34–38; Num. 9:15–23); and Jehovah continued to commune regularly with Moses from above the mercy seat (Lev. 1:1; Num. 1:1; 7:89; comp. Exod. 25:22). This dwelling on the part of God in the midst of Israel was the realization of his covenant which he made with his people, "I will take you to me for a people, and I will be to you a God" (Exod. 6:7; comp. 19:5, sq.). "Accordingly the dwelling place reared within the tabernacle was a sign and pledge, not merely of the special, active presence of God in and among Israel, but *eo ipso* of God's rule over them as well, as is clearly indicated in the following: 'I will establish my covenant with you . . . and set up my tabernacle (dwelling place) among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people' (Lev. 26:9, 11, sq.). . . . As God's people Israel was not merely to have their God in their midst dwelling among them, but they were also to have the privilege of approaching him, of enjoying the protecting and blissful, the pardoning, sanctifying, and glorifying presence and fellowship of their God" (Keil, *Bib. Arch.*, i, 125, 126).

2. The structure. Built at the time of Israel's journeyings, the tabernacle assumed the form of a tent, as indicating that God shared with their cares and sorrows. The tent for Jehovah was made of acacia wood, the only kind to be obtained in the Arabian desert for such a purpose (thus precluding any symbolical significance to the supposed choice of this species of wood), and the curtains that hung over the walls (planks) gave to it its tentlike appearance. This tent was surrounded by a court, so that the tabernacle was made up of two leading divisions, the court and the dwelling place. The latter, as already stated, was Jehovah's dwelling place in the midst of his people (Exod. 23:19; Josh. 6:24; 1 Sam. 1:7, 24, etc.), the palace of the divine King (1 Sam. 1:9; 3:3; Psa. 5:7; 27:4, 6), the seat of royalty in his kingdom, where he vouchsafed to his people evidences of his presence among them. The *court* was the place where Israel, isolated from all the nations of the earth, assembled before Jehovah, presented to him gifts and sacrifices with the view of obtaining from him mercy, well-being, and life. The dwelling place was divided into two parts: the Holy Place, where the priests, as the consecrated representatives of the people, were allowed to approach God with sacrifice; and the Holy of Holies, in which Jehovah was present sitting on his throne.

3. Shape, colors, etc. A certain significance seems to attach to the fundamental shape of the structure of both tabernacle and court; also to the numerical principle on which every detail was carried out, as well as to the colors employed (see Color, Number). The whole structure rested upon a basis of metals; the pillars of the court and of the entrance to the tabernacle being set upon copper (A. V. "brass") plates, while those of the boards of the tabernacle, and the pillars that supported the veil between the Holy Place and Holy of Holies, were of silver. The copper plates were thought to represent the earthly side of the kingdom of God, though the silver capitals on its pillars pointed to the ethical purity and sanctity of this portion of the tabernacle. "Then again, the silver pedestals of the boards and pillars belonging to the dwelling place served to show that that part of the structure was founded upon purity and holiness." Ark, mercy seat, cherubim, the very walls, were all overlaid with gold, the noblest of all metals, the symbol of light and purity, sunlight itself as it were, fixed and embodied, the token of the incorruptible, of the glory of a great King. Various interpretations are given as to the symbolical meaning of the different colors employed. Dr. Keil thinks that "the white color of the byssus, of which the curtains round the court were made, serve to indicate that the tent was to be used as a sanctuary, while the four colors that are blended together, both in the curtain over the entrance of the court and in the veils and hangings of the dwelling place, denoted that the sanctuary was to be regarded as a representation of the kingdom of God. . . . As decorations of the sanctuary, those colors represented certain characteristics of the kingdom of God; the hyacinth (A. V. 'blue'), e. g., its heavenly origin and character; the purple, its royal glory; while crimson, as being the color of blood and fresh life, and white, as being that of holiness, served to indicate that the dwelling place of the divine king was a place of holiness and life" (*Bib. Arch.*, i, 129, 130). Dr. Strong (*Tabernacle of Israel*) says: "Foremost among the true colors of the tabernacle was what in common parlance may be called 'blue,' but was in reality a mixture of indigo blue with deep red. So was also the next color (they are always named in the same order), the difference being that in the former the blue predominated, in the latter the red. . . . Blue, especially of the warm violet shade, is eminently characteristic of heaven (the cerulean sky, with a reddish tinge prevalent in the Orient), and hence interpreters, as by common consent, have not failed to recognize the symbolism here. . . . The Tyrian purple of antiquity was universally accepted as the emblem of royalty. . . . It is, therefore, so appropriate to the mansion and servitors of the supreme King that we need not dwell upon it. . . . The remaining shade of red (crimson) can only point to blood, . . . everywhere in Scripture designating the life principle of man and beast (Gen. 9:4–6), and the essential element of atonement."

4. Furniture. The design and meaning of the *court* culminated in the *altar of burnt offering;* and all the gifts with which Israel approached Jehovah were intended for it. Upon it they were completely or partially consumed; and in them the people were regarded as consecrating themselves to God as his peculiar possession. "The heart of the altar, in accordance with the general regulation (Exod. 20:24), was of earth or unhewn stones which had something of the character of earth about them; but as soon as this nucleus of earth had been inclosed within its framework of wood, overlaid with plates of brass (bronze), it assumed the important character of an article of furniture for use in the sanctuary, a divinely appointed

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center where Jehovah was pleased to establish a memorial to his name, where he was pleased to come near to his people Israel and bless them. Though in reality a mere elevation or mound of earth, it was, in virtue of a divine appointment, transformed into a place of sacrifice, where Israel, in presenting its oblations, lifted itself up toward the Lord that it might participate in his mercy and grace" (Keil, *Bib. Arch.*, i, 140). The horns of an animal were the symbol of power, strength, and vitality, and in like manner the significance of the altar, as the place where the divine power and strength, the divine grace and blessing were manifested, culminated in the horns (comp. 1 Sam. 2:10; Dan. 7:24; 8:3-9; Rev. 17:12). For this reason the blood of the atoning sacrifices was sprinkled upon the horns as well, and they were laid hold of by anyone having committed an accidental homicide, with the view of securing himself against the avenger of blood.

The *laver* was for the priests to wash the hands and feet in on entering the holy place or approaching the altar to minister, so that they might not die (Exod. 30:19-21). Such washing was a symbol of sanctification; and it is only he who is inwardly pure that is fitted to serve God in his kingdom, fitted to serve as a mediator between sinful people and a holy God.

"The *table of showbread* derived its significance from the 'bread of the presence, that was placed upon it,' a symbol of the spiritual food which the people of Israel were called upon to labor for (John 6:27; comp. 4:32, 34), as a figure of the faithful accomplishment of the spiritual life task assigned them by God, . . . the fruit of their spiritual labors in the kingdom of God, i. e., of their sanctification by means of their good works" (Keil).

The *candlestick* was not without its symbolism, for oil (q. v.) is made use of in the Old and New Testaments as a symbol of the Spirit of God; and it is expressly stated (Rev. 1:20) that the seven candlesticks which John saw before the throne of God mean the seven churches, as representing the new kingdom of God, the Christian Church. The candlestick would seem to teach that the Old Testament Church was to receive divine direction from Jehovah, and in turn to be the light of the world (Matt. 5:14; Luke 12:35; Phil. 2:15).

The *altar of incense* was no less significant. The cloud of fragrant smoke was the natural, almost the universal, emblem of the heart's adoration (Psa. 141:2), and was a symbol of the fact that the prayers of believers are acceptable and pleasing to God (Psa. 141:2; Rev. 5:8; 8:3). Indeed the offering of incense had the force and significance of a sacrifice, in keeping with the idea of prayer being a sacrifice of the lips (Hos. 14:2; comp. Psa. 119:108). Upon that altar no "strange fire" was to be kindled. When fresh fire was needed it was to be taken from the altar of burnt offering in the outer court (Lev. 9:24; 10:1).

The *ark*, as containing "the testimony," was of extraordinary significance. The Decalogue not only expressed the divine will, but also bore testimony to those divine attributes under which Jehovah reveals himself, his essence and being, in and to Israel. "It is not merely what Jehovah requires of his people Israel as their covenant God, but it is, at the same time, what he is and desires to be for Israel." Thus as early as Deut. 9:9, 11, 15, the word "covenant" is substituted for "testimony" as being synonymous with it. While the tables of the law bore testimony to the truth that the God of the covenant was a "jealous God" (Exod. 20:5, sq.), we find that the mercy seat, regarded as God's throne, taught that grace and mercy were also conspicuous attributes of the God of Israel in dealing with his people. His gracious presence was manifested in a cloud, because his glory is so great that no mortal could look upon its naked splendor, and his holiness so overwhelming that no sinful man could stand before it.

Proceeding upon the very natural theory that the tabernacle represented the dwelling of God, as the divine King, among his people, Dr. J. Strong (*The Tabernacle*, p. 93) thus summarizes its symbolism: "In a general way it is obvious that the entire mansion and precincts are set forth as the residence of Jehovah in the style of an oriental king, and that this was his special home among his chosen people. The successive door screens kept out all intruders, and the furniture was such as suited his royal state and convenience. In the courtyard were performed the culinary offices of the establishment, the food was cooked (as it were) on the brazen altar, and the washing was done at the laver. The Holy Place represented the reception room, where the official business was transacted; and here the night-long lamp denoted the ceaseless vigilance and activity of the heavenly King. The table of showbread was his board, furnished with the three principal articles of oriental subsistence, bread, oil, and wine; and the altar of incense was the place appointed for the reception of homage and petitions from his subjects. The interior apartment was his secret chamber for his own private counsels and retirement." Still further, it may not be out of place to suggest that the pillar of cloud represented the royal standard, showing the presence of the King in his mansion, and guiding his people in their journeyings.

TABERNACLES, FEAST OF. See FESTIVALS.

TABITHA (Gr. Ταβιθά, *tab-ee-thah'*, *gazelle*, i. e., *beauty*), a benevolent Christian widow of Joppa whom Peter restored to life (Acts 9:36-42). She was probably a Hellenistic Jewess, known to the Greeks by the name Dorcas (Δορκάς), and to the Hebrews by the Syriac equivalent. It is not certain, however, that Tabitha bore both names; Luke may have translated the name for the benefit of his Gentile readers, and used its definition thereafter for their convenience. The Greeks used Dorcas, i. e., "female gazelle," as a term of endearment for their women. Soon after Peter had miraculously cured the palsied Æneas in Lydda the church at Joppa was bereaved by the death of Tabitha. They at once sent for the apostle, whether merely to receive his Christian consolation or in the hope that he could restore their friend to life, does not appear. A touching picture is given of the widows who stood "weeping, and showing the coats and garments which Dorcas had made." Peter "put them all forth,"

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prayed, and commanded the lifeless woman to arise. She opened her eyes, arose, and by the apostle was presented to her friends. The facts which became widely known, produced a profound impression in Joppa, and occasioned many conversions (9:42).

TABLE. **1.** *May-sab'* (Heb. מַסַּב), a *divan*, i. e., a company of persons seated round about a room (Cant. 1:12, A. V. "at table").

2. *Shool-khawn'* (Heb. שֻׁלְחָן), *extended, spread* out, especially a table as spread with food, viands (Judg. 1:7; 1 Sam. 20:29, 34; 1 Kings 2:7, etc.). As to the form of tables among the Hebrews little is known; but, as among other orientals, they were probably not high. They were doubtless, among the ancient Israelites, similar to those of modern Arabs, a piece of skin or leather, a mat, or a linen cloth spread upon the ground. Hence the fitness of the name *something spread*, and the figurative expression, "Let their table become a snare before them" (Psa. 69:22), i. e., let their feet become entangled in it, as it is spread on the ground. See GLOSSARY.

3. *An-ak-i'-mahee* (Gr. ἀνακεῖμαι), to lie at table (John 13:28) on the divan.

4. *Klee'-nay* (Gr. κλίνη, a *bed*), a couch to recline on at meals (Mark 7:4).

Roman Triclinium.

5. *Trap'-ed-zah* (Gr. τράπεζα), a table on which food is placed (Matt. 15:27; Mark 7:28; Luke 16: 21; 22:21, 30); the table of showbread (Heb. 9:2); the table or stand of a money changer, where he sits, exchanging different kinds of money for a fee, and paying back with interest loans or deposits (Matt. 21:12; Mark 11:15; John 2:15).

Figurative. "The table of the Lord is contemptible" (Mal. 1:7; comp. v. 12), is what the prophets charge the priests with representing. The table of Jehovah is the altar, and they made it contemptible by offering upon it bad, blemished animals, which were unfit for sacrifices. "They shall speak lies at one table" (Dan. 11:27), is a figure of feigned friendship. Eating, especially in the presence of enemies (Psa. 23:5; comp. Isa. 21:5), denotes a sense of security. In 1 Cor. 10: 21, "Ye cannot be partakers of the Lord's table, and of the table of devils," brings into sharp contrast the holy communion and the sacrifices offered to heathen deities. Paul seems to make the real existences answering to the heathen conception of these gods to be *demons*.

6. *Loo'-akh* (Heb. לוּחַ or לֻחַ, *glistening*), a tablet whether of *polished* stone or wood (Exod. 27:8, etc., A. V. "board"), or for writing on (Isa. 30:8; Hab. 2:2; Prov. 3:3).

7. *Pin-ak-id'-ee-on* (Gr. πινακίδιον, Luke 1:63) and *plax* (Gr. πλαξ, *flat*), the former a small writing tablet, the latter meaning the same as No. 1 (2 Cor. 3:3).

TABLE OF SHOWBREAD. See TABERNACLE.

TABLE OF THE LORD is a phrase used to designate the table or altar of the Christian Church, and evidently taken from 1 Cor. 10:21. In the Old Testament the words table (q. v.) and altar appear to have been applied indifferently to the same thing (Ezek. 41:22).

TABLES OF THE LAW (Heb. לֻחוֹת אֶבֶן, *loo-koth'-eh'-ben*, Exod. 24:12; 31:18), also called "tables of the covenant" (Deut. 9:9, 15), or "of the testimony" (Exod. 31:18) were given to Moses on Mount Sinai, having the Ten Commandments written by the finger of God.

TABLET, the inaccurate rendering in the A. V. of:

1. *Koo-mawz'* (Heb. כּוּמָז, *jewel*), probably gold *drops* like beads worn around the neck or arm by the Israelites in the desert (Exod. 35:22; Num. 31:50).

2. *Bot-tay' han-neh'-fesh* (Heb. בָּתֵּי הַנֶּפֶשׁ, *houses of the breath*, i. e, perfume bottles, Isa. 3:20). See GLOSSARY.

TA'BOR. 1. Mount (Heb. תָּבוֹר, *taw-bore'*), now called Jebel et Tur; a conical and quite symmetrical mound of limestone, on the northeastern part of the plain of Esdraelon. It is about six miles east of Nazareth. The northern slope is covered with oak trees and syringa. It rises to the height of one thousand three hundred and fifty feet above the plain, which itself is four hundred feet above the Mediterranean Sea. The ascent is usually made on the west side, near the little village of Debûrieh, probably the ancient Daberath (Josh. 19:12). Tabor is named (19:22) as a boundary between Issachar and Zebulun. Barak, at the command of Deborah, gathered his forces on Tabor, and descended thence with "ten thousand men" into the plain, conquering Sisera on the banks of the Kishon (Judg. 4:6–15). Here the brothers of Gideon were slain by Zebah and Zalmunna (8:18, 19); and some think Tabor is intended when it is said (Deut. 33:19) of Issachar and Zebulun that "they shall call the people unto *the mountain:* there they shall offer the sacrifices of righteousness." Dr. Robinson says the prospect from it is the finest in Palestine. Lord Nugent says he cannot recollect ever to have seen from any natural height a more splendid sight. In the time of Christ the summit is said to have been crowned by a fortified town, the ruins of which are present there now (1 Chron. 6:77). It is difficult to see how such a scene as that of Christ's transfiguration could have taken place there, and the New Testament clearly points to some part of Hermon as the place.

2. The City. Tabor is mentioned in the lists

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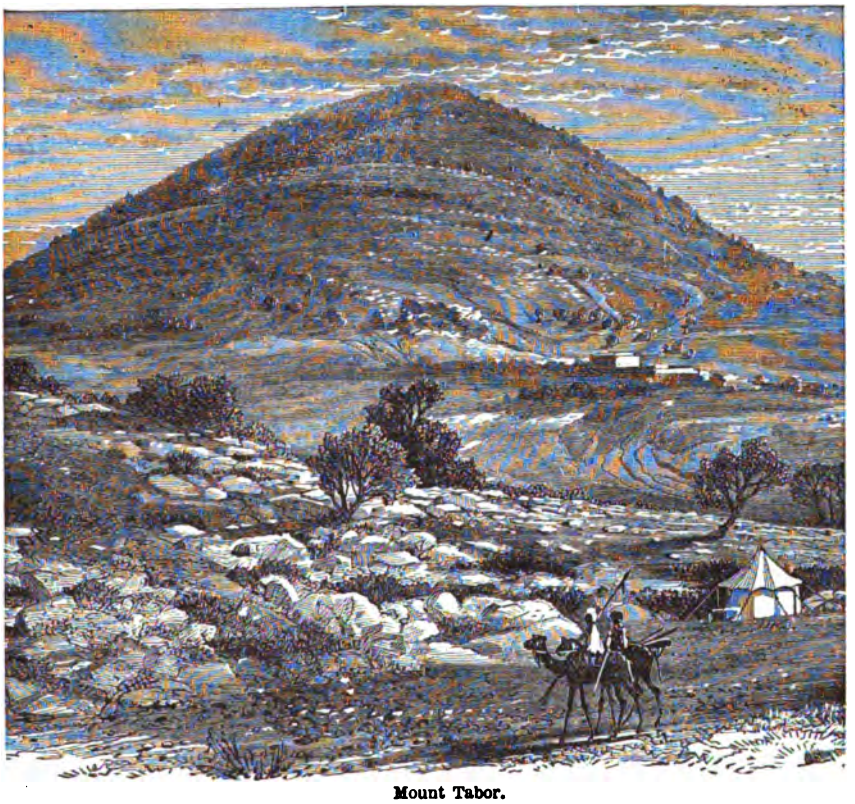
of 1 Chron., ch. 6, as a city of the Merarite Lævites, in the tribe of Zebulun (v. 77). The list of the towns of Zebulun (Josh., ch. 19) contains the name of Chisloth-tabor (v. 12). It is therefore possible either that Chisloth-tabor is abbreviated into Tabor by the chronicler, or that by the time these later lists were compiled the Merarites had established themselves on the sacred mountain, and that Tabor is Mount Tabor.

3. The Plain, or *Oak*, is mentioned (1 Sam. 10:3) as one of the points in the homeward journey of Saul after his anointing by Samuel. The



Mount Tabor.

place is nowhere else mentioned, and nothing further can be determined concerning it than that it stood by the road leading from Rachel's tomb to Gibeah.

TABRET. See MUSIC, p. 765; GLOSSARY.

TAB'RIMMON, TAB'RIMON (Heb. טַבְרִמּוֹן, *tab-rim-mone'*, *pleasing to Rimmon*), the father of Ben-hadad I, king of Syria in the reign of Asa (1 Kings 15:18), B. C. before 918.

TACHE, one of the knobs upon which were hung the curtains of the tabernacle (q. v.). See GLOSSARY.

TACH'MONITE, THE (Heb. הַתַּחְכְּמֹנִי, *takh-kem-o-nee'*, probably *sagacious*), "the Tachmonite that sat in the seat," chief among David's captains (2 Sam. 23:8), is in 1 Chron. 11:11 called "Jashobeam, an Hachmonite," or, as the margin gives it, "son of Hachmoni." Kennicott has shown that the words translated "he that sat in the seat" are a corruption of Jashobeam, and that "the Tachmonite" is a corruption of the "son of Hachmoni," which was the family or local name of Jashobeam. Therefore he concludes "Jashobeam the Hachmonite" to have been the true reading.

TACKLING (Heb. חֶבֶל, *kheh'-bel*, Isa. 33:23; Gr. σκευή, *skyoo-ay'*, Acts 27:19) represents the spars, ropes, chains, etc., of a ship (q. v.).

TAD'MOR (Heb. תַּדְמֹר, *tad-more'*, *palm*), a city built by Solomon in the wilderness (2 Chron. 8:4; R. V. "Tamar"), and the parallel passage (1 Kings 9:18) adds "in the land," indicating the land on the southern border of Palestine (Ezek. 47:19; 48:28). The Greeks and Romans call the city Palmyra. It was one hundred and seventy-six miles from Damascus, and the center of vast commercial traffic as well as a military station. Its grandeur is attested by its magnificent ruins. Presuming that Tadmor is the same as Palmyra, the following facts may properly be mentioned. The first author of antiquity who mentions Pal-

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myra is Pliny the Elder. Later, Appian writes of it in connection with a design of Mark Antony to allow his cavalry to plunder it. In the 2d century A. D. it seems to have been beautified by the emperor Hadrian. It became a Roman colony under Caracalla (211–217 A. D.), and received the *jus Italicum*. In the reign of Gallienus the Roman Senate invested Odenathus, a senator of Palmyra, with the regal dignity, on account of his services in defeating Sapor, king of Persia. Upon his assassination his widow, Zenobia, wished to make of Palmyra an independent monarchy, and for a while successfully resisted the Roman arms; but was defeated and taken prisoner by the emperor Aurelian (A. D. 273), who left a Roman garrison in Palmyra. This garrison was massacred in a revolt, for which Aurelian punished the city so severely that it never recovered from the blow.

TA'HAN (Heb. תַּחַן, *takh'-an*, *camp*).

1. The head of one of the families of the tribe of Ephraim at the end of the exode (Num. 26:35), B. C. before 1171.

2. Apparently the son of Telah and the father of Laadan, in the genealogy of Ephraim (1 Chron. 7:25), B. C. after 1171.

TA'HANITES (Heb. הַתַּחְנִי, *takh-an-ee'*), the descendants (Num. 26:35) of TAHAN, 1 (q. v.).

TAHAP'ANES. See TAHPANHES.

TA'HATH (Heb. תַּחַת, *takh'-ath*, *station*).

1. A Kohathite Levite, son of Assir and father of Uriel, or Zephaniah, in the ancestry of Samuel and Heman (1 Chron. 6:24, 37).

2. An Ephraimite, son of Bered and father of Eladah (1 Chron. 7:20), B. C. after 1171. Perhaps identical with TAHAN, 1 (q. v.).

3. Apparently the grandson of the foregoing, being registered as son of Eladah and father of Zabad (1 Chron. 7:20), B. C. after 1171.

4. The name of a desert station between Makheloth and Tarah (Num. 33:26); not identified.

TAH'PANHES (Heb. תַּחְפַּנְחֵס, *takh-pan-khace'*, Jer. 2:16, marg.; 43:7, 8, 9; 44:1; 46:14), **TAHAP'ANES** (Heb. תַּחְפַּנֵס, *takh-pen-ace'*, Jer. 2:16), or **TEHAPH'NEHES** (Heb. תְּחַפְנְחֵס, *tekh-af-nekh-ace'*, Ezek. 30:18), an important city in the time of Jeremiah and Ezekiel. Jeremiah (ch. 39) and Josephus (*Ant.*, x, 9, 1) tell us that Nebuchadnezzar had taken Jerusalem, made Zedekiah captive, burned the city, and carried away most of the inhabitants to Babylon. A feeble remnant of Judah gathered under Johanan and fled to Tahpanhes, in Egypt. In this party were "the king's daughters," Jeremiah the prophet, and Baruch, his amanuensis (compare other passages above). Here stood a house of Pharaoh, respecting which the command came to Jeremiah, "Take great stones in thine hand, and hide them in the clay in the brickkiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; and say unto them, Thus saith the Lord of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them," etc. (Jer. 43:8–10). That this prediction became history, and that the Babylonian king did twice invade Egypt and conquered it, is no longer doubted.

The site of Tahpanhes was found by Dr. Flinders Petrie, in 1886, "who seems to have found the very house of Pharaoh-hophra. He has laid bare 'an area of continuous brickwork, resting on sand about one hundred and sixty feet by sixty feet, facing the eastern entrance to what seem royal buildings.' Mr. Petrie further says, 'It is curious how exactly this answers the biblical description of the entry of Pharaoh's house in Tahpanhes.' Mr. Petrie dug into this square platform and found there some 'unhewn stones,' but without inscriptions. He was surprised on inquiry to learn that the mound from which these stones are exhumed is called by the Arabs to this day, 'Kasr el hint el Yahudi' (the Castle of the Jews' Daughters). Mr. Petrie calls this mound a tower. It was about one hundred and fifty feet high. It was square and contained many stories. The basement had certainly been used for a kitchen. In one room were stones for grinding corn, dishes, jars, and iron rods, the spits used for roasting meat. Several objects found contained the name of Uahabra" (Mariette Bey, *Monuments of Upper Egypt*, pp. 309, sq.).

TAH'PENES (Heb. תַּחְפֶּנֵס, *takh-pen-ace'*), an Egyptian wife of the Pharaoh who received Hadad, the Edomite prince, when he fled from his father's desolated capital (1 Kings 11:18–20), B. C. about 940. The sister of Tahpenes was given to Hadad in marriage, and their son, Genubath, was "weaned" by the queen herself, and brought up "in Pharaoh's household among the sons of Pharaoh." At that time Egypt was divided into perhaps three monarchies. Psusennes, of the Tanitic line, has been conjectured to have been the husband of this Tahpenes, brother-in-law of Hadad and father-in-law of Solomon; but there has been no name found among those of that period bearing any resemblance to Tahpenes.

TAHRE'A (Heb. תַּחְרֵעַ, *takh-ray'-ah*, *cunning*, or *flight*), a great-grandson of Jonathan, and one of the four sons of Micah (1 Chron. 9:41), B. C. after 1037. In the parallel passage (8:35) he is called TAREA (q. v.).

TAH'TIM-HOD'SHI, THE LAND OF (Heb. תַּחְתִּים חֹדְשִׁי, *takh-teem' khod-shee'*, perhaps *the land of the newly inhabited*), one of the places visited by Joab during his census of the land of Israel. It occurs between Gilead and Dan-jaan (2 Sam. 24:6). The name has puzzled all the interpreters, but is thought by some to mean "the Hittites of Kadesh." Mr. Porter says, "It was manifestly a section of the upper valley of the Jordan, probably that now called *Ard el-Huleh*, lying deep down at the western base of Hermon."

TALE. See GLOSSARY.

TALENT, the greatest weight of the Hebrews. See METROLOGY, p. 712.

TALI'THA CU'MI, two Syriac words (Mark 5:41; Gr. ταλιθά κοῦμι, *tal-ee-thah' koo'-mee*) signifying "Damsel, arise."

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TAL'MAI (Heb. תַּלְמַי, *tal-mah'ee*, *furrowed.*)

1. One of the gigantic sons of Anak who dwelt in Hebron (Num. 13:22). They were expelled from their stronghold by Caleb (Josh. 15:14) and killed by the men of Judah (Judg. 1:10), B. C. about 1145. There is a tall race, of light complexion, figured on the Egyptian monuments, and called in the hieroglyphic inscriptions *Tanmahu*, who have been supposed to represent the descendants of this man. "The interchange of the liquid *l* for *n*, so constant in all languages," makes plausible the conjecture that this is the Egyptian rendering of Talmai.

2. The son of Ammihud, and king of Geshur, a small kingdom in the northeast of Bashan (2 Sam. 3:3; 13:37; 1 Chron. 3:2). His daughter, Maacah, was one of David's wives and mother of Absalom, B. C. before 1000.

TAL'MON (Heb. טַלְמוֹן, *tal-mone'*, *oppressor*), the head of a family of doorkeepers in the temple, "the porters for the camps of the sons of Levi" (1 Chron. 9:17; Neh. 11:19). Some of his descendants returned with Zerubbabel (Ezra 2:42; Neh. 7:45), and were employed in their hereditary office in the days of Nehemiah and Ezra (Neh. 12:25).

TA'MAH (Heb. תֶּמַח, *teh'-makh*, derivation uncertain). The children of Tamah were among the Nethinim who returned with Zerubbabel (Neh. 7:55), B. C. before 536. In Ezra (2:53) the name is Anglicized *Thamah*.

TA'MAR (Heb. תָּמָר, *taw-mawr'*, a *palm tree*, sometimes *Thamar*).

1. The wife of Er, the son of Judah, and, after his death, of his brother Onan. The sudden death of his two sons so soon after their marriage with Tamar made Judah hesitate to give her the third also, thinking, very likely, according to a superstition (Tobit 2:7, sq.), that either she herself or marriage with her had been the cause of their deaths. He therefore sent her to her father, with the promise that he would give her his youngest son as soon as he was grown up, though he never intended to do so. Desirous of retaining the family inheritance and name through children, Tamar waited until satisfied that Shelah was not to be given to her as a husband, and then determined to procure children from Judah himself, who had become a widower. She ensnared him by pretending to be one of those women who were consecrated to the impure rites of Canaanitish worship. He gave her pledges, which she produced some three months after, when she was accused of unchastity and sentenced to death by Judah. He acknowledged his own guilt, and the provocation he had furnished her to do wrong. Tamar's life was spared, and she became the mother of the twins Pharez and Zarah (Gen. 38:6–30; Thamar, Matt. 1:3), B. C. about 2000.

2. A daughter of David by Maachah, as is evident from her being the full sister of Absalom (2 Sam. 13:1; comp. 3:3). Amnon, the eldest son of David by Ahinoam (3:2), conceived a passion for Tamar because of her beauty, and, being unable to gratify his desire, he quite pined away. Jonadab noticed his condition, and, learning its cause, suggested to him the means of accomplishing his wicked purpose. He feigned illness, and begged his father, who visited him, to allow his sister to come to his house and prepare food for which he had a fancy. She came and prepared some cakes, probably in an outer room; but Amnon refused to eat, and, ordering all his attendants to retire, he called her into his chamber, and there accomplished his infamous purpose. Amnon's love gave way to brutal hatred, and he ordered her to leave his apartments. Tamar remonstrated, telling him that this wrong would be greater than that already done her. The meaning of this seems to be that by being thus sent away it would inevitably be supposed that she had been guilty of some shameful conduct herself. Her brother would not listen to her, but ordered one of the attendants to put her out and bolt the door after her. Notwithstanding she wore the dress of a princess, a garment with sleeves (A. V. "of divers colors"), Amnon's servant treated her as a common woman, and turned her out of the house. Then Tamar put ashes upon her head, rent her royal dress, laid her hand upon her head, and ran crying through the streets. She shortly encountered Absalom, who took her to his house, where she remained in a state of widowhood. David failed to punish the crime of his firstborn, but she was avenged two years afterward by Absalom (2 Sam. 13:1–32; 1 Chron. 3:9), B. C. about 980.

3. Daughter of Absalom (2 Sam. 14:27). She ultimately, by her marriage with Uriel of Gibeah, became the mother of Maachah, the future queen of Judah, or wife of Abijah (1 Kings 15:2).

4. A place in the southern border of Palestine, supposed to be *Thamara*, a day's journey on the road from Hebron to Aelam (Ezek. 47:19; 48:28)

TAMARISK. See VEGETABLE KINGDOM.

TAM'MUZ (Heb. תַּמּוּז, *tam-mooz'*). Ezekiel, after representing the elders of Israel as secretly carrying on their idolatrous worship, says that he "brought me to the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz" (Ezek. 8:14). No satisfactory etymology of the word has been proposed. The LXX., the Targum of Jonathan Ben-Uzziel, the Peshito Syriac, and the Arabic in Walton's Polyglot, merely reproduce the Hebrew word. The Vulgate alone gives *Adonis* as a modern equivalent, and this rendering has been eagerly adopted by subsequent commentators, with but few exceptions. It is at least as old, therefore, as Jerome, and the fact of his having adopted it shows that it must have embodied the most credible tradition. Cyril of Alexandria and Theodoret give the same explanation, and are followed by the author of the *Chronicon Paschale*. Adonis, according to the legend, was slain in the month of June, and restored to life again. An annual festival was kept in his honor, at which he was lamented by women as though he were dead, and then afterward celebrated in songs as having come to life again. Sayce (*High. Crit. and Mon.*, p. 101) gives the fragment of an old Accado-Sumerian hymn, descriptive of a garden, one verse of which reads:

[In] the midst of it was the god Tammuz.

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TA'NACH (Josh. 21:25), a slight variation of TAANACH (q. v.).

TAN'HUMETH (Heb. תַּנְחֻמֶת, *tan-khoo'-meth*, *consolation*), the father of SERAIAH (q. v.). in the time of Gedaliah (2 Kings 25:23), B. C. 588. In this passage he appears as a Netophathite by the clerical omission of another name, as is evident from the parallel passage (Jer. 40:8).

TANNER. See LEATHER, WORKERS IN, p. 450.

TA'PHATH (Heb. טָפַת, *taw-fath'*, *ornament*), the daughter of Solomon, who married Ben-abinadab, who was commissary for the region of Dor (1 Kings 4:11), B. C. after 960.

TAP'PUAH (Heb. תַּפּוּחַ, *tap-poo'-akh*, an *apple*).

1. The second named of the four sons of Hebron, of the lineage of Caleb (1 Chron. 2:43), B. C. before 1170.

2. A city of Judah, in the Shephelah, or lowland (Josh. 15:34), about twelve miles W. of Jerusalem; the modern village of *Beit-Tirza* in Wady Ahmed, north of Beit-Jala.

TARE'A (Heb. תְּאָרֵעַ, *tah-ar-ay'-ah*), son of Micah, in the lineage of King Saul (1 Chron. 8:35; "Tahrea" in 9:41).

TARES. See VEGETABLE KINGDOM.

TARGET (Heb. כִּידוֹן, *kee-dohn'*), a spear (1 Sam. 17:6), as usually rendered; צִנָּה, *tsin-naw'* (1 Kings 10:16; 2 Chron. 9:15; 14:8), a large *shield*, as usually rendered. See GLOSSARY.

TAR'PELITES (Heb. טַרְפְּלָאֵי, *tar-pel-aw-ay'*, only Ezra 4:9), one of the peoples settled in the cities of Samaria, and remaining there in the days of Artaxerxes. Some have compared the Median Tapuri (Ταπουροί) of Ptolemy, the Tapyri (Τάπυροι) of Strabo; others the Tarpetes (Ταρπῆτες) of Strabo, who dwelt near the Palus Mæotis, or Sea of Azof. This latter location seems too far off. The *Speaker's Commentary* proposes Tubal, the classic Tibareni, on the coast of Pontus, which

Tarsus.

probably the same with the royal city of the Canaanites (12:17), conquered by the Israelites.

3. A town in the tribe of Ephraim (Josh. 16:8), near Manasseh, in which latter territory probably lay the "land of Tappuah" (17:8). It probably contained a fine spring, and hence called EN-TAPPUAH (q. v.). Van de Velde (*Memoir*, p. 351) locates it at the present village of *'Atûf*, which is disputed by Keil (*Com.*).

TA'RAH (Heb. תֶּרַח, *teh'-rakh*, *stopping*, *station*), one of the halting places of Israel, between Tahath and Mithcah (Num. 33:27, 28).

TAR'ALAH (Heb. תַּרְאֲלָה, *tar-al-aw'*, a *reeling*), a town in the western section of the territory of Benjamin (Josh. 18:27), perhaps identical with

is also at some distance. In reality nothing is known.—W. H.

TAR'SHISH (Heb. תַּרְשִׁישׁ, *tar-sheesh'*, *subdued*).

1. Second son of Javan, and grandson of Japheth (Gen. 10:4; 1 Chron. 1:7).

2. The sixth named of the seven sons of Bilhan, the grandson of Benjamin (1 Chron. 7:10; A. V. "Tharshish").

3. One of the seven princes of Persia in the time of King Ahasuerus (Esth. 1:14), B. C. about 519.

4. A city and emporium of the Phœnicians in the south of Spain. It was probably Tartessus. "It formed the western limit of the Mediterranean, and stood not far from the modern Gibraltar. From early times it had been visited by Phœnicians, and the ships that traded to it were known as the 'ships of Tarshish.' So numerous were they that the name became synonymous with trading ships generally, whatever might be their destination. A merchantman could be termed a 'ship of Tarshish,' even though its voyages were in the Indian seas" (Sayce, *High. Crit.*, p. 180)

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With three exceptions in the Book of Chronicles, the following are references to all the passages in the Old Testament in which the word "Tarshish" occurs: Jonah 1:3; 4:2; Gen. 10:4; 1 Chron. 1:7; Isa. 2:16; 23:1, 6, 10, 14; 60:9; 66:19; Jer. 10:9; Ezek. 27:12, 25; 38:13; 1 Kings 10:22; 22:48; Psa. 48:7; 72:10. While none of these passages furnishes direct proof that Tarshish and Tartessus were the same cities, yet several circumstances render the identity highly probable. With respect to the passages in Chronicles (2 Chron. 9:21; 20:36, 37), they would seem to indicate that there was a Tarshish accessible from the Red Sea. The suggestion of Dr. Sayce above agrees with that of Dr. Keil (*Com.*) that "ships going to Tarshish" should read "Tarshish-built ships," i. e., built for a long voyage. It was to this city that Jonah shipped when he wished to avoid going on his God-given mission to Nineveh (Jonah 1:3).

TAR'SUS (Gr. Ταρσός, *tar-sos'*), the capital of Cilicia, and the birthplace and early residence of the apostle Paul (Acts 9:11; 21:39; 22:3). The passages 9:30 and 11:25 give the limits of his residence in his native town, which succeeded the first visit to Jerusalem and preceded his active ministry at Antioch and elsewhere (comp. Acts 22:21; Gal. 1:21). It was during this period, probably, that he planted the Gospel there, and it has never since entirely died out. It would seem that Paul was there also at the beginning of his second and third missionary journeys (Acts 15:41; 18:23).

Tarsus was situated in a wide and fertile plain on the banks of the Cydnus, which flowed through it; hence it is sometimes called Ταρσοί, *tar-soy'*, in the plural. The city was founded by Sardanapalus, king of Assyria, although the Greeks claimed a share in its colonization. It appears first in authentic history in Xenophon's time, when it was a city of considerable importance. It was occupied by Cyrus and his troops for twenty days, and given over to plunder.

After Alexander's conquests had swept this way, and the Seleucid kingdom was established at Antioch, Tarsus usually belonged to that kingdom, though for a time it was under the Ptolemies. In the civil wars of Rome it took Cæsar's side, and on the occasion of a visit from him had its name changed to Juliopolis. Augustus made it a "free city." It was renowned as a place of education under the early Roman emperors. Strabo compares it in this respect to Athens and Alexandria. Tarsus also was a place of much commerce.

"It is probable, but not certain, that Paul's family had been planted in Tarsus with full rights as part of a colony settled there by one of the Seleucid kings in order to strengthen their hold on the city. . . . The Seleucid kings seem to have had a preference for Jewish colonists in their foundations in Asia Minor" (Ramsay, *Paul the Traveler*, p. 32).

TAR'TAK. See GODS, FALSE.

TAR'TAN (Heb. תַּרְתָּן, *tar-tawn'*, foreign derivation), the name, apparently, of a general sent by Sennacherib, king of Assyria, to reduce the Philistine city of Ashdod (2 Kings 18:17; Isa. 20:1). Recent discoveries make it probable that in Tartan, as in Rab-saris and Rab-shakeh, we have not a proper name at all, but a title or official designation, like Pharaoh or Surena. The Assyrian *Tartan* is a general, or commander-in-chief.

TASKMASTERS (Heb. שָׂרֵי מִסִּים, *saw-ray' mis-seem'*, *masters of burdens*, Exod. 1:11; נָגַשׂ, *naw-gas'*, to *drive*, 3:7; 5:6–14), persons appointed by order of Pharaoh to see that the Hebrews were assigned hard, wearing toil. It was his hope, by such oppression, to break down the physical strength of Israel and thus lessen its increase; and also to crush their spirit so as to banish the very wish for liberty. So Israel was compelled to build provision or magazine cities, i. e., cities for storing the harvests.

TAT'NAI (Heb. תַּתְּנַי, *tat-ten-ah'ee*, perhaps *gift*), a Persian governor of Samaria when Zerubbabel began to rebuild Jerusalem. He seems to have been appealed to by the Samaritans to oppose that undertaking, and, accompanied by another high official, Shethar-boznai, went to Jerusalem. They sent a fair and temperate report of what they saw and heard to the supreme government, suggesting that search be instituted to learn whether the building was going on in accordance with a royal decree (Ezra 5:3, 6). The statement of the Jews being verified by the discovery of the original decree of Cyrus, Tatnai and his colleagues applied themselves with vigor to the execution of the royal commands (6:6, 13), B. C. 536–519.

TATTLER (Gr. φλύαρος, *floo'-ar-os*, from φλύω, to *throw up bubbles*, 1 Tim. 5:13), a person uttering or doing silly things, garrulous, babbling.

TAVERN. See INN.

TAX (Hebrew some form of עָרַךְ, *aw-rak'*, to *arrange*, to *value*).

1. In Early Times. From the very beginning of the Mosaic polity provision was made for a national income. Taxes, like all other things in that polity, had a religious origin and import. While Israel was in the migratory state, only such incidental taxes were levied, or, rather, such voluntary contributions were received as the exigencies of the time required. Only when the nation became settled in Palestine did taxation assume a regular and organized form.

2. Under the Judges. Under the theocratic government, provided for by the law, the only payments obligatory upon the people as of permanent obligation were: the tithes (q. v.), the first fruits (q. v.), the redemption money of the firstborn (q. v.), and such other offerings as belonged to special occasions.

3. Under the Monarchy. The kingdom, with its centralized government and greater magnificence, involved, of course, a larger expenditure, and, therefore, a heavier taxation. The chief burdens appear to have been: (1) A tithe of the produce both of the soil and of live stock (1 Sam. 8:15, 17); (2) forced military service for a month every year (1 Sam. 8:12; 1 Kings 9:22; 1 Chron. 27:1); (3) gifts to the king (1 Sam. 10:27; 16:20; 17:18); (4) import duties (1 Kings 10:15); (5) the monopoly of certain branches of commerce (1 Kings 9:28; 22:48; 10:28, 29); (6) the appropriation to the king's use of the early crop of hay (Amos 7:1).

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At times, too, in the history of both the kingdoms there were special burdens. A tribute of fifty shekels a head had to be paid by Menahem to the Assyrian king (2 Kings 15:20), and under his successor, Hoshea, this assumed the form of an annual tribute (17:4).

4. Under the Persians. The financial system of Darius Hystaspis provided for the payment by each satrap of a fixed sum as the tribute due from his province. In Judea, as in other provinces, the inhabitants had to provide in kind for the maintenance of the governor's household, besides a money payment of forty shekels a day (Neh. 5:14, 15). A formal enumeration is given in Ezra 4:13; 7:24, of the three great branches of the revenue: (*a*) The *mid-daw'* (Heb. מִדָּה), fixed, *measured* payments, probably direct taxation; (*b*) the *bel-o'* (בְּלוֹ), the excise or *octroi*, on articles of consumption; (*c*) the *hal-awk'* (הַלָּךְ), probably the toll payable at bridges, forts, or certain stations on the highroad. The influence of Ezra secured for the whole ecclesiastical order, from the priests down to the Nethinim, an immunity from all three (Ezra 7:24); but the burden pressed heavily upon the great body of the people.

5. Under Egypt and Syria the taxes imposed upon the Jews became still heavier, the "farming" system of finance being adopted in its worst form. The taxes were put up at auction; and the contract sum for those of Phœnicia, Judea, and Samaria has been estimated at about eight thousand talents. A man would bid double that sum, and would then force from the province a handsome profit for himself.

6. Roman Taxation. "The Roman taxation, which bore upon Israel with such crushing weight, was systematic, cruel, relentless, and utterly regardless. In general, the provinces of the Roman empire, and what of Palestine belonged to them, were subject to two great taxes—poll tax (or, rather, income tax) and ground tax. All property and income that fell not under the ground tax was subject to poll tax, which amounted for Syria and Cilicia to one per cent. The poll tax was really twofold, consisting of income tax and head money, the latter, of course, the same in all cases, and levied on all persons (bond or free) up to the age of sixty-five—women being liable from the age of twelve, and men from that of fourteen. Landed property was subject to a tax of one tenth of all grain and one fifth of the wine and fruit grown, partly in product and partly commuted into money. Besides these, there was tax and duty on all imports and exports, levied on the great public highways and in the seaports. Then there was bridge money and road money, and duty on all that was bought and sold in the towns. . . . The Romans had a peculiar way of levying these taxes—not directly, but indirectly—which kept the treasury quite safe, whatever harm it might inflict upon the taxpayer, while at the same time it threw upon him the whole cost of the collection. Senators and magistrates were prohibited from engaging in business or trade; but the highest order, the equestrian, was largely composed of great capitalists. These Roman knights formed joint stock companies, which bought at public auction the revenues of a province at a fixed price, generally for five years. The board had its chairman, or *magister*, and its offices at Rome. These were the real publicans (q. v.), who underlet certain of the taxes" (Edersheim, *Jewish Social Life*, p. 53, sq.).

TAXING (Gr. *ἀπογραφή*, *ap-og-raf-ay'*, Luke 2:2; Acts 5:37), an enrollment (or registration) in the public records of persons, together with their property and income, as the basis of an *ap-ot-im'-ay-sis* (*ἀποτίμησις*), *census*, or valuation, i. e., that it might appear how much tax should be levied upon each one. Another form of the same Greek verb (*ἀπογράφεσθαι*) is used in Heb. 12:23, "To the general assembly and church of the firstborn, which are *written*" (R. V. "enrolled"). The English word conveys to us more distinctly the notion of a tax or tribute actually levied, but it appears to have been used in the 16th century for the simple assessment of a subsidy upon the property of a given county, or the registration of the people for the purpose of a poll tax. The word *ἀπογραφή* by itself leaves the question, whether the returns made were of population or property, undetermined. In either case "census" would have seemed the most natural Latin equivalent. Two distinct registrations, or taxings, are mentioned in the New Testament, both of them by St. Luke. The first is said to have been the result of an edict of the emperor Augustus, that "all the world [i. e., the Roman empire] should be taxed" (Luke 2:1), and is connected by the evangelist with the name of Cyrenius, or Quirinius. The second, and more important (Acts 5:37), is distinctly associated, in point of time, with the revolt of Judas of Galilee. The account of Josephus brings together the two names which St. Luke keeps distinct, with an interval of several years between them. For further information respecting the enrollment, see CHRONOLOGY, p. 206.

TEACH (Heb. properly לָמַד, *law-mad'*, but many other words also; Gr. *διδάσκω*, *did-as'-ko*, and other terms). Inasmuch as men are delivered from the bondage of sin, and builded up in righteousness through the agency of the truth, teaching becomes essential. Moses and Aaron were teachers of Israel in the statutes of Jehovah (Exod. 18:20; Lev. 10:11; 14:57), having been first taught of God (Exod. 4:12). Moses commanded fathers to teach their children the commandments of God with persistency and care (Deut. 4:9, 10, 14; 11:19). The priests were to continue to instruct the people, especially by reading the law to them at the Feast of Tabernacles, in the seventh year (24:8; 31:9–13). It is frequently recorded of Jesus that he "taught" the people (Matt. 5:2; Mark 1:21; 4:2; Luke 4:15, 31, etc.).

Teaching is an important branch of the commission which Christ gave to his apostles before his ascension. "Go," said he, "teach all nations;" as recorded by another evangelist, "Preach the Gospel to every creature." In this way they were to make disciples, as the Gr. *μαθητεύσατε* (*math-ay-tyoos'-at-eh*) imports. It is one of the precious promises of the new covenant that all its subjects shall be "taught of the Lord" (Isa. 54:13; quoted by Jesus, John 6:45).

"Teachers" are mentioned as among divine

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gifts (Eph. 4:11), i. e., those who undertook in the religious assemblies of Christians to teach, with the special assistance of the Holy Spirit (comp. 1 Cor. 13:28, sq.; Acts 13:1; James 3:1). If anyone was accepted as a teacher in this sense, he was the more dangerous, as he would seem to be inspired in his utterances (2:1).

TEARS. See MOURN.

TE'BAH (Heb. טֶבַח, *teh'-bakh*, *slaughter*), the first named of the four sons of Nahor by his concubine Reumah (Gen. 22:24).

TEBALI'AH (Heb. טְבַלְיָהוּ, *teb-al-yaw'-hoo*, *Jah has purified*), the third named of the sons of Hosah, "of the children of Merari" (1 Chron. 26:11).

TE'BETH (Heb. טֵבֵת, *tay'-beth*), the tenth month of the sacred year of the Hebrews (Esth. 2:16), corresponding in the main to *January*.

TEHAPH'NEHES (Ezek. 30:18). See TAHPANHES.

TEHIN'NAH (Heb. תְּחִנָּה, *tekh-in-naw'*, *graciousness*), a name occurring in the genealogy of the men of Rechah, of the tribe of Judah. He is mentioned as a son of Eshton, and founder of the city of Nahash (1 Chron. 4:12).

TEIL TREE (Isa. 6:13). See VEGETABLE KINGDOM.

TE'KEL (Heb. תְּקֶל, *tek-ole'*, *weighed*), the second word in the sentence of the Babylonian king (Dan. 5:25, 27). The interpretation presents the double meaning, "Thou art weighed in the balances, and art found too light," i. e., deficient in moral worth.

TEKO'A, TEKO'AH (Heb. תְּקוֹעַ, *tek-o'-ah*, *pitching of tents*, perhaps *trumpet clang*), a town in Judah, about six miles S. of Bethlehem, and on the range of hills which rise near Hebron and stretch toward the Dead Sea. By the "wilderness of Tekoa" (2 Chron. 20:20) must be understood the adjacent region east of the town. Tekoa is now called *Tekû'a*, and is a ruined site, showing many Hebrew traces. We first meet with Tekoah in the account (2 Sam. 14:2, sq.) of Joab employing a "wise woman" residing there to effect a reconciliation between David and Absalom. Here, also, Ira, the son of Ikkesh, one of David's thirty "mighty men," was born, and was called on that account "the Tekoite" (23:26). Tekoa was one of the places fortified by Rehoboam at the beginning of his reign, to prevent an invasion from the south (2 Chron. 11:6). People from Tekoa took part in building the walls of Jerusalem after the captivity (Neh. 3:5, 27). Jeremiah exclaims (6:1), "Blow the trumpet in Tekoa, and set up a sign in Beth-haccerem," both signals of warning of an enemy's approach. Tekoa was also the birthplace of Amos (Amos 1:1), and he was here called to be a prophet of God.

TEKO'ITE (Heb. with article הַתְּקוֹעִי, *hat-tek-o-ee'*), an inhabitant of TEKOAH (q. v.).

TEL-A'BIB (Heb. תֵּל אָבִיב, *tale aw-beeb'*, *hill of corn*), the residence of Ezekiel on the river Chebar (Ezek. 3:15). It doubtless derived its name from the fertility of the valley, rich in grain, by which it was surrounded.

TE'LAH (Heb. תֶּלַח, *teh'-lakh*, *breach*), son of Rephah (or Resheph), and father of Tahan, in the lineage between Ephraim and Joshua (1 Chron. 7:25), B. C. before 1210.

TELA'IM (Heb. טְלָאִים, *tel-aw-eem'*, *young lambs*), probably the same as TELEM (q. v.), the place where Saul gathered his army to fight Amalek (1 Sam. 15:4).

TELAS'SAR, or THELA'SAR (Heb. תִּלְאַשַּׁר, *tel-as-sar'*, *the hill of Asshur*), a city which lay in the hill country of the upper Mesopotamian plain, thirty miles from Sinjar, identified by some as Tel Afer. It is mentioned in 2 Kings 19:12 (A. V. "Thelasar") and in Isa. 37:12 as a city inhabited by "the children of Eden," which had been conquered and was held in the time of Sennacherib by the Assyrians.

TE'LEM (Heb. טֶלֶם, *teh'-lem*, *oppression*).

1. One of the temple porters who put away his Gentile wife (Ezra 10:24), B. C. 456.

2. A town in the southern border of Judah (Josh. 15:24), where it is mentioned between Ziph and Bealoth. It is very probably the same as TELAIM (q. v.).

TEL-HAR'ESHA (Neh. 7:61). See TEL-HARSA.

TEL-HAR'SA (Heb. תֵּל חַרְשָׁא, *tale khar-shaw'*, *mound of workmanship*), one of the Babylonian towns from which some Jews, who "could not show their father's house, nor their seed, whether they were of Israel," returned to Judea with Zerubbabel (Ezra 2:59; Neh. 7:61, A. V. "Tel-haresha"). It was probably in the low country near the sea, in the neighborhood of Tel-melah and Cherub.

TELL. See GLOSSARY.

TEL-ME'LAH (Heb. תֵּל מֶלַח, *tale meh'-lakh*, *hill of salt*, called in 1 Esdr. 5:36 "Thermeleth"), a place probably near the Persian Gulf, and from which the Jews returned (Ezra 2:59; Neh. 7:61).

TE'MA (Heb. תֵּימָא, *tay-maw'*, *desert*, or *south*), the ninth son of Ishmael (Gen. 25:15; 1 Chron. 1:30); whence the tribe called after him, mentioned in Job 6:19; Jer. 25:23; and also the land occupied by this tribe (Isa. 21:14). The name is identified satisfactorily with Teyma, a small town on the confines of Syria, between it and Wadi-el-Kurâ, on the road of the Damascus pilgrim caravan.

TE'MAN (Heb. תֵּימָן, *tay-mawn'*, the *south*, or *right*).

1. The eldest son of Eliphaz, the son of Esau (Gen. 36:11; 1 Chron. 1:36). He was a duke (or prince) of the Edomites (Gen. 36:15, 42; 1 Chron. 1:36, 53), and gave his name to the region in which the tribe he founded settled (Gen. 36:34), B. C. after 2000.

2. The country of the Temanites, the southern portion of Idumæa. In after ages it was the chief stronghold of Idumæa; hence when the Lord, by the prophet Ezekiel, pronounced the doom of Edom, he said, "I will make it desolate from Teman" (25:13). The Temanites were celebrated

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for their courage and wisdom (Jer. 49:7); hence the force and point of Obadiah's judgment, "Thy mighty men, O Teman, shall be dismayed!" (v. 9.) In Hab. 3:3 Teman is used for Idumæa generally.

TE'MANI (Gen. 36:34), or **TE'MANITE** (Heb. תֵּימָנִי, *tay-maw-nee'*), a descendant of TEMAN (q. v.) or an inhabitant of that land (1 Chron. 1:45; Job 2:11, sq.).

TEM'ENI (Heb. תֵּימְנִי, *tay-men-nee'*, *fortunate*), the third son of Ashur, "father" (founder) of Tekoa, by his wife Naarah (1 Chron. 4:6), B. C. about 1170.

TEMPER. See GLOSSARY.

TEMPERANCE. 1. *Eng-krat'-i-ah* (Gr. ἐγκράτεια), self-control; the virtue of one who masters his desires and passions, especially his sensual appetites (Acts 24:25; Gal. 5:23; 2 Pet. 1:6, where it is named as one of the Christian graces). In 1 Cor. 9:25 the verbal form is used, and is rendered "is temperate," i. e., *exhibits self-government.*

2. *So'-frone* (Gr. σώφρων, Tit. 2:2) has the meaning of *sound-mind* (R. V. "*sober-minded*"). See GLOSSARY.

TEMPLE, a building set apart for the worship of a deity. In this article attention is specially called to the three buildings at Jerusalem which successively bore the name of temple. As these were all built upon the same site, and after the same general pattern, they were in nature and design the same, viz., that of the one built by Solomon. This latter was, in its essential features, a reproduction of the tabernacle, in more lasting material, and the necessary adjuncts of a permanent building.

1. Name. The usual and appropriate Hebrew term for temple is הֵיכָל (*hay-kawl'*, *capacity*, a large building, a *palace*), and frequently allied with יְהוָה (*Jehovah*). Occasionally it is also qualified by קֹדֶשׁ (*ko'-desh*, *sanctuary*), to designate its sacredness. Sometimes the simpler phrase, בֵּית יְהוָה (*bayth yeh-ho-vaw'*, *house of Jehovah*), is used.

The Greek terms employed are *vaός* (*nah-os'*, *shrine*) and *ἱερόν* (*hee-er-on'*, a *sacred* place).

2. The Temple of Solomon. (1) The inception. The idea that the tabernacle, a temporary building, should be supplanted by a permanent one of stone, seems to have been suggested to David by the Spirit (1 Chron. 28:12, 19), especially after he had secured peace by conquest of his enemies (2 Sam. 7:1–12; 1 Chron. 17:1–14; 28:1, sq.); but he was forbidden to build for the reason which he stated to Solomon, "The word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not built an house unto my name, because thou hast shed much blood upon the earth in my sight" (1 Chron. 22:8). He, however, collected much material for the building (22:2–5), and made arrangements to have the task completed by his son Solomon. The latter was a man of peace, and his reign a period of prosperity and peace (2 Sam. 7:9–13; 1 Kings 5:3, 4; 1 Chron. 22:7–10).

(2) Preparation. Solomon, as soon as he found himself securely seated upon the throne, made arrangements for beginning to build the temple (1 Chron., chaps. 22, 28, 29). He entered into a treaty with Hiram, king of Tyre, stipulating that this monarch should permit him to get cedar and cypress wood and blocks of stone from Lebanon; and that he would allow workmen sent by Solomon to fell the wood and quarry and hew the stones, under the direction of skilled workmen, subjects of Hiram. In return Solomon was to send supplies of wheat, oil, and wine. It was also arranged that Solomon was to have the services of a skillful artist of the name of Huram, to take charge of the castings and of the manufacture of the more valuable furnishings of the temple (1 Kings 5:15, sq.; 2 Chron., ch. 2). So, in the fourth year of his reign, Solomon began the erection of the sacred edifice, which was built on Mount Moriah to the east of Zion, an eminence which David himself selected for the purpose when he built an altar upon it after the plague had ceased (1 Chron. 21:18, sq.; 22:1). To secure an adequate site for the temple and its courts, an area of at least four hundred cubits by two hundred being required, the summit of the hill had to be leveled and the superficies enlarged by means of substructions built on the sides. The edifice was completed in the eleventh year of Solomon's reign, i. e., in seven and a half years (B. C. 949).

(3) The structure. The temple proper was a building formed of hewn stones, sixty cubits long, twenty wide, and thirty in height (measuring from the inside), and covered with a flat roof composed of rafters and boards of cedar, overlaid with marble. Josephus (*Ant.*, viii, 3, 2) says, "The temple was sixty cubits high and sixty cubits in length, and the breadth was twenty cubits; above this was another story of equal dimensions, so that the height of the whole structure was one hundred and twenty cubits." Josephus probably gave the external dimensions, while in the Book of Kings the internal measurements are given. In the inside the building was divided by means of a partition of cedar wood into the Holy Place and the Most Holy Place, so that the former was forty cubits long, twenty wide, and thirty high; while the latter was a cube measuring twenty cubits in each direction, the other ten cubits going to form "upper chambers" (2 Chron. 3:9). On the inside the walls were lined with wood, so as to cover the stones; the walls and roof being covered with cedar, and the floor with planks of "fir" (cypress wood). The side walls were covered over with carved work, representing cherubim, palms, garlands, and opening flowers (1 Kings 6:18; 2 Chron. 3:5), overlaying them all with thin plates of gold. The floor as well as the walls and ceilings were covered with gold (1 Kings 6:30).

The entrance to the Holy of Holies consisted of a folding door in the partition wall, four cubits wide, made of olive wood, and ornamented with overlaid carvings of cherubim, palms, and opening flowers. These doors, as well as those at the entrance of the Holy Place, were hung on hinges of gold (1 Kings 7:50). These doors stood open, but a veil was hung over it, similar in material and ornamentation to that in the tabernacle. The en-

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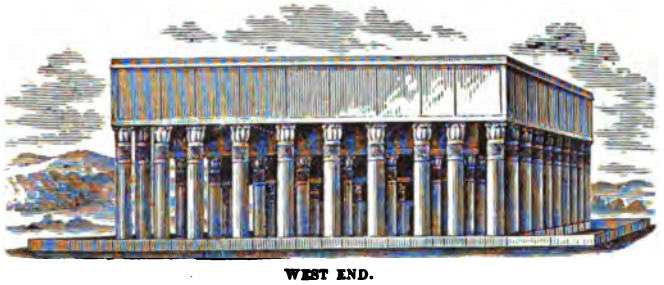
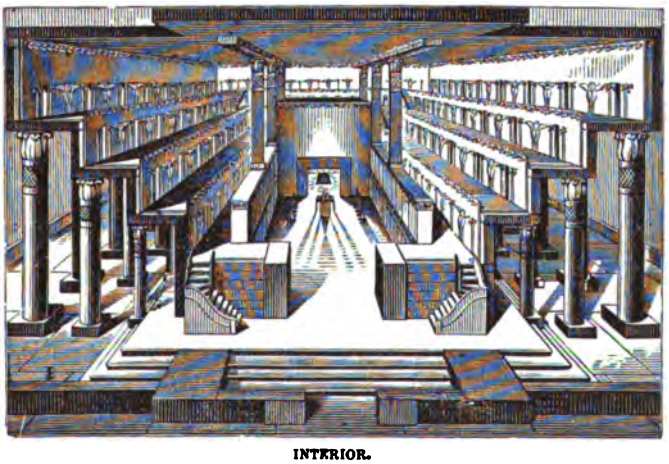
trance to the Holy Place consisted of a folding door of cypress wood with doorposts of olive, each one being divided into an upper and lower section (like the Dutch doors), and ornamented in the same manner as the door of the Holy of Holies.

In the front of the building was a porch twenty cubits wide and ten cubits deep (1 Kings 6:3; 2 Chron. 3:4). There would seem to be an error in the text (2 Chron. 3:4) as to the height of the "porch;" for a front one hundred and twenty cubits high to a house only thirty cubits high could not be called אוּלָם (*oo-lawm'*, a *porch*); it would only have been a מִגְדָּל (*mig-dawl'*, a *tower*). Two bronze (A. V. "brass") pillars supported the outer portion of the porch, their names being Jachin (Heb. יָכִין, *yaw-keen'*, *he will establish*) and Boaz (Heb. בֹּעַז, *bo'-az*, perhaps *alacrity*). These pillars were hollow, of bronze (probably wrought), each eighteen cubits high and twelve in circumference, surmounted by capitals five cubits high. These capitals were ornamented with two rows of pomegranates, with network between the rows, and their upper part terminating in representations of the stalks, leaves, and flowers of the lily (1 Kings 7:15–22; 2 Chron. 4:12, sq.). Thus the height of the pillars including the capitals would be twenty-three cubits, which may also be assumed as the height of the porch. On the sides and rear of the building wings were added, each three stories high, containing rooms for storing furniture and stores required for the temple service. These wings were so constructed that the rafters of the different stories rested upon projections on the outside of the walls of the main building, so as to avoid inserting them in the walls themselves (1 Kings 6:5, sq.). Each story was five cubits high, and five, six, and seven cubits wide, respectively, and they were communicated with by means of passages and stairs (6:8).

FRONT VIEW.



WEST END.



INTERIOR.

Solomon's Temple, according to Paine.

(4) The courts. There was an *inner* court (1 Kings 6:36) running round the temple and reserved exclusively for the priests. It was formed by an outer or boundary wall, composed of three layers of hewn stone and a "row of cedar beams," probably laid upon the stones to protect the masonry. Outside of this was the "great court" (2 Chron. 4:9), intended for the use of the people, and probably inclosed with masonry. Access to it was by doors of bronze (A. V. "brass"). From the fact that the court of the priests (inner) is called "the *higher* court" (Jer. 36:10), it is likely that it

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was on a higher level than the outer court; and it is not unlikely that the temple itself was higher than the inner court, so that the whole would have a terracelike aspect. So far as can be gathered from subsequent statements of an incidental nature (2 Kings 23:11; Jer. 35:4; 36:10; Ezek., ch. 8, etc.), it would appear that there were vestibules and porticoes at the gates of the outer court, and that, if we may judge from the pattern of the temple (1 Chron. 18:12) at all the four sides, probably in the corners and on both sides of the gate, as the temple of Ezekiel's vision would seem to show. The measurement of the courts is not given, but following the analogy of the tabernacle (comp. Ezek. 40:27) we may venture to assume that the court of the priests was one hundred cubits, and the same in breadth, measuring it on the east or front side of the temple; thus making the entire measurement one hundred cubits wide by two hundred in length. We will then have for the outer court an area of at least four hundred cubits long and two hundred cubits wide.

(5) The furniture. In the Holy of Holies was placed the ark, with its mercy seat, which was taken from the tabernacle. It stood between two cherubim, which were ten cubits high, made of olive wood and overlaid with gold. Their wings were outstretched, about five cubits long, touching each other over the ark, while the outer wings touched the side walls of the apartment (1 Kings 6:23–28; 2 Chron. 3:10–13). They stood upon their feet and faced "inward," i. e., toward the Holy Place (2 Chron. 3:13).

In the *Holy Place* were the *altar of incense*, or "golden altar" (1 Kings 7:48; comp. 6:22; 2 Chron. 4:19), made of cedar wood and overlaid with gold; ten golden *candlesticks* with seven lamps to each, and placed in front of the Holy of Holies, five of them being on the right side and five on the left side (1 Kings 7:49; 2 Chron. 4:7); and ten *tables for the showbread*, five being on each side (2 Chron. 4:8). The form and construction of these objects have not been minutely described, as they were clearly modeled after those in the tabernacle, only made on a larger scale to correspond with the greater dimensions of the temple apartments. Of course the several articles of furniture were accompanied with their utensils, viz., *snuffers* and *extinguishers* for the candlesticks; for the tables, the *bowls*, *basins*, and *dishes*, etc. (1 Kings 7:49, 50; 2 Chron. 4:21, etc.).

In the *inner court* was the *altar of burnt offering* (1 Kings 8:64), which according to 2 Chron. 4:1 was twenty cubits square and ten cubits high, and made after the pattern of the one in the tabernacle. Keil (*Bib. Arch.*, p. 173) thinks that twenty cubits was the measurement of the bottom of the altar reduced a cubit by each of three steps or landings, besides a deep molding at the base. This would make the measurement at the top twelve cubits. The following utensils for this altar are mentioned: pots, shovels, basins, and forks (1 Kings 7:40, 45; 2 Chron. 4:11, 16). See ALTAR. A little to the south, but between the altar and the porch, stood the *brazen* or *molten sea*, a huge round basin, described in article LAVER. There were also on each side of the altar, at the right and left wing of the temple, ten brazen *lesser lavers* on wheels (1 Kings 7:27–39; 2 Chron. 4:6). See LAVER.

(6) Symbolical and typical meaning. These were both similar on the whole to those of the tabernacle, the points of difference being only such as would arise from the one being a tent and the other a house. The temple was designed to be "a house for Jehovah to dwell in, a place for his seat forever" (1 Kings 8:13; 2 Chron. 6:2), or a house where the name of Jehovah should dwell (2 Sam. 7:5, 13; 1 Kings 8:16, 18, 29; 2 Chron. 6:6, etc.). "The temple, like the tabernacle, was intended to be a representation of the kingdom of God in Israel. But if the tabernacle, as a movable tent, was suited to the circumstances of Israel before settling in the promised land, the temple, on the other hand, as a fixed habitation, suggested the idea that the people of God had now obtained a permanent inheritance in Canaan, and that the kingdom of God in Israel had now been placed upon a permanent basis. Hence it was that in the first instance Jehovah established the house of David by promising to secure the kingdom to

"Robinson's Arch" of the Temple.

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his posterity forever (2 Sam. 7:11, sq.), before allowing a house of stone and cedar to be built for himself by the seed of David. In virtue of this promise the building of the temple and the circumstance of its being filled with the divine glory in the symbol of the cloud (1 Kings 8:10, sq.) assume the character of a pledge of the eternal duration of God's covenant of mercy" (Keil, *Bib. Arch.*, i, p. 140). The figurative meaning of the measurements, colors, and furniture have already been treated under COLOR, NUMBER, TABERNACLE.

The word *temple* in Scripture, in a figurative sense, denotes sometimes the Church of Christ (Rev. 3:12; comp. 2 Thess. 2:4); heaven (Psa. 11:4; Rev. 7:15); while the soul of the righteous man is the temple of God, because it is inhabited by the Holy Spirit (1 Cor. 3:16, 17; 6:19; 2 Cor. 6:16).

(7) **History.** After the completion of the building Solomon had the ark placed in the Holy of Holies, and dedicated the temple with solemn thanksgiving and prayer, accompanied with liberal thank offering. This service, participated in by the heads of the tribes as well as men from all parts of Israel, lasted seven days. So large was the number of victims offered that it was necessary for a time to convert the inner court in front of the porch into a place of sacrifice, as the altar of burnt offering was not capable of holding the multitude of sacrifices (1 Kings 8:1, sq.; 2 Chron., chaps. 5, 6; 7:7). Immediately after the consecration prayer, in offering up which Solomon knelt upon the brazen platform that was erected in the inner court and in front of the altar (2 Chron. 6:13), fire fell from heaven and consumed the burnt offering (7:1).

At the disruption of the kingdom the temple ceased to be the sanctuary of the *whole* people, Jeroboam having erected special places of worship at Beth-el and Dan for the use of the revolting ten tribes; but the temple continued to be the authorized center of worship for the kingdom of Judah. As early as the days of Rehoboam the treasures of the temple were plundered by Shishak, king of Egypt (1 Kings 14:26), and gold and silver therefrom were subsequently sent to Ben-hadad, king of Syria, to purchase an alliance against Baasha, king of Israel (15:18, sq.).

Under Jehoshaphat the outer court was renewed (2 Chron. 20:5), while under Jehoash considerable repairs were made upon the temple itself (2 Kings 12:5, sq.), which repairs had been made necessary by the havoc wrought by the wicked Athaliah (2 Chron. 24:7). During the reign of Amaziah all the gold and silver (as well as the utensils which had gold or silver about them) that were in the temple, were plundered by Jehoash, king of Israel (2 Kings 14:14). After this Jotham "built the higher gate" of the temple (2 Kings 15:35; 2 Chron. 27:3), probably at the entrance to the inner court. Ahaz, on the other hand, had the altar of burnt offering taken away and another put in its place, made after one he had seen in Damascus; he also had the decorations removed from the laver stands, the basins themselves taken out, and the oxen removed from under the brazen sea, and the latter placed upon a "pavement of stones" (2 Kings 16:10–17). This was done to secure for the king of Assyria those artistic objects, as he had already given him silver and gold from the temple and palace (v. 8). King Hezekiah was also compelled to pay tribute to Sennacherib, which he did by taking silver from the temple, and stripping the gold from the temple doors and posts (18:15, sq.). Worst of all was the desecration of the temple by Manasseh, who caused altars for the whole host of heaven to be erected in both courts, an image of Astarte to be set up in the sanctuary (21:4, 5, 7), and "houses of the sodomites" (23:7), probably tents or huts, erected in the temple court for the paramours to dwell in, and in which there were also women who wove tent-temples for Asherah; and kept horses consecrated to the sun in a place set apart for them in the inner court toward the back of the temple (v. 11). Josiah purged the sacred place of these abominations (v. 4, sq.); but soon after Nebuchadnezzar captured Jerusalem, and gathered together all the treasures of the temple, including all the golden utensils, and carried them off (24:13). Eleven years later Jerusalem was destroyed by the Chaldeans, who burned the temple to the ground after pillaging it of its valuables, which they took to Babylon (2 Kings 25:9, 13, 17; Jer. 52:13, 17–23).

3. The Temple of Zerubbabel. "We have very few particulars regarding the temple which the Jews erected after their return from the captivity (about 520 B. C.), and no description that would enable us to realize its appearance. But there are some dimensions given in the Bible and elsewhere which are extremely interesting as affording points of comparison between it and the temples which preceded it, or were erected after it. The first and most authentic are those given in the Book of Ezra (6:3), when quoting the decree of Cyrus, wherein it is said, 'Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits; and the breadth thereof threescore cubits; with three rows of great stones, and a row of new timber.' Josephus quotes this passage almost literally, but in doing so enables us with certainty to translate the word here called *row* as 'story'—as indeed the sense would lead us to infer. The other dimension of sixty cubits in breadth is twenty cubits in excess of that of Solomon's temple, but there is no reason to doubt its correctness, for we find both from Josephus and the Talmud that it was the dimension adopted for the temple when rebuilt, or, rather, repaired, by Herod. We are left, therefore, with the alternative of assuming that the porch and the chambers all around were twenty cubits in width, including the thickness of the walls, instead of ten cubits, as in the earlier building. This alteration in the width of the pteromata made the temple one hundred cubits in length by sixty in breadth, with a height, it is said, of sixty cubits, including the upper room, or Talar, though we cannot help suspecting that this last dimension is somewhat in excess of the truth. The only other description of this temple is found in Hecatæus the Abderite, who wrote shortly after the death of Alexander the Great. As quoted by Josephus, he says, that 'in Jerusalem, toward the middle of the city, is a stone-walled inclosure

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about five hundred feet in length, and one hundred cubits in width, with double gates,' in which he describes the temple as being situated. Hecatæus also mentions that the altar was twenty cubits square and ten high. And although he mentions the temple itself, he unfortunately does not supply us with any dimensions. From these dimensions we gather that if 'the priests and Levites and elders of families were disconsolate at seeing how much more sumptuous the old temple was than the one which on account of their poverty they had just been able to erect' (Ezra 3:12), it certainly was not because it was smaller, as almost every dimension had been increased one third" (Smith, *Bib. Dict.*).

According to the Talmud this temple wanted five things that were in Solomon's temple, viz., the ark, the sacred fire, the Shekinah, the Holy Spirit, and the Urim and Thummim. The Holy of Holies was empty, and on the spot where the ark should have stood, a stone was set upon which the high priest placed the censer on the great day of atonement. In the Holy Place there was only one golden candlestick, one table of showbread, and the altar of incense (1 Macc. 1:21, sq.; 4:49); while in the court was an altar of burnt offering built of stone (4:45).

History. This temple was plundered by Antiochus Epiphanes, who also defiled it with idolatrous worship (1 Macc. 1:21, sq.; 46, sq.; 4:38; 2 Macc. 6:2, sq.), but was restored by Judas Maccabeus (1 Macc. 4:36, sq.). He also fortified the outside against future attacks (6:7). It was taken by Pompey on the day of atonement after a three months' siege, and later by Herod the Great (Josephus, *Ant.*, xiv, 4, 2, sq.; xvi, 2).

4. Ezekiel's Temple. The vision of a temple which the prophet Ezekiel saw while residing on the banks of the Chebar in Babylonia in the twenty-fifth year of the captivity, does not add much to our knowledge of the subject. It is not a description of a temple that ever was built or ever could be erected at Jerusalem, and can consequently only be considered as the beau ideal of what a Shemitic temple ought to be. The temple itself was of the exact dimensions of that built by SOLOMON (q. v.). Notwithstanding its ideal character, the whole is extremely curious, as showing what were the aspirations of the Jews in this direction, and how different they were from those of other nations; and it is interesting here, inasmuch as there can be little doubt but that the arrangements of Herod's temple were in a great measure influenced by the description here given (see Ezek. 41:1–43:17).

5. Herod's Temple. The temple as it existed after the captivity was not such as would satisfy a man as vain and fond of display as Herod the Great; and he accordingly undertook the task of rebuilding it on a grander scale. "Although the reconstruction was practically equivalent to an entire rebuilding, still this temple cannot be spoken of as a third one, for Herod himself said, in so many words, that it was only intended to be regarded as an enlarging and further beautifying of that of Zerubbabel" (Keil, *Bib. Arch.*, i, p. 188). After the necessary preparation the work of building was begun in the eighteenth year of Herod's reign (20 or 21 B. C.), and the temple proper, on which priests and Levites were employed, was finished in a year and a half, and the courts in the course of eight years. Subsidiary buildings were gradually erected, added to through the reigns of his successors, so that the entire undertaking was not completed till the time of Agrippa II and the procurator Albinus (A. D. 64).

For our knowledge of the last and greatest of the Jewish temples we are indebted almost wholly to the works of Josephus, with an occasional hint from the Talmud. The Bible unfortunately contains nothing to assist the researches of the antiquary in this respect.

The temple and its courts occupied an area of one stadium (Josephus), or five hundred cubits (Talmud). They were arranged in terrace form, one court being higher than another, and the temple highest of all, so as to be easily seen from any part of the city or vicinity, and thus presenting a very imposing appearance (Mark 13:2, 3).

(1) **The outer court** was surrounded with a high wall, with several gates on its west side, and had porticoes running all round it, those on three of the sides having double, and that on the south side having triple piazzas. These porticoes were covered with roofs of cedar supported on marble pillars, twenty-five cubits high, and were paved with mosaic work. This outer court, which could be frequented by Gentiles and unclean persons, had on its inner side and extending all round a rampart surrounded with a stone parapet, i. e., a mound ten cubits broad, the top of which was reached by a flight of fourteen steps. This constituted the outer boundary of the *inner temple area* (τὸ δεύτερον ἱερόν, Josephus). Some distance back from the rampart we come to the wall by which the temple and its inner courts were surrounded. On the outside this was forty cubits high, while on the inside it was only twenty-five, the level of the inner space being so much higher.

(2) **Women's court.** Entering by the east gate we come to the *court of the women*, a square of one hundred and thirty-five cubits, separated from the *court of the Israelites* by a wall on the west side, and having gates on the north and south sides for the women to enter by. These gates, as well as those on the east and west sides of this court, had rooms built over them to a height of forty cubits, each room being ornamented with two pillars twelve cubits in circumference, and provided with double doors thirty cubits high and forty wide, and overlaid with gold and silver. According to *Middoth*, ii, 3, the gates, with the exception of the eastern one, were only twenty cubits high and ten wide.

The eastern gate, called in the Talmud *Nicanor's*, or the *great* gate, was made of Corinthian brass, and was regarded as the principal gate on account of its greater height (being fifty cubits) and width (forty cubits), and from its being more richly decorated with precious metals. It is undoubtedly the "gate of the temple which is called Beautiful" (Acts 3:2, θύρα τοῦ ἱεροῦ ἡ λεγομένη Ὡραία). Round the walls of the court, except the west side, ran porticoes (porches), the roof of which rested on lofty and highly finished pillars. In

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each corner was a room, used, respectively, for storing the wood deemed unfit to be burned on the altar; for those affected with leprosy to wash themselves; for storing sacrificial wine and oil; and that one in which the Nazarites shaved their hair and cooked the flesh of the consecration sacrifices. According to Josephus (*Wars*, v, 5, 2) it was in some of the pillars of this court that the thirteen alms boxes were placed.

(3) **The inner court.** The entrance to the court of the Israelites was the western gate of the outer court, and was reached by a stair of fifteen steps. This inner court measured one hundred and eighty-seven cubits long (from east to west), and one hundred and thirty-five wide (from south to north), and surrounded the temple. Against its walls were chambers for storing the utensils required for the services, while it had three gates on both the south and north sides, making seven entrances in all. Eleven cubits of the eastern end was partitioned off by a stone balustrade one cubit high, for the men (the *court of the Israelites*), separating it from the rest of the space which went to form the court of the priests. In this latter stood the *altar of burnt offering*, made of unwrought stone, thirty cubits in length and breadth, and fifteen high. West of this was the temple, and between it and the altar stood the laver.

(4) **The temple proper.** The temple stood so much higher than the court of the priests that it was approached by a flight of twelve steps. It stood in the western end of the inner court and on the northwest part of the temple mount, and was built, according to Josephus (*Ant.*, xv, 11, 3), upon new foundations of massive blocks of white marble, richly ornamented with gold both inside and out. Some of these stones were forty-five cubits long, six broad, and five high. Its length and height, including the porch, was one hundred cubits, while on each side of the vestibule there was a wing twenty cubits wide, making the total width of this part of the building one hundred cubits. The porch was ten cubits deep, measuring from east to west, fifty wide, ninety in height, and had an open gateway seventy cubits high and twenty-five in width.

The interior of the temple was divided into the *Holy Place* and the *Holy of Holies*. "The temple had doors also at the entrance, and lintels over them of the same height with the temple itself. They were adorned with embroidered veils, with their flowers of purple, and pillars interwoven; and over these, but under the crown work, was spread out a golden vine, with its branches hanging down from a great height" (Josephus, *Ant.*, xv, 11, 3). The holy place was forty cubits long, twenty wide, and sixty in height, and contained one golden candlestick, a single table of showbread, and one altar of incense. Separated from it by a wooden partition was the Holy of Holies, twenty cubits long and sixty high, which was empty. The rabbinical writers maintain that there were two veils over its entrance. It was this veil that was rent on the occasion of our Lord's crucifixion. As in the case of Solomon's temple, side rooms three stories high were built on the sides of the main structure (see Smith, *Bib. Dict.*; McC. and S., *Cyc.*; Edersheim, *The Temple*; Keil, *Bib. Arch.*; Payne, *Solomon's Temple*).

TEMPT (Heb. בָּחַן, *baw-khan'*; Gr. πειράζω, *pi-rad'-zo*, both meaning to *test* or *try*) is used in different senses; not always involving an evil purpose, as an inducement to sin.

1. "God did tempt Abraham" (Gen. 22:1) in commanding him to offer up his son Isaac, intending to prove his obedience and faith, to confirm and strengthen him by this trial, and to furnish in him an example of perfect obedience for all succeeding ages. When it is recorded that God proved his people, whether they would walk in his way or not (Exod. 16:4), and that he permitted false prophets to arise among them, who prophesied vain things to try them whether they would seek the Lord with their whole hearts, we should interpret these expressions by that of James 1:13, 14, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away by his own lust, and enticed."

2. Satan tempts us to every kind of evil, and lays snares for us, even in our best actions. He lays inducements before our minds to solicit us to sin (1 Cor. 7:5; 1 Thess. 3:5; James 1:13, 14). Hence Satan is called that old serpent, the devil, and "the tempter" (Rev. 12:9; Matt. 4:3). He tempted our first parents (see TEMPTATION); our Saviour (see TEMPTATION OF CHRIST); he tempted Ananias and Sapphira to lie to the Holy Ghost (Acts 5:3).

3. Men are said to tempt God when they unreasonably require proofs of the divine presence, power, or goodness. It is proper for us to seek divine assistance, and to pray him to give us what we need, but we are not to tempt him, or expose ourselves to dangers from which we cannot escape without miraculous interposition. God is not obliged to work miracles in our favor; he requires of us only such actions as are within the ordinary measure of our strength. The Israelites frequently tempted God in the desert, as if they had reason to doubt his presence, his goodness, or his power, after all his appearances in their behalf (Exod. 16:2, 7, 17; Num. 20:12; Psa. 78:18, 41, etc.).

4. Men tempt or try one another when they would know whether things or men are really what they seem or are desired; also when they wish them to depart from the right. The queen of Sheba came to prove the wisdom of Solomon by giving him riddles to explain (1 Kings 10:1; 2 Chron. 9:1). Daniel desired of the eunuch to prove them for some days whether abstinence from food of certain kinds would make them leaner (Dan. 1:12, 14). The scribes and Pharisees often tempted our Lord and endeavored to catch him in their snares (Matt. 16:1; 19:3; 22:18).

TEMPTATION (Heb. מַסָּה, *mas-saw'*; Gr. πειρασμός, *pi-ras-mos'*, a *testing*) is generally understood as the enticement of a person to commit sin by offering some seeming advantage. The sources of temptation are Satan, the world, and the flesh. We are exposed to them in every state, in every place, and in every time. The nearest approach to a definition of the process of temptation from within is given us by James, "Every

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man is tempted, when he is drawn away of his own lust, and enticed" (James 1:14). "Temptation proper in the case of a fallen creature is, strictly speaking, within. It craves the gratification that is offered from without: 'then when it hath conceived, it bringeth forth sin' (1:15). The contest in the regenerate man is this lust of the flesh opposing the Spirit of the new nature; and the Spirit continually moving the renewed spirit to oppose its desires. In this sense our first parents were not tempted, though in their case the temptation from without assailed a will capable of falling, and was the means of engendering the concupiscence that then engendered all sin. In this sense the glorified in heaven, after a probation ended, will be incapable of temptation. In this sense our sinless Redeemer was absolutely untemptable and impeccable. 'He was in all points tempted like as we are, yet without sin' (Heb. 4:15). . . . He had no mother lust which could conceive and bring forth sin. . . . But there is another aspect of temptation which brings him still nearer to us, and that is, the trial of the spirit from without. This he underwent to the utmost; indeed, as much beyond the possibility of his servants' temptation as their internal temptation was impossible to him" (Pope, *Christ. Theol.*, iii, 205). See TEMPT; TEMPTATION OF CHRIST.

TEMPTATION OF CHRIST. An experience in the life of our Lord recorded in Matt. 4:1–11; Mark 1:12, 13; Luke 4:1–13. That Christ was tempted on other occasions and in other ways than here indicated would seem evident from Luke 22:28 and Heb. 4:15. This, however, through which he passed immediately after his baptism and before his entrance upon his ministry, was an event of so much importance as to be regarded as preeminently his temptation. And to this commonly exclusive reference is made.

1. Character of the Narration. Much labor and ingenuity are often expended in seeking to determine to what extent the narrative of the gospels is to be taken literally. How much of it is to be understood as descriptive of actual outward occurrences, and how much was internal, subjective? Did Satan actually bear Christ away to a "pinnacle of the temple" at Jerusalem? Did he also take our Lord to "an exceeding high mountain" from the summit of which he showed him "all the kingdoms of the world?" Did such changes in the scene of the temptation actually take place in an outward, material sense, or did they simply take place in the mind of Jesus? Is the gospel narrative in these respects marked by the figurative manner common among orientals? Upon these questions the opinions of commentators are greatly divided. There has been no end of discussion, and with little profit. The popular interpretation has been literal. And not a few scholars have attempted to defend this interpretation. But, on the other hand, even as orthodox a scholar as Calvin has held the account to be that of a vision or allegory. But it should be observed that whichever view is taken the reality of the temptation is in no measure lessened, nor is the fact disguised that the real agent of the temptation was Satan.

2. The Temptation as Related to the Character of Christ. How could he, the sinless One, be tempted? Did the temptation imply in any sense the possibility of his falling into sin? As to the first question it should be remembered that temptation does not necessarily imply a sinful nature on the part of the one tempted. The first man Adam, though created "in the image and after the likeness" of God, was tempted and fell into sin. And does not the passage Heb. 4:15 teach that not only did Jesus successfully resist temptation, but also that his temptation was not such as springs up within a sinful nature? Christ was "without sin" in both these senses. His temptation was wholly from without, from the evil one, though appealing to desires within him that were wholly innocent. As to the possibility of his yielding to temptation these views have been held: (1) The old Calvinistic view, that Christ had no volitional power to yield to temptation. Dr. Edwards strongly advocated this view in his work on the Will. (2) The old Arminian view, that the man Jesus had such volitional power. (3) The view maintained by Dr. Nast, in his Commentary on Matthew, in accord with much present-day German teaching, that "the eternal Logos had the volitional power to sin, having concentrated and reduced himself to finite and human conditions." Van Oosterzee appropriately says, "The sinlessness of the Lord is to be regarded as an attribute of his true humanity, and thus to be clearly distinguished from the absolute holiness of him who cannot even be tempted of evil. The moral purity of the Lord did not in itself exclude even the least possibility of sinning. Had such possibility been absolutely wanting, the former would, even in the Son of man, have lost all moral worth. The great thing here is precisely this, that he who was exposed to the severest temptation, ever so maintained the dominion over himself that it could be said of him, he was able not to sin, "*potuit non peccare*." As the result of a sustained conflict, he so perfectly vanquished the power of evil that sinning became for him morally an absolute impossibility; in other words, the "*potuit non peccare*" was evermore raised to a "*non potuit peccare*." He could not sin. And yet discussion upon this theme, as Edersheim says, "sounds, after all, like the stammering of divine words by a babe." It is a subject for reverent faith rather than exact dogmatizing.

3. The Nature of the Threefold Temptation. According to Mark, the temptation was protracted throughout the "forty days." The temptations described by Matthew and Luke are therefore regarded as the culminating features of the long struggle. The order of the temptations vary in the two gospels named, a matter of little or no consequence. The long fast, once a favorite matter for infidel objections, no longer presents any difficulty whatever. The significance of the separate assaults of evil have been variously interpreted; a fact due in considerable measure to the comprehensiveness of the whole great event. Says Smith: "The three temptations are addressed to the three forms in which the disease of sin makes its appearance in the soul—to the solace of sense, and the love of praise and the desire of gain (1 John 2:16). But there is one element

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common to them all, they are attempts to call up a willful and wayward spirit in contrast to a patient and self-denying one." The subject, however, can hardly be summed up thus briefly.

1. The temptation to change the stones into bread by a miracle was an appeal to Christ to step out of his divinely appointed path for the sake of satisfying his hunger. He had accepted the conditions of a human life, and it was for him to do his duty and trust in God for sustenance. His power to work miracles was not for himself but for others (see KENOSIS). Had he obeyed the temptation he would have become unlike men who must put their trust in divine Providence. "He would have become his own providence."

2. The second temptation was to prove his Sonship, to exhibit his faith in his Sonship, by casting himself down from a pinnacle of the temple. This temptation was at the opposite extreme from the preceding. The first was a temptation to distrust, the second that of extravagant, unwarranted confidence, or presumption. Again was the call to step out of the path divinely appointed, but by presumptuously plunging himself into needless perils. The Scripture quoted by the adversary was quoted in a mutilated form. "He shall give his angels charge concerning thee." "To keep thee in all *thy ways*" was left out. As in the former instance all temptation to give unlawful prominence to temporal, material, good, is illustrated, so in the present instance all attempts to build up Christ's kingdom by means of display, rather than by the patient, divinely appointed processes, find their rebuke; likewise all forms of fanatical presumption.

3. The temptation to win power by an act of homage to the devil.

Inconceivable as this may seem at first, nevertheless this was the bold form in which was embodied the idea of winning power for good and holy ends by a compromise with evil at the outset. It was an appeal to holy ambition, but upon the ground of doing evil that good might come. The kingdom was to be won, but in the way suggested it would have been at the expense of ruining the King. At this point also the great temptation of Christ has its most practical lessons.

The manner and complete success of Christ's resistance appear upon the surface of the narrative and call here for no comment.

LITERATURE.—See commentaries on Matthew and Luke: Lange, Meyer, Whedon, Owen, Godet. Lives of Christ: Edersheim, Geikie, Farrar. Also *Ecce Homo; Expositor*, First Series, vol. iii, article on "Temptation of Christ," Fairbairn; Hall, sermon, "Our Lord's Temptation;" Krummacher, "Christ in the Wilderness;" Monod, "Temptation of Our Lord."—E. McC.

An Arab Tent (See article Tent).

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TEN. See NUMBER, p. 796.

TEN COMMANDMENTS. See DECALOGUE.

TENDER-HEARTED. 1. *Rak lay-bawb'* (Heb. רַךְ לֵבָב), literally *tender of heart*, i. e., fainthearted, timid, as spoken of Solomon's son Rehoboam in his youth (2 Chron. 13:7).

2. *Yoo'-splangkh-os* (Gr. εὐσπλαγχος, *having strong bowels*), in biblical and ecclesiastical language, compassionate, tender-hearted (Eph. 4:32; 1 Pet. 3:8, A. V. "pitiful;" R. V. "tender-hearted").

TENONS (Exod. 26:17, 19; 36:22, 24), probably dowel pins at the end of the planks of the TABERNACLE (q. v.).

TENS, RULERS OF. See p. 637, column 2.

TENT (Heb. usually אֹהֶל, *o'-hel;* Gr. σκηνή, *skay-nay'*), a movable habitation, made of curtains extended upon poles. The patriarchs of the Israelites, whose fathers and kindred already possessed fixed houses in Mesopotamia, dwelt in tents because they lived in Canaan only as pilgrims. The Israelites did not dwell in houses until their return from Egypt. Their tents, in material, form, and furniture, no doubt resembled the tents of the present Bedouins, consisting sometimes of plaited mats, but generally of cloth coverings, either coarser, of goat hair (black, Cant. 1:5), or finer, woven from yarn. (See cut, p. 1091.) The goat-hair cloth is sufficient to resist the heaviest rain. The tent poles, called *amúd*, or columns, are usually nine in number, placed in three groups, but many tents have only one pole, others two or three. The ropes which hold the tent in its place are fastened not to the tent cover itself, but to loops consisting of a leathern thong tied to the ends of a stick, round which is twisted a piece of old cloth, which is itself sewed to the tent cover. The ends of the tent ropes are fastened to short sticks or pins, called *wed* or *aoutad*, which are driven into the ground with a mallet (Judg. 4:21). Round the back and sides of the tent runs a piece of stuff removable at pleasure to admit air. The tent is divided into two apartments, separated by a carpet partition drawn across the middle of the tent and fastened to the three middle posts. The furniture deemed necessary was a carpet, cushions, a low table (sometimes replaced by a round skin), eating and cooking utensils, and a lamp. When the pasture near an encampment is exhausted, the tents are taken down, packed on camels and removed (Isa. 38:12; Gen. 26:17, 22, 25). The larger tents of the well-to-do are divided into three rooms; the first, at the entrance, in the case of common people, is reserved for the young and tender of the flock or herd, the second for the men, and the innermost for the women. The manufacture of tents formed a regular trade, at which Paul occasionally labored, especially in connection with Aquila (Acts 18:3).

Figurative. So prominent a feature of oriental life could hardly fail to suggest many striking metaphors. Thus the heavens are compared to a tent (Isa. 40:22). The prosperity of the Church is referred to as an enlargement of a tent (54:2; see also 33:20). The setting up of a tent, especially a large one, was a work needing the help of others, and one bereft of friends is referred to as having no helpers in erecting his tent (Jer. 10:20). The tent being rapidly taken down and removed became a symbol of the frailty of life (Isa. 38:12; 2 Cor. 5:1).

TENTH DEAL (Heb. עִשָּׂרוֹן, *is-saw-rone'*, a *tenth*), a dry measure, specially for grain and meal (Exod. 29:40; Lev. 14:10, 21; Num. 15:4, 6, 9, etc.); more fully the tenth of an ephah. See METROLOGY, II.

TE'RAH (Heb. תֶּרַח, *teh'-rakh*, *station*), the son of Nahor born in Ur of the Chaldees; the father of Abram, Nahor, and Haran, and through them the ancestor of the great families of the Israelites, Ishmaelites, Midianites, Moabites, and Ammonites (Gen. 11:24–32). We learn from the Scripture that Terah was an idolater (Josh. 24:2), that he took part in the family migration toward Canaan, and that he died in Haran at the age of two hundred and five years, B. C. before 2250.

TER'APHIM (Heb. תְּרָפִים, *ter-aw-feme'*), images connected with magical rites; always in the masculine plural. In the Septuagint they are represented by a different rendering in nearly every book where the word occurs: in Gen., ch. 31, by εἴδωλα (*i-dō-lah*); in Judg., chaps. 17, 18, by θεραφίν (*ther-af-in'*); in 1 Sam., ch. 19, by κενοτάφια (*ken-ot-af'-ee-ah*); in Ezek. 21:21, by γλυπτά (*gloop-tah'*); in Hos. 3:4, by δῆλοι (*day'-loy*); and in Zech. 10:2, by ἀποφθεγγόμενοι (*ap-of-theng-gom'-en-oy*). Teraphim is probably from the Heb. תָּרַף, *taw-raf'*, to *live in comfort*. The *teraphim* were the supposed guardians and givers of prosperous life, and were greatly venerated and worshiped in early times. It appears that Laban attached great value

Assyrian Teraphim.

to these objects, from what he said as to the theft and his determined search for them (Gen. 31:19, 30, 32–35). The most important point is that Laban calls them his "gods" (31:30, 32), although he was not without belief in the true God (31:24, 49–53); for this makes it almost certain that we have here not an indication of the worship of strange gods, but the first notice of a superstition that afterward obtained among those Israelites who added corrupt practices to the true religion. Teraphim

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again are included among Micah's images (Judg. 17:3–5; 18:17, 18, 20). Teraphim were consulted for oracular answers by the Israelites (Zech. 10:2; comp. Judg. 18:5, 6; 1 Sam. 15:22, 23; 19:13, 16, LXX.; 2 Kings 23:24), and by the Babylonians, in the case of Nebuchadnezzar (Ezek. 21:19–22). The worship or use of teraphim after the occupation of the promised land cannot be doubted to have been one of the corrupt practices of those Hebrews who leaned to idolatry, but did not abandon their belief in the God of Israel.

Some writers have relied upon the declaration of the prophet Hosea (3:4), "For the children of Israel shall abide many days without king, and without prince, and without sacrifice, and without pillar, and without ephod or teraphim," to prove that pillars, ephod, and teraphim were all together parts of the genuine Israelite religion. Professor Robertson (*Early Religion of Israel*, pp. 238, 239) says: "The passage is one of threatening, and the inference generally drawn from it is, that as the things mentioned are to be taken away from Israel as a punishment, they are to be regarded as things of which they were aforetime lawfully possessed. They were, in a word, to be deprived of both political freedom and religious privileges; and as the former is denoted by king and prince, the latter is summed up in the succeeding expressions, which, therefore, at Hosea's time, denoted legitimate elements of their worship. . . . The things are, in fact, arranged in pairs, and I think light at once falls upon the passage when read in this connection, each pair representing at once the true and the false, the good and the evil, of which they would be deprived.

Neither king . . . nor prince.
Neither sacrifice . . . nor pillar.
Neither ephod . . . nor teraphim.

If we take the things in pairs we get the legitimate monarchy and the bastard lordship, legitimate sacrifices and those with which the idolatrous pillars were associated, the legitimate priestly ephod and the superstitious consulting of teraphim." There is no description of these images; but from the account of Michal's stratagem to deceive Saul's messengers, it is evident, if only one image be there meant, as is very probable, that they were at least sometimes of the size of a man, and, perhaps, in the head and shoulders, if not lower, of human shape, or of a similar form (1 Sam. 19:13–16).

TE'RESH (Heb. תֶּרֶשׁ, *teh'-resh*, *severe*), one of the two eunuchs whose plot to assassinate Ahasuerus was discovered by Mordecai (Esth. 2:21; 6:2). He was hanged B. C. about 515.

TERRACE (Heb. מְסִלָּה, *mes-il-law'*, *thoroughfare*), a staircase, constructed out of algum trees, for Solomon's palace (2 Chron. 9:11).

TERRIBLENESS. See GLOSSARY.

TERROR, the rendering of several Hebrew words and one Greek word denoting great fear, that which agitates both body and mind. Some of these words have as their primary meaning the *cause* of fear, others the *result*. Thus אֵימָה (*aymaw'*, Josh. 2:9; Job 20:25; Psa. 33:18; 55:4; 88:15) is that which inspires dread, as a king (Job 33:7), a bugbear; idols (Jer. 50:38), from the fear with which they fill their worshipers; מְחִתָּה (*mekh-it-taw'*, Isa. 54:14) is a breaking in pieces, and so consternation, from חָתַת (*khaw-thath'*), to *be broken, confounded* (Gen. 35:5; Ezek. 26:17; 32:23–32); בָּלָה (*baw-law'*) denotes the falling away of a person in sickness, a garment through age, etc., and so the mind consumed with anxiety and care. Other words simply express fear, as the Greek word φόβος (*fob'-os*). Death is called the "king of terrors" (Job 18:14; comp. 24:17), in distinction from the terrible disease which is called its "firstborn" (18:13). Death is also personified elsewhere (Psa. 49:15; Isa. 28:15).

TER'TIUS (Gr. Τέρτιος, *ter'-tee-os*, from Lat. *tertius, third*), probably a Roman, was the amanuensis of Paul in writing the Epistle to the Romans (Rom. 16:22). Some have proposed without reason to identify him with Silas. Nothing certain is known of him.

TERTUL'LUS (Gr. Τέρτυλλος, *ter'-tool-los*, diminutive form of Tertius), "a certain orator" retained by the high priest and Sanhedrin to accuse the apostle Paul at Cæsarea before the procurator, Felix (Acts 24:1, 2). He evidently belonged to the class of professional orators, multitudes of whom were to be found not only in Rome, but in other parts of the empire, where they went with the expectation of finding occupation at the tribunals of the provincial magistrates. We may infer that Tertullus was of Roman, or, at all events, of Italian origin; while the Sanhedrin would naturally desire his services on account of their own ignorance of the Latin language and of the ordinary procedure of a Roman law court. The historian probably only gave an abstract of the speech, giving, however, in full the most salient points, and those which had the most forcibly impressed themselves upon him, such as the exordium and the character ascribed to Paul (v. 5).

TESTAMENT, the frequent rendering of Gr. διαθήκη, *dee-ath-ay'-kay*, a *disposal*.

1. A disposition, arrangement of any sort, which one wishes to be valid (Gal. 3:15), especially the *last disposal* which one makes of his earthly possessions after his death, a *testament* or *will*.

2. A covenant, a compact, very often used in Scripture. The word *covenant* is used to denote the close relationship which God entered into: with Noah (Gen. 6:18; 9:9, sq.); with Abraham, Isaac, and Jacob, and their posterity (Lev. 26:42); and afterward, through Moses, with the people of Israel (Exod., ch. 24; Deut. 5:2; 28:69). "By this last covenant the Israelites are bound to obey God's will as expressed and solemnly promulgated in the Mosaic law; and he promises them his almighty protection and blessings of every kind in this world, but threatens transgressors with the severest punishments. Hence in the New Testament we find mention of . . . *the ark of the covenant*, or *law*, in which the tables were deposited (Heb. 9:4; Rev. 11:19, A. V. 'the ark of his testament'); of the *covenant of circumcision* (Heb. 9:20; comp. Acts 7:8)" (Grimm, *Gr.-Eng. Lex.*).

The new and more satisfactory bond of friend-

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ship which God in the Messiah's time would enter into with the people of Israel is called *καινὴ διαθήκη, kahee-nay' dee-ath-ay'-kay*, the *new testament*—which divine promise Christ has made good (Heb. 8:8–10; 10:16). Thus we find two testaments (covenants) spoken of, the Mosaic and the Christian (Gal. 4:24); with the former of which (Heb. 9:15, 18; comp. 8:9) the latter is contrasted (Matt. 26:28; Mark 14:24; Luke 22:20; 1 Cor. 11:25; Heb. 13:20), of which Christ is the Mediator (8:6).

Old and New Testaments. When the books written by Christ's apostles, or by apostolic men, came to be placed alongside the sacred books of the Hebrews, as comprising the entire scriptural canon, it became necessary to distinguish the two divisions by appropriate designations. A usage which already prevailed furnished the designations required. The gracious engagements into which God was pleased to enter with individuals and communities bear in the Old Testament the name of *ber-eeth'* (Heb. בְּרִית), or *covenant* (q. v.), and to this corresponds the Gr. *διαθήκη* in the LXX. and the New Testament. Of these covenants two stand out from all the rest as of preeminent importance—God's covenant with Israel mediated by Moses, and that covenant which he promised to establish through the Messiah. This latter is called by Jeremiah (31:31) "a new covenant," and familiarly used by the apostles (2 Cor. 3:6; Heb. 9:15, etc.), would naturally suggest the application of the phrase "the first testament" (*ἡ καινὴ διαθήκη*) to the former (Heb. 9:15). In the Latin Church the usage prevailed of calling these two covenants *Vetus et Novum Testamentum*, i. e., the Old and the New Testament; and *Testament* has naturally passed into the title of the two divisions of the Scriptures in the English and most of the European versions (see Kitto, McC. and S., *Cyc.*).

TESTIMONIES (Heb. עֵדָה, *ay-daw'*, or עֵדוּת *ay-dooth'*; Gr. from *μαρτυρέω, mar-too-reh'-o, witness*), anything which testifies (Gen. 31:52, A. V. "witness"); a *precept* of God (Deut. 4:45; 6:17, 20; 1 Kings 2:3; 23:3; 1 Chron. 29:19, etc.; Psa. 25:10; 78:56; 93:5; 119:2, etc.); a collection of precepts, the *law*, specially the Decalogue (Exod. 16:34; 25:16, 21; 31:18). The Scriptures are so called because "they testify" of Christ (John 5:39). As being the receptacle of the table of the law, the ark was called "the ark of the testimony" (Exod. 25:22; 26:33, 34); and the tabernacle, "the tabernacle of testimony" (Num. 1:50, 53; 10:11). *Ay-dooth'* is found in composition with Shushan (in the title of Psa. 60) and with Shoshannim (Psa. 80, title). See MUSICAL TERMS, p. 768. "The *testimony* of Jesus Christ" (Rev. 1:2) was that which Jesus spoke to John, probably concerning future events.

TETRARCH (Gr. *τετράρχης, tet-rar'-khace*), properly the sovereign or governor of the fourth part of a country. 1. Herod Antipas (Matt. 14:1; Luke 3:1, 19; 9:7; Acts 13:1), who is commonly distinguished as "Herod the tetrarch," although the title of "king" is also assigned to him both by Matthew (14:9) and by Mark (6:14, 22, sq.). 2. Herod Philip, who is said by Luke (3:1) to have been "tetrarch of Ituræa and of the region of Trachonitis." 3. Lysanias, who is said (Luke 3:1) to have been "tetrarch of Abilene." The title of tetrarch was at this time probably applied to petty tributary princes without any such determinate meaning. But it appears from Josephus that the tetrarchies of Antipas and Philip were regarded as constituting each a fourth part of their father's kingdom. We conclude that in these two cases, at least, the title was used in its strict and literal sense.

THADDÆ'US (Gr. *Θαδδαῖος, thad-dah'-yos*), a name in Mark's catalogue of the twelve apostles (Mark 3:18) in the great majority of manuscripts. In Matthew's catalogue (Matt. 10:3) Lebbæus is probably the original reading. From a comparison with the catalogue of Luke (Luke 6:16; Acts 1:13) it seems scarcely possible to doubt that the three names of Judas, Lebbæus, and Thaddæus, were borne by one and the same person. Edersheim (*Life of Jesus*, i, 522) derives the term Thaddæus from *thodah*, praise, and adds, "In that case both Lebbæus and Thaddæus would point to the heartiness and thanksgiving of the apostle, and hence his character." His real name seems to have been Judas Labbæus, and his surname Thaddæus.

THA'HASH (Heb. תַּחַשׁ, *takh'-ash, badger*), the third son of Nahor by his concubine Reumah (Gen. 22:24).

THA'MAH (Ezra 2:53). See TAMAH.

THA'MAR (Matt. 1:3). See TAMAR, 1.

THANK. See GLOSSARY.

THANK OFFERING. See SACRIFICIAL OFFERINGS.

THANKSGIVING (Heb. יָדָה, *yaw-daw'*; תּוֹדָה, *to-daw'*; Gr. *εὐχαριστία, yoo-khar-is-tee'-ah*) "is a duty of which gratitude is the grace. This obligation of godliness is acknowledged by the universal sentiment of mankind; but as a Christian grace it has some blessed peculiarities. It is gratitude, as for all the benefits of divine Providence, so especially for the general and personal gifts of redemption. The very term most in use shows this; it is *χάρις, khar'-ece*, which is the grace of God in Christ, operating in the soul of the believer as a principle, and going back to him in gratitude: 'Thanks be unto God for his unspeakable gift.' The ethical gratitude of Christianity connects every good gift and every perfect gift with the gift of Christ. Moreover, it is a thanksgiving which in the Christian economy, and in it alone, redounds to God for all things: *in everything give thanks*. This characteristic flows from the former. The rejoicing which we have in the Lord, and the everlasting consolation we possess in him, makes every possible variety of divine dispensation a token for good. The Christian privilege is to find reason for gratitude in all things: 'for this is the will of God in Christ Jesus concerning you'" (Pope, *Christ. Theol.*, pp. 226, 227).

THANKWORTHY is the rendering of the Gr. *χάρις* (*khar'-is, grace*), in the declaration (1 Pet. 2:19), "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully." The meaning is, this wins for us

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(God's) favor (R. V. "is acceptable"). See GLOSSARY.

THA'RA (Luke 3:34). See TERAH.

THAR'SHISH, a less correct form for TARSHISH, 2.

THEATER (Gr. θέατρον, *theh'-at-ron*).

1. A place in which games and dramatic spectacles are exhibited and public assemblies held, for the Greeks use the theater also as a forum (Acts 19:29, 31).

2. A public show, and, figuratively, a man who is exhibited to be gazed at and made sport of (1 Cor. 4:9, A. V. and R. V. "a spectacle"). The writer of the Epistle to the Hebrews speaks (12:1) of "so great a cloud of witnesses," having in mind, no doubt, the agonistic scene, in which Christians are viewed as running a race, and not the theater or stage, where the eyes of the spectators are fixed on them.

(1) **The Greek theater** was originally intended for the performance of dithyrambic choruses at the feast of Dionysus. The hymn celebrated the

Theater at Ephesus.

sufferings and actions of the god in a style corresponding to the passionate character of his worship; and it was sung to the accompaniment of a flute and a dance round the altar. "From the first it consisted of two principal parts: (*a*) the circular dancing place (*orchestra*), with the altar of the god in the center, and (*b*) the place for the spectators, or the theater (*thĕātron*) proper. The *thĕātron* was in the form of a segment of a circle, with the seats rising above one another in concentric tiers. The seats were almost always cut in the slope of a hill. When the dithyrambic choruses had developed into the drama, a structure called the *skēnē* (Lat. *scena*) was added, with a stage for dramatic representations. It was erected on the side of the *orchestra* away from the spectators, and at such a height and distance as to allow of the stage being in full view from every part of the theater. The first stone theater was that built at Athens, the home of the Greek drama; and the theaters in every part of the Hellenic world were constructed on the same general principles. It is estimated that the theater in Athens had room for twenty-seven thousand five hundred persons. . . . The tickets of admission discovered in Attica are of two kinds: (*a*) ordinary leaden tokens about the size of either a florin or a sixpenny bit, or (*b*) counters of bone or ivory about the size of a half crown."

(2) **The Roman theater.** "In Rome, where dramatic representations, in the strict sense of the term, were not given until 240 B. C., a wooden stage was erected in the circus for each performance, and taken down again. . . . Those who wanted seats had to bring their own chairs; sometimes, by order of the senate, sitting was forbidden. In 154 B. C. an attempt was made to build a permanent theater with fixed seats, but it had to be pulled down by order of the senate. In 145 B. C., on the conquest of Greece, theaters were provided with seats after the Greek models were erected; these, however, were only of wood, and served for one representation alone. The first stone theater was built by Pompey in 55 B. C., a second one by Cornelius Balbus (13 B. C.), and in the same year the one dedicated by Augustus to his nephew Marcellus, and was called by his name, the ruins of which still exist. Besides these there were no other stone theaters in Rome. The Roman theater differed from the Greek. In the first place the *auditorium* formed a semicircle only, with the front wall of the stage building as its diameter, while in the Greek it was larger than a semicircle. Again a covered colonnade ran round the highest story of the Roman theater, the roof of which was of the same height as the highest part of the stage. The orchestra, moreover, which was inclosed by the *cāvĕa*, contained places for spectators; these were, at the first, reserved exclusively for the senators; foreign ambassadors whom it was wished to honor were afterward admitted to them. . . . Places of dignity were also assigned to magistrates and priests, probably on the *pŏdĭum*, or the space in front of the lowest row of seats, where there was room for a few rows of chairs. The first fourteen rows of the ordinary seats were (68 B. C.) appropriated to the *equites*; after them came the general body of citizens, who were probably arranged in the order of their tribes; in the upper part of the *cāvĕa* were the women, who sat apart, in accordance with a decree of Augustus; the lowest class were relegated to the highest tier. Even children were admitted, only slaves being excluded. Admission was free, as was the case with all entertainments intended for the people. The tickets of admission did not indicate any particular seat, but only the block of seats and the row in which it would be found" (Seyffert, *Dict. of Class. Antiq.*, s. v.).

THEBES, the Greek name of a city of Egypt, and its capital during the empire; called in the A. V. "No-Amon," R. V. "Noamon," or simply No (Jer. 46:25); R. V. "Amon of No" (Ezek. 30:14–16) (see No). Thebes is referred to by classical writers as being very ancient. "Thebes spreads itself on both banks of the Nile, just as London and Paris extend over both banks of the Thames

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and Seine. On the right bank are the temples of *Karnak* and of *Luxor*. On the left bank, going from north to south, are the temple of *Goornah*, of *Deir-el-Bahari*, the *Rameseum*, the *Colossi*, the temple of *Deir-el-Medineh*, and of *Medinet-Abou*." Of these the most wonderful was Karnak, whose ruins are to-day the most picturesque of all Egypt. For descriptions of these temples see Mariette Bey, *Monuments of Upper Egypt;* Maspero, *Dawn of Civilization*.

In October, 1899, nine columns of the great hall of the temple at Karnak collapsed. Their fall, as indeed the general decay of the temple, is perhaps due to the infiltration of the Nile, whose water, saturated as it is with nitre, eats away the sandstone.

THE'BEZ (Heb. תֵּבֵץ, *tay-bates'*, *conspicuous*), the scene of the death of the usurper Abimelech (Judg. 9:50). He had suffocated a thousand Shechemites in the hold of Baal-berith by the smoke of green wood, and then besieged and took Thebez. This town possessed a strong tower, to which the men, women, and children betook themselves. When Abimelech advanced to the tower, and drew near to set the door on fire, a woman threw a millstone down upon him from the roof of the tower, and smashed his skull. Whereupon he called to his armor-bearer to give him a death-blow with his sword, that men might not say of him, "A woman slew him." Thebez seems to be preserved in the large village of *Tubâs*, northeast of Shechem, a still important town. It is situated on the slopes and summit of a hill, whose sides are pierced with numerous cisterns, some in use. Hundreds of people even now live underground, in caves cut in the rock.

THEFT. See LAW, p. 637.

THELA'SAR (2 Kings 19:12). See TEL-ASSAR.

THEOCRACY (Gr. *θεοκρατία, theh-ok-rat-ee'-ah, rule of God*), the form of government among the early Israelites, in which Jehovah was recognized as their supreme civil ruler, and his laws were taken as the statute book of the kingdom. Moses, Joshua, and the Judges were the appointees and agents of Jehovah. The kings were each specifically anointed in his name and the prophets were commissioned to inform them of his will, and did not hesitate to rebuke and even veto their actions if contrary to the divine will. The later history of Israel is a rehearsal of the conflict and intercourse between the great head of the kingdom and the refractory functionaries. Under the new economy this idea passed over, in its spiritual import, to the Messiah, as the heir of David's perpetual dynasty, and thus Christ becomes the ruler of his Church and the hearts of its members.

THEOPH'ILUS (Gr. *Θεόφιλος, theh-of'-il-os, friend of God*), the person to whom Luke inscribes his gospel and the Acts of the Apostles (Luke 1:3; Acts 1:1). We meet with a considerable number and variety of theories concerning him. The traditional connection of Luke with Antioch has disposed some to look upon Antioch as the abode of Theophilus, and possibly as the seat of his government. "We may safely reject the Patristic notion that Theophilus was either a fictitious person or a mere personification of Christian love. The epithet *κράτιστε* ('most excellent') is a sufficient evidence of his historical existence. It does not, indeed, prove that he was a governor, but it makes it most probable that he was a person of high rank. All that can be conjectured with any degree of safety concerning him comes to this, that he was a Gentile of rank and consideration who came under the influence of Luke or under that of Paul at Rome, and was converted to the Christian faith" (Smith, *Dict.*, s. v.).

Thessalonica.

"The only traditional information we possess about this person is that found in the 'Clementine Recognitions' (x, 71), about the middle of the 2d century: 'So that Theophilus, who was at the head of all the men in power at the city (of Antioch), consecrated, under the name of a church, the great basilica (the palace) in which he resided.' According to this, Theophilus was a great lord residing in the capital of Syria" (Godet, *Com.*, on Luke).

THESSALO'NIAN (Gr. *Θεσσαλονικείς, thes-sal-on-ik-yoos'*), the designation (Acts 20:4; 1 Thess. 1:1; 2 Thess. 2:1; "of Thessalonica," 27:2) of an inhabitant of THESSALONICA (q. v.).

THESSALO'NIANS, EPISTLES TO. See BIBLE, BOOKS OF.

THESSALONI'CA (Gr. *Θεσσαλονίκη, thes-sal-on-ee'-kay*), called anciently Therma. It was named after the wife of Cassander, who rebuilt the city. Under the Romans it was one of four

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divisions of Macedonia. Paul and Silas organized a church there (Acts 17:1–4; 1 Thess. 1:9). In Acts 20:1–3 Paul's visit is named; see also Phil. 4:16; 2 Tim. 4:10. In Acts 17:6, 8, the rulers of the city are called, in the original, *politarchai*. It is now the most important town, after Constantinople, of European Turkey. Its name is Saloniki, and it has a mixed population of eighty-five thousand. Placed on the great road (*Via Egnatia*), which connected Rome with the whole region north of the Ægean Sea, Thessalonica was an invaluable center for the spread of the Gospel. In fact it was nearly, if not quite, on a level with Corinth and Ephesus in its share of the commerce of the Levant. The circumstance noted in Acts 17:1, that here was the synagogue of the Jews in this part of Macedonia, had evidently much to do with the apostle's plans, and also doubtless with his success. The first scene of the apostle's work at Thessalonica was the synagogue (17:2, 3).

THEU'DAS (Gr. Θευδᾶς, *thyoo-das'*, perhaps contraction of Θεόδωρος, *God-given*), an insurgent mentioned by Gamaliel in his speech before the Sanhedrin, at the time of the arraignment of the apostles (Acts 5:35–39). He seems to have been a religious impostor, and to have had about four hundred adherents, who were all slain or scattered. Josephus (*Ant.*, xx, 5, 1) informs us "that a certain magician, whose name was Theudas, persuaded a great part of the people to take their effects with them and follow him to the river Jordan; for he told them he was a prophet, and that he would, by his own command, divide the river, and afford them an easy passage over it; and many were deluded by his words. Fadus . . . sent a troop of horsemen out against them; who, falling upon them unexpectedly, slew many of them, and took many of them alive. They also took Theudas alive, and cut off his head, and carried it to Jerusalem."

THIEF. See Law, p. 637.

THIEVES. The prophet Isaiah (1:23) says of the Israelitish rulers that they were "companions of thieves," meaning thereby that they allowed themselves to be bribed by presents of stolen goods to acts of injustice toward those who had been robbed. The men who under this name appear in the history of the crucifixion were robbers rather than thieves, belonging to the lawless bands by which Palestine was at that time and afterward infested. Against these brigands every Roman procurator had to wage continual war. It was necessary to use an armed police to encounter them (Luke 22:52). Of the previous history of the two who suffered on Golgotha we know nothing. They had been tried and condemned, and were waiting their execution before our Lord was accused. It is probable enough, as the death of Barabbas was clearly expected at the same time, that they had taken part in his insurrection. At first the thieves reviled our Lord, but afterward one of them in penitence prayed to be remembered when Jesus should come to his kingdom (Matt. 27:38, 44; Mark 15:27).

THIGH (Heb. יָרֵךְ, *yaw-rake'*; Gr. μηρός, *mayros'*), the part of the body from the legs to the trunk.

1. In taking an oath it was an ancient custom to put the hand under the thigh. Abraham required it of his servant, when he made him swear that he would take a wife for Isaac of the daughters of the Canaanites (Gen. 24:2–9). Jacob required it of Joseph when he bound him by oath to bury him in Canaan (47:29–31). This custom, the so-called bodily oath, was, no doubt, connected with the significance of the hip as the part from which the posterity issued (46:26, margin) and the seat of vital power. The early Jewish commentators supposed it to be especially connected with the rite of circumcision.

2. It is stated (Gen. 32:25–32) that the angel touched the hollow of Jacob's thigh and put it out of joint. By the dislocation of his hip the carnal nature of his previous wrestling was declared to be powerless and wrong. By his wrestling with God Jacob entered upon a new stage in his life. Because of the dislocation of Jacob's thigh the custom grew up among his descendants of refraining from eating the *nervus ischiadicus*, the principal nerve in the neighborhood of the hip, which is easily injured by any violent strain in wrestling.

3. If the wife, accused by her husband of infidelity, was guilty, a part of the curse pronounced upon her was that her thigh should rot (Num. 5: 21). Precisely the nature of this disease it is impossible to determine. Michaelis supposes it to have been dropsy of the ovary.

Figurative. The phrase "hip and thigh" (Heb. שׁוֹק, *shoke*, Judg. 15:8) occurs in the account of Samson's slaughter of the Philistines, and is a proverbial expression for a cruel, unsparing slaughter. *To uncover the thigh* (Isa. 47:2) was to lay aside all feminine modesty, as to "grind at the mill" was to take a servant's place. *Striking the thigh* was the sign of the deepest shame (Jer. 31:19) or of sorrow (Ezek. 21:12). In Rev. 19:16 it is written, "And he hath on his vesture and on his thigh a name written," etc. Schleusner thinks that the name was written upon the sword, which hung upon the thigh. Montfaucon gives an account of several images of warriors having inscriptions *upon the thighs*.

THIM'NATHAH (Josh. 19:43). See Timnah.

THINE WOOD. See Glossary.

THIRST (Heb. צָמָא, *tsaw-maw'*; Gr. δίψος, *dip'-sos*), a painful sensation occasioned by the absence of liquids from the stomach. This sensation is sometimes accompanied by vehement desire, and the term is therefore used figuratively in the Scripture, in the moral sense of a longing after God (Psa. 42:2; 63:1; 143:6, etc.). A longing after criminal indulgence is also called thirst (Jer. 2:25). A state of continued satisfaction is expressed by the phrase, "They shall hunger no more, neither *thirst* any more" (Rev. 7:16).

THISTLE. See Vegetable Kingdom.

THOM'AS (Gr. Θωμᾶς, *thǫ-mas'*, *twin*), also called *Didymus*, its Greek equivalent.

1. Name and Family. Out of this name has grown the tradition that he had a twin sister, Lydia, or that he was a twin brother of our Lord; which last, again, would confirm his identification with Judas (comp. Matt. 13:55). He is said to

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have been born in Antioch, but is also considered by some a native of Galilee, like most of the other apostles (John 21:2).

2. Personal History. In the first three gospels we have an account of his call to the apostleship (Matt. 10:3; Mark 3:18; Luke 6:15). The rest that we know of him is derived from the gospel of John. When Jesus declared his intention of going to Bethany, Lazarus being dead, Thomas, apprehensive of danger, said to the other disciples, "Let us also go, that we may die with him" (John 11:16). At the last supper, when Jesus was speaking of his departure, Thomas said unto him, "Lord, we know not whither thou goest; and how can we know the way?" (14:5.) When Jesus appeared to the first assembly after his resurrection, Thomas, for some reason, was absent. The others told him, "We have seen the Lord." Thomas broke forth into an exclamation which conveys to us at once the vehemence of his doubt, and the vivid picture that his mind retained of his Master's form as he had last seen him lifeless on the cross (20:25). "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." Turning to Thomas, he uttered the words which convey as strongly the sense of condemnation and tender reproof as those of Thomas had shown the sense of hesitation and doubt. "Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." The effect upon Thomas is immediate. Doubt is removed, and faith asserts itself strongly. The words in which he expresses his belief contain a high assertion of his Master's divine nature: "And Thomas answered and said unto him, My Lord and my God." The answer of our Lord sums up the moral of the whole narrative: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (20:26–29). From this incident came the title of "Doubting Thomas," and he has been characterized as "slow to believe, subject to despondency, seeing all the difficulties of a case, viewing things on the darker side." It may be that he was of a critical tendency of mind, in which he did not recognize the statement of eyewitnesses as a sufficient ground of faith. In the New Testament we hear of Thomas only twice again, once on the Sea of Galilee, with six other disciples (21:2), and again in the assembly of the apostles after the ascension (Acts 1:13). The earlier traditions, as believed in the fourth century, represent him as preaching in Parthia, or Persia, and as finally buried in Edessa. The later traditions carry him farther east. His martyrdom is said to have been occasioned by a lance.

THORN, the rendering of several Hebrew and Greek words; indeed there are no less than twenty-two words rendered in the A. V. "thorn," "thistle," "brier," etc. (see VEGETABLE KINGDOM). In the passage "Canst thou put a hook into his [the *leviathan*] nose? or bore his jaw through with a thorn?" (Job 41:2; comp. 2 Chron. 33:11; Heb. חוֹחַ, *kho'-akh*,) *thorn* was a hook or ring put through the nostrils of large fishes in order to let them down again alive into the water and retain them as captives.

Thrashing Floor.

Figurative. "A grieving thorn" (Ezek. 28:24) should be rendered a smarting sting, figurative of the hurts of heathenism. "The most upright is sharper than a thorn hedge" (Mic. 7:4) refers to the corruption of the nation, which was so great that even the most upright injured all who came in contact with him. In Job 5:5, "taketh it even out of the thorns," means that even a thorny hedge does not prevent them from taking the food of the orphan. From want of energy "the way of the slothful man is as an hedge of thorns" (Prov. 15:19), i. e., full of almost insurmountable obstacles (comp. 22:5). To be overgrown with thorns is a figure of desolation (24:31). "The crackling of thorns under a pot" (Eccles. 7:6) is that to which the laughter of fools is compared. The wicked are often compared to thorns (2 Sam. 23:6; Nah. 1:10). Dried cow dung was the common fuel in Palestine; its slowness in burning makes the quickness of a fire of thorns the more graphic as an image of the sudden end of fools (comp. Psa. 118:12). Thorns and thistles are symbolic of false prophets (Matt. 7:16).

THORN IN THE FLESH. See PAUL.

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THOUGHT. See GLOSSARY.

THRASHING. See AGRICULTURE, p. 28.

Figurative. Thrashing is used in Scripture as a figure of providential chastisement (Isa. 21:10); crushing oppression (Isa. 41:15; Mic. 4:12, 13); judicial visitation (Jer. 51:33); the labors of ministers (1 Cor. 9:9, 10). Dust made by thrashing is a figure of complete destruction (2 Kings 13:7).

THRASHING FLOOR (Heb. גֹּרֶן, *go'-ren*, *even*), a level and hard-beaten plot in the open air (Judg. 6:37; 2 Sam. 6:6), on which sheaves of grain were thrashed (Isa. 21:10; Jer. 51:33; Mic. 4:12; Matt. 3:12). The top of a rock was a favorite spot for this purpose; on this the sheaves were spread out, and sometimes beaten with flails—a method practiced especially with the lighter grains, such as fitches or cummin (Isa. 28:27)—but more commonly by oxen. The oxen were either yoked side by side and driven round over the grain, or yoked to a machine (Lat. *tribulum* or *trahea*), consisting of a board or a block of wood, with stones or pieces of iron fastened to the lower surface to make it rough. This was dragged over the grain, beating out the kernels.

The thrashing floors were watched all night to guard against theft of the grain (Ruth 3:4, 6, 14); they were often of considerable value, and frequently named in connection with the winepress (Deut. 16:13; 2 Kings 6:27; Hos. 9:2; Joel 2:24), since grain, wine, and oil were the more important products of the soil. They were sometimes given particular names, as that of Nachon (2 Sam. 6:6) or Chidon (1 Chron. 13:9), Atad (Gen. 50:10), Ornan or Araunah (2 Sam. 24:18, 20; 1 Chron. 21:15).

THREE. See NUMBER.

THREE TAVERNS. See APPII FORUM.

THRESHOLD, the rendering in A.V. of:

1. *Saf* (סַף), a sill or bottom of a doorway (Judg. 19:27; 1 Kings 14:17; Ezek. 40:6, 7; Zeph. 2:14).

2. *Mif-tawn'* (מִפְתָּן, a *stretcher*), probably the bottom beam or sill of a door (1 Sam. 5:4, 5; Ezek. 9:3; 10:4, 18; 46:2; 47:1).

3. *Aw-soof'* (אָסֻף, *collection*), only in the plural, and meaning stores, storehouses (1 Chron. 26:15, 17), especially as connected with the western gates of the temple (Neh. 12:25).

THRONE (Heb. כִּסֵּא, *kis-say'*; Gr. *θρόνος*, *thron'-os*; *βῆμα*, *bay'-mah*). The Hebrew term *kis-say'* applies to any elevated seat occupied by a person in authority, whether a high priest (1 Sam. 1:9), a judge (Psa. 122:5), or a military chief (Jer. 1:15). The use of a chair in a country where the usual postures were squatting and reclining, was at all times regarded as a symbol of dignity (2 Kings 4:10; Prov. 9:14). In order to specify a throne in our sense of the term it was necessary to add to *kis-say'* the notion of royalty; hence the frequent occurrence of such expressions as "the throne of the kingdom" (Deut. 17:18; 1 Kings 1:46; 2 Chron. 7:18). The characteristic feature in the royal throne was its elevation: Solomon's throne was approached by six steps (1 Kings 10:19; 2 Chron. 9:18); and Jehovah's throne is described as "high and lifted up" (Isa. 6:1). The materials and workmanship were costly. It was furnished with arms or "stays." The steps were also lined with pairs of lions. As to the form of the chair, we are only informed in 1 Kings 10:19 that "the top was round behind." The king sat on his throne on state occasions. At such times he appeared in his royal robes.

Figurative. The throne was the symbol of supreme power and dignity (Gen. 41:40). "To sit upon the throne" implied the exercise of regal power (Deut. 17:18; 1 Kings 16:11); to "sit upon the throne of another" (1 Kings 1:13) meant to succeed him as king. "Thrones" also designates

Throne.

earthly potentates and celestial beings, archangels (Col. 1:16).

THRONG. See GLOSSARY.

THROUGHLY. See GLOSSARY.

THUM'MIM. See URIM AND THUMMIM.

THUNDER (Heb. קוֹל or קֹל, *kole*, a *voice*, i. e., of Jehovah; רַעַם, *rah'-am*, a *peal*; Gr. *βροντή*, *bron-tay'*). In a physical point of view the most noticeable feature in connection with thunder is the extreme rarity of its occurrence during the summer months in Palestine and the adjacent countries. From the middle of April to the middle of September it is hardly ever heard. Hence it was selected by Samuel as a striking expression of the divine displeasure toward the Israelites (1 Sam. 12:17). Rain in harvest was deemed as

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Threshing Floor.

Figurative. "A grieving thorn" (Ezek. [illegible] should be rendered a smarting sting, figuratively of the hurts of heathenism. "The most upright is sharper than a thorn hedge" (Mic. 7:4), refers to the corruption of the nation, which was so great that even the most upright injured all who came in contact with him. In Job 5:5, "taketh it even out of the thorns," means that even a thorny hedge does not prevent them from taking the food of the righteous. From want of energy "the way of the slothful man is as an hedge of thorns" (Prov. 15:19, i. e., full of almost insurmountable obstacles; comp. 22:5). To be overgrown with thorns is a figure of desolation (24:31). "The crackling of thorns under a pot" (Eccles. 7:6) is that at which the laughter of fools is compared. The wicked are often compared to thorns (2 Sam. 23:6; Nah. 1:10). Dried cow dung was the usual fuel in Palestine; its sharpness is [illegible] the quickness of a fire of thorns [illegible] as an image of the rabbi[illegible] Psa. 118:12). Thorns [illegible] false prophets (Matt. [illegible]

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THROUGHLY. See GLOSSARY.

THUM'MIM. See URIM AND THUMMIM.

THUNDER (Heb. קוֹל or קֹל, *kole*, a *voice*, i. e., of Jehovah; רַעַם, *rah'-am*, a *peal*; Gr. *βροντή*, *bron-tay'*). In a physical point of view the most noticeable feature in connection with thunder is the extreme rarity of its occurrence during the summer months in Palestine and the adjacent countries. From the middle of April to the middle of September it is hardly ever heard. Hence it was selected by Samuel as a striking expression of the divine displeasure toward the Israelites (1 Sam. 12:17). Rain in harvest was deemed as

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extraordinary as snow in summer (Prov. 26:1), and Jerome asserts that he had never witnessed it in the latter part of June or in July (*Com.*, on Amos 4:7). The plague of hail in Egypt is naturally represented as accompanied with "mighty thunderings" (Exod. 9:22–29, 33, 34). It accompanied the lightnings at the giving of the law (19:16; 20:18). It is referred to as a natural phenomenon subject to laws of the Creator (Job 28:26; 38:25).

In John 12:28 it is related that there "came a voice from heaven" in response to the prayer of Jesus. "It is a voice which came miraculously from God; yet, as regards its intelligibility conditioned by the subjective disposition and receptivity of the hearers, which sounded with a *tone as of thunder*, so that the definite words which resounded in this form of sound remained unintelligible to the unsusceptible, who simply heard that majestic kind of sound, but not its contents, and said, Βροντὴν γεγονέναι ('It is thunder')" (Meyer, *Com.*, in loc.). Mark (3:17) tells us that our Lord surnamed James and John "Boanerges, which is, The sons of thunder." Some have thought that this was applied to them because of their eloquence; others to their courage and energy. It seems more likely that it referred to their impetuous, ardent temperament.

Figurative. In the imaginative philosophy of the Hebrews thunder was regarded as the voice of Jehovah (Job 37:2, 4, 5; 40:9; Psa. 18:13; 29:3–9; Isa. 30:30, 31), who dwelt behind the thundercloud (Psa. 81:7). Thunder was, to the mind of the Jew, the symbol of divine power (29:3, etc.) and vengeance (1 Sam. 2:10; 2 Sam. 22:14).

THUNDERBOLT (Heb. רֶשֶׁף, *reh'-shef*, a live *coal*, an *arrow*). In accordance with the popular notion "hot thunderbolts" (Psa. 78:48) meant lightnings, with reference, doubtless, to the manner in which lightning strikes the earth.

THYATI'RA (Gr. Θυάτειρα, *thoo-at'-i-rah*), a city in Asia Minor, the seat of one of the seven Apocalyptic churches (Rev. 1:11; 2:18). It was situated on the confines of Mysia and Ionia, a little south of the river Hyllus, and at the northern extremity of the valley between Mount Tmolus and the southern ridge of Temnus. It was one of the many Macedonian colonies established in Asia Minor, in the sequel of the destruction of the Persian empire by Alexander. The waters of Thyatira are said to be so well adapted for dyeing that in no place can the scarlet cloth, out of which fezes are made, be so brilliantly or so permanently dyed as here. So in the Acts (16:14) Lydia, the first convert of Paul at Philippi, is mentioned as a seller of purple from Thyatira. The principal deity of the city was Apollo, worshiped as the sun-god under the surname Tyrimnas. He was no doubt introduced by the Macedonian colonists, for the name is Macedonian. A priestess of Artemis is also mentioned in the inscriptions. Another superstition of an extremely curious nature, which existed at Thyatira, seems to have been brought thither by some of the corrupted Jews of the dispersed tribes. A fane stood outside the walls, dedicated to *Sambatha*—the name of the sibyl who is sometimes called Chaldean, sometimes Jewish, sometimes Persian—in the midst of an inclosure designated "the Chaldean's court." This seems to lend an illustration to the obscure passage in Rev. 2:20, 21, which Grotius interprets of the wife of the bishop. Now there is evidence to show that in Thyatira there was a great amalgamation of races. But amalgamation of different races in pagan nations always went together with a syncretism of different religions, every relation of life having its religious sanction. If the sibyl Sambatha was really a Jewess, lending her aid to this proceeding, and not discountenanced by the authorities of the Judæo-Christian Church at Thyatira, both the censure and its qualification become easy of explanation. Dr. Milligan (*Expositor's Bible*) thinks that the Jezebel referred to in connection with Thyatira was the Old Testament character of that name; and that the sin of the church in Thyatira was that it tolerated the evil of which she was so striking a representative.

Thyatira.

THYINE WOOD. See VEGETABLE KINGDOM.

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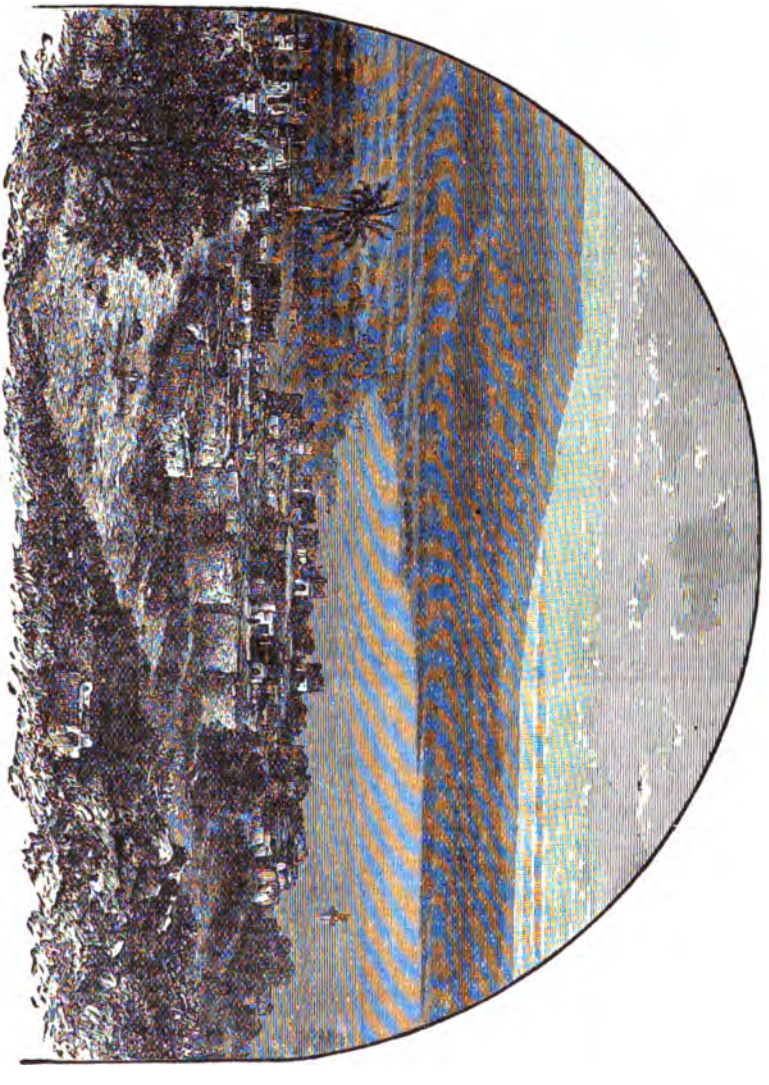
TIBE'RIAS (Gr. Τιβεριάς, *tib-er-ee-as'*), a city in the time of Christ, on the Sea of Galilee; first mentioned in the New Testament (John 6:1, 23; 21:1), and then by Josephus, who states that it was built by Herod Antipas, and was named by him in honor of the emperor Tiberius. It was one of nine towns round the sea, each one having not less than fifteen thousand inhabitants. It was probably a new town, and not a restored or enlarged one merely; for "Rakkath" (Josh. 19:35), which is said in the Talmud to have occupied the same position, lay in the tribe of Naphtali, whereas Tiberias appears to have been within the limits of Zebulun (Matt. 4:13). G. A. Smith, however, thinks it may be the same with Rakkath, or in its neighborhood. Tiberias was the capital of Galilee from the time of its origin until the reign of Herod Agrippa II, who changed the seat of power back again to Sepphoris, where it had been before the founding of the new city. Many of the inhabitants were Greeks and Romans, and foreign customs prevailed there to such an extent as to give offense to the stricter Jews. The ancient name has survived in that of the modern *Tŭbarieh*, which occupies unquestionably the original site, except that it is confined to narrower limits than those of the original city. Near *Tŭbarieh*, about a mile farther south along the shore, are the celebrated warm baths, which the Roman naturalists reckoned among the greatest known curiosities of



Tiberias.

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the world. The intermediate space between these baths and the town abounds with traces of ruins, such as the foundations of walls, heaps of stones, blocks of granite, and the like; and it cannot be doubted, therefore, that the ancient Tiberias occupied also this ground, and was much more extensive than its modern successor. It stood anciently as now, on the western shore, about two thirds of the way between the northern and southern end of the Sea of Galilee. There is a margin or strip of land there between the water and the steep hills (which elsewhere in that quarter come down so boldly to the edge of the lake), about two miles long and a quarter of a mile broad. The tract in question is somewhat undulating, but approximates to the character of a plain. *Tubarieh*, the modern town, occupies the northern end of this parallelogram, and the warm baths the southern extremity; so that the more extended city of the Roman age must have covered all, or nearly all, of the peculiar ground whose limits are thus clearly defined. Its newness, uncleanness, bad character of its inhabitants, and idolatry, may account for its absence from the records of our Lord's ministry on the lake. After the fall of Jerusalem the Jews resorted thither, it became their metropolis, and, after A. D. 150, the seat of the Sanhedrin, and the rabbinical schools, from which came the Talmud and the Masorah.

TIBE'RIAS, THE SEA OF, another name (John 21:1 only) for the Sea of Galilee (comp. 6:1). It is thought that the evangelist used this name as being more familiar to nonresidents in Palestine than the indigenous name of the "Sea of Galilee" (q. v.) or "Sea of Gennesaret."

TIBE'RIUS (Gr. Τιβέριος, *tib-er'-ee-os*, *pertaining to the Tiber;* in full, Tiberius Claudius Nero Cæsar), the second Roman emperor, successor of Augustus, who began to reign A. D. 14, and reigned until A. D. 37. He was the son of Tiberius Claudius Nero and Livia, and hence a stepson of Augustus. He was born at Rome on the 16th of November, B. C. 42. He became emperor in his fifty-fifth year, after having distinguished himself as a commander in various wars, and having evinced talents of a high order as an orator and an administrator of civil affairs. He even gained the reputation of possessing the sterner virtues of the Roman character, and was regarded as entirely worthy of the imperial honors to which his birth and supposed personal merits at length opened the way. Yet, on being raised to the supreme power, he suddenly became, or showed himself to be, a very different man. His subsequent life was one of inactivity, sloth, and self-indulgence. He was despotic in his government, cruel and vindictive in his disposition. Tiberius died at the age of seventy-eight, after a reign of twenty-three years. He is mentioned in Scripture only in Luke 3:1, where he is termed Tiberius Cæsar. John the Baptist, it is there said, began his ministry in the fifteenth year of his reign, an important chronological statement, helping to determine the year of Christ's birth and entrance on his public life.

Coin of Tiberius.

TIB'HATH (Heb. טִבְחַת, *tib-khath'*, *slaughter*), a city of Hadadezer, king of Zobah (1 Chron. 18:8), called BETAH (q. v.) in 2 Sam. 8:8, probably an accidental transposition of the first two letters.

TIB'NI (Heb. תִּבְנִי, *tib-nee'*, *straw*), the sixth king of Israel, and son of Ginath. After the tragic death of Zimri there was a division among the people, "half followed Tibni . . . and half followed Omri." After a struggle lasting four years Omri's party prevailed, and, according to the brief account of the historian, "Tibni died, and Omri reigned" (1 Kings 16:21, 22), B. C. 886.

TI'DAL (Heb. תִּדְעָל, *tid-awl'*), the name of a king who accompanied Chedorlaomer in his raid into Palestine about 2250 B. C. Of the personality of this king nothing else is known. The name has, however, been unexpectedly found by Mr. Pinches upon a broken Babylonian tablet of the reign of Hammurabi, king of Babylon (B. C. 2287–2233 ?). Upon this inscription the name is written, "Tudghulla, son of Gazza." This discovery is very important, because by it the chain of evidence which connects the 14th chapter of Genesis with Babylonian history is materially strengthened. The country ruled by Tidal was Goiim, often translated "nations or Gentiles." It is not yet certainly located. Hommel believes it to be Goi, in northeastern Babylonia. See articles on CHEDORLAOMER, ARIOCH, and AMRAPHEL.

LITERATURE.—Sayce, *Patriarchal Palestine*, London, 1895 (especially the preface).—R. W. R.

TIG'LATH-PILE'SER, the name of an Assyrian king (see also PUL). The name of Tiglath-pileser fills a large place in the history of the Hebrew people before the fall of Samaria. It was in the reign of Tiglath-pileser III, known also to us under the name of Pul, that they first sensibly felt the menace of complete overthrow by the Assyrians. (1) **Name and origin.** The name Tiglath-pileser appears in Assyrian under the form of Tukulti-apal-esharra, but this was abbreviated even by the Assyrians themselves. It was a famous name in the annals of Assyria, for one of the greatest Assyrian conquerors, Tiglath-pileser I (about 1120 B. C.), had borne it. Tiglath-pileser III was, however, a far greater man than his earlier namesake. He was not of royal origin. Of his origin, indeed, nothing is known. It is probable that he was an Assyrian general. He may have been also an administrator or governor of one of the vast provinces of the Assyrian empire. He appears suddenly upon the scene of historical action. He says nothing in his inscriptions of his father or of his mother. His inscriptions were mutilated long after his death by Esar-haddon, an indignity offered to no other king, and these facts lead irresistibly to the conclusion that he was not a member of the royal family. The king who preceded him upon the throne was Asshur-nirari III, who reigned weakly from 754 to 745 B. C. In

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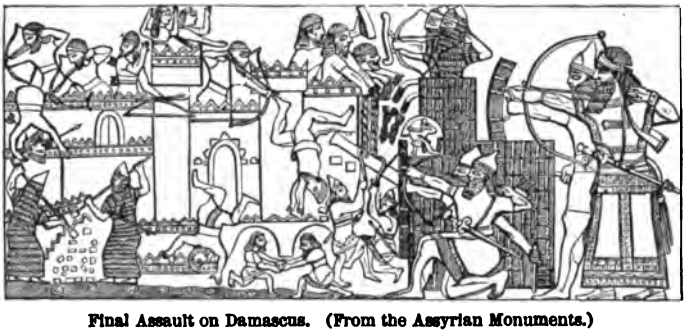
the year 746 there was a rebellion against his rule. Whether Tiglath-pileser, then perhaps a general, set this rebellion on foot, participated in it, or merely reaped its results, we have no means of knowing, but immediately upon the death of Asshur-nirari III he was acknowledged king of Assyria. (2) **Reign.** The very first years of his reign showed him a masterful man. In other instances in Assyrian history such an usurpation would have been followed by petty wars and insurrections all over the kingdom, but no audible murmur was heard at the beginning of his reign. He was evidently known everywhere as a man with whom it would be dangerous to trifle. His reign was not long (745–727 B. C.), and he may have come to the throne comparatively late in life. Whatever his name was, he assumed at once the royal style of Tiglath-pileser, adopting as his own a famous name. Were it not for the abuse of his inscriptions, suffered at the hands of Esar-haddon, we should know all the events of his reign in great detail. He had restored the palace of Shalmaneser II, in Kalchi. Upon the walls of its great rooms he placed stone slabs with beautifully engraved



Final Assault on Damascus. (From the Assyrian Monuments.)

inscriptions recounting the campaigns of his reign. Besides these he left inscriptions written upon clay, giving accounts of his campaigns grouped in geographical order; and supplemented these by other inscriptions on clay containing lists of the countries conquered, but without any details of the campaigns. The first matter that claimed the attention of the new king was an invasion of Babylonia, rendered necessary to drive out nomadic Aramæans who had invaded and settled in the country, and threatened to destroy its civilization. The march of the new Assyrian king southward was a triumphal progress. He was heralded as a deliverer, and soon reestablished an orderly government in the kingdom of Babylonia. After this he turned into the northwest and into the east, where he collected heavy tribute from peoples who had refused it during the weak reign of his predecessor. At the very beginning he introduced an entirely new method of dealing with conquered peoples. Before his reign the Assyrian kings had for the most part contented themselves with predatory raids by which they enormously increased the wealth of Assyria, but contributed little to the upbuilding of stable government in the conquered lands. Peoples thus conquered paid tribute while the conqueror was at hand, and refused when they thought he was far enough away to place them out of danger. Some of the previous kings had tried in a very slight fashion colonization and deportation, but without conspicuous success. These were made by Tiglath-pileser III his chief methods. He first conquered a people and then deported the best of them to another part of his dominions, bringing from that place enough people to colonize the land thus vacated. For many peoples this was punishment worse than death. From his point of view it contributed to stability by making successful rebellion almost an impossibility. He further set Assyrian governors over conquered provinces, and endeavored not only to collect tribute annually, but also to administer all the affairs of the land as a part of the Assyrian empire which he was building. Campaign followed campaign, north, east, and south, with lesser invasions also in the west. All these things affected the Hebrew people but little. They were, however, a threat of what might be when once he was free to set about to the conquest of Palestine. (3) **Relation with Israel.** Nominally some of the states of Syria and Palestine were already Assyrian tributaries, but Assyrian influence had been little felt for a long time. If it had been possible to unite all the petty kingdoms of Syria, Palestine, and their neighboring countries into one great confederation for mutual defense it would probably have been possible to prevent the reconquest of the west by the Assyrians, even under so great a master as Tiglath-pileser III. But the weakness of the west lay in its utter inability to put aside selfish and petty concerns to work for united interests. Some of these states determined again, about 739 B. C., to throw off the Assyrian yoke. At the head of the coalition thus formed Azariah, or Uzziah, king of Judah, took his stand. To support him Hamath, Damascus, Tyre, Que, Melid, Samaria, and others, to the number of nineteen, had banded together. It was indeed a promising confederation. If these nineteen states should put their full quota of men into the field under competent military direction they would, no doubt, be able to resist the Assyrians, and to prevent, and, at least, postpone the engulfing of Syria into the now rapidly growing Assyrian empire. But before any combination of their forces could be brought about Tiglath-pileser came west and entered Palestine, apparently determined to attack the ringleader, Uzziah, in his own territory, before his allies could come to his aid. As soon as he entered the northern kingdom Menahem threw down his arms and paid the Assyrians one thousand talents of silver as a token of subjection. Here was practically an end of the entire confederation. Tiglath-pileser was apparently satisfied with this collapse, and as the others were willing to pay

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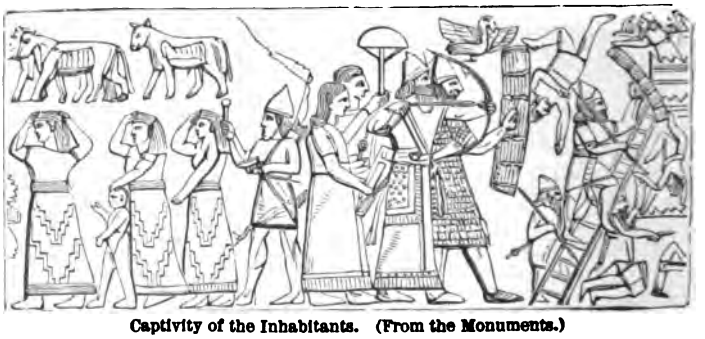
tribute, he did not pursue the advantage which he had gained, but went back to Assyria laden with a heavy booty, to which Rezon of Damascus and Hirom of Tyre had also contributed. In 734 B. C. we find him again on the Mediterranean coast. In this year he seems to have crossed the plain of Syria, near Damascus, and to have gone straight to the coast, which he followed toward the south. He had no fear of Tyre nor of Sidon, for they were busy with commerce, and he needed to strike but a few light blows before Gaza was reached. Here, if ever, Egypt and Syria and all the West ought to have made a stand against the Assyrians, but no stand was made, and Gaza was overwhelmed. In the reign of Ahaz, king of Judah, with him Pekah of Samaria and Rezon of Damascus, was another opportunity for coalition against Assyria, but Pekah and Rezon thought they saw in the youth of Ahaz a chance for the enrichment of their own kingdoms. They united forces and invaded Judah. So began the Syro-Ephraimitic war. Ahaz was likely to be overwhelmed. To whom should he turn for help? No help was to be had in Egypt, and in the madness of the hour he sent an embassy to meet Tiglath-pileser and sue for help against Damascus and Samaria. Tiglath-pileser accepted a bribe from Ahaz, for it suited his own future purposes so to do, and at once threatened Damascus. This drew off from Judah the armies of Damascus and Samaria. Tiglath-pileser then passed by Damascus, came down the sea coast past his tributary states of Tyre and Sidon, and turned into the plain of Esdraelon above Carmel. His own accounts fail us at this point, but the biblical narrative fills the gap by stating that he took a number of cities and overran the land (2 Kings 15:29). He might then have attacked Samaria itself, but the party of assassins made that unnecessary, for they slew the king, and in his place Tiglath-pileser set up Hoshea as the nominal king of Samaria, but as his personal representative (15:30). Damascus was next besieged, and the entire country about it given over to desolation. Tiglath-pileser boasts that he destroyed at this time five hundred and ninety-one cities, whose inhabitants were carried away with all their possessions to Assyria. Ahaz of Judah came to pay honor in Damascus to this foreign conqueror, who was now practically master over the whole country. He it was who had prepared the way for the destruction of Samaria by Shalmaneser IV and Sargon II (722 B. C.). His later career has but little bearing upon the Old Testament story. In 728 B. C., upon New Year's Day, he was solemnly anointed king of Babylon, and in 727 he died. Upon any basis of estimate whatever he ranks as one of the greatest conquerors and one of the greatest executives among all the lines of great rulers who made Assyria a dreaded name in Asia. He made the Assyrian empire out of a kingdom and a few dependencies. He made it a world power, binding province to province, and transforming local centers into general centers by deportation and colonization.—R. W. R.



Captivity of the Inhabitants. (From the Monuments.)

TI'GRIS (Gr. Τίγρις, *tig'-ris*) is used in the Septuagint as the equivalent of the Heb. חִדֶּקֶל (*khid-deh'-kel*, A. V. Hiddekel, Gen. 2:14), one of the rivers of Eden. Dr. Sayce says (*High. Crit.*, etc., p. 96): "The name of Hiddekel, or Tigris, was also Accadian. In the old language of Babylonia it was termed Idiqla and Idiqna, 'the encircling,' which the Semitic successors of the Accadians changed into the feminines Idiqlat and Idiqnat. From Idiqlat the Persians formed their Tigrâ with a play upon a word in their own language which signified an 'arrow.' The Hiddekel, we are told, flowed 'to the east of Asshur.' But the Asshur meant is not the land of Assyria, as the A. V. supposes, but the city of Assur, the primitive capital of the country, now represented by the mounds of Kalah Sherghat. The land of Assyria lay to the east as well as to the west of the Tigris." Daniel (10:4) calls it "the great river, which is Hiddekel." It rises in the mountains of Armenia, about thirty miles northwest of Diarbekir, at no great distance from the sources of the Euphrates, and pursues a meandering course for upward of one thousand one hundred miles, when they at last unite and flow as one stream into the Persian Gulf.

TIK'VAH (Heb. תִּקְוָה, *tik-vaw'*, a *cord*, or *hope*).

1. The son of Harhas, and father of Shallum, the husband of Huldah the prophetess (2 Kings 22:14), B. C. before 624. He is called in 2 Chron. 34:22, TIKVATH.

2. The father of Jahaziah, which latter was one of the rulers appointed by Ezra to superintend the divorcement of the Gentile wives after the captivity (Ezra 10:15), B. C. before 437.

TIK'VATH (Heb. text, תּוֹקַהַת, *to-kah'-ath*, *obedience*, marg. תִּקְוַת, *tok-hath'*), the father of Shallum (2 Chron. 34:32). See TIKVAH (2 Kings 22:14).

TIL'GATH-PILNE'SER, a variation (1 Chron. 5:6, 26; 2 Chron. 28:20) of TIGLATH-PILESER.

TILE (Heb. לְבֵנָה, *leb-ay-naw'*, so called from

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the *whitish* clay), a brick (Ezek. 4:1) used to write upon. When the clay was in a soft, moist state, in its mold or frame, the characters were inscribed upon it, and then the clay was baked. Such was the perfection of the manufacture that some of them are in a state of fine preservation after three thousand years. See WRITING.

TILING (Gr. *κέραμος, ker'-am-os, pottery ware*). The rendering of the A. V., Luke 5:19, "through the tiling" (*διὰ τῶν κεράμων*), has been the cause of considerable difficulty. Some have understood by the tiling the layer of sticks, brush, and hard-rolled clay which constitutes the ordinary flat roof of an oriental house. Of course, the breaking up of this might be readily repaired, but would cause an intolerable dust at the time. Dr. Edersheim (*Life of Jesus*, i, 503) says: "The roof itself, which had hard-beaten earth or rubble underneath it, was paved with brick, stone, or any other hard substance, and surrounded by a balustrade which, according to Jewish law, was at least three feet high. It is scarcely possible to imagine that the bearers of the paralytic would have attempted to dig through this into a room below, not to speak of the interruption and inconvenience caused to those below by such an operation. But no such objection attaches if we regard it not as the main roof of the house, but as that of the covered gallery under which we are supposing the Lord to have stood. . . . In such case it would have been comparatively easy to 'unroof' the covering of 'tiles,' and then 'having dug out' an opening through the lighter framework which supported the tiles, to let down their burden 'into the midst before Jesus.'"

TILLAGE. 1. *Neer* (Heb. נִיר or נָר, Prov. 13:23), *to break up* with a plow (comp. Jer. 4:3; Hos. 10:12).

2. *Ab-o-daw'* (Heb. עֲבֹדָה or עֲבוֹדָה, *work*), i. e., *servile* labor (Lev. 25:39); *work, business* (1 Chron. 9:19). Specifically, *work* of the field, agriculture (1 Chron. 27:26; Neh. 10:37).

TI'LON (Heb. תִּילֹן, *tee-lone'*, *suspension*, or תּוֹלֹן, *too-lone'*, *gift*, or *scorn*), the last named of the four "sons" of Shimon, of the tribe of Judah (1 Chron. 4:20), B. C. perhaps 1170.

TIME'US, more correctly **TIMÆ'US** (Gr. *Τίμαιος, tim'-ah-yos*), father of the blind beggar cured by Christ (Mark 10:46), the son being thence called BARTIMEUS (q. v.).

TIMBREL. See MUSIC, p. 765.

TIME, the rendering of several Hebrew and Greek terms, of which the following are most important:

1. *Yome* (Heb. יוֹם, a *day*), used both in the particular sense of a natural day (see below), and in the general sense of a set time.

2. *Zem-awn'* (Heb. זְמַן), an *appointed* time; thus "To everything there is a season" (Eccles. 3:1), i. e., everything remains but for a time; all things are frail and fleeting. In Dan. 2:16 it is an appointed season.

3. *Mo-ade'* (Heb. מוֹעֵד, an *appointment*), a space of time, appointed and definite (Exod. 34:18; 1 Sam. 13:8; Isa. 14:31, etc.).

4. *Maw-khawr'* (Heb. מָחָר, *deferred*) is *time to come, to-morrow* (Exod. 13:14; Josh. 4:6, 21; comp. 1 Sam. 20:12).

5. *Id-dawn'* (Heb. עֵדָן, a set *time*) is used in the Book of Daniel in a sense that has been much disputed. In Dan. 4:16, 23, 25, 32, the prophet writes of Nebuchadnezzar, "Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him." Gesenius (*Lexicon*) gives its meaning as prophetic language for a year. "Following the example of the LXX. and of Josephus, many ancient and recent interpreters understood by the word עִדָּנִין *years*, because the *times* in 7:25; 12:7 are also years, and because in 4:29 mention is made of twelve months, and thereby the *time* is defined as one year. But from 4:29 the duration of the עִדָּנִין cannot at all be concluded, and in 7:25 and 12:7 the *times* are not years. *Id-dawn'* (עִדָּן) designates generally a definite period of time, whose length or duration may be very different" (Keil, *Com.*, on Dan. 4:16).

6. *Ayth* (Heb. עֵת) is a general term for *time*; e. g., the *time of evening* (Josh. 8:29, A. V. "eventide"); *time of bearing* (Job 39:1, 2); *at* or *about* a time (Dan. 9:21); *time* or *season* of love (Ezek. 16:8), i. e., of young women at marriageable age, etc.

7. *Pah'-am* (Heb. פַּעַם, a *stroke*), a tread of the foot, step (Psa. 119:126); one time (Gen. 18:32, A. V. "this once;" Exod. 9:27; Prov. 7:12, A. V. "now").

8. *O-lawm'* (Heb. עוֹלָם or עֹלָם, *concealed*), *hidden time*, i. e., obscure and long, of which the beginning or end is indefinite, *duration, everlasting, eternity* (Josh. 24:2; Deut. 32:7, A. V. "days of old;" Prov. 8:23, "everlasting").

9. *Kahee-ros'* (Gr. *καιρός*), an *occasion, set* time; *khron'-os* (Gr. *χρόνος*), a *space* of time, opportunity, etc.

TIME, DIVISIONS OF. The following are mentioned in Scripture:

1. **Year** (Heb. שָׁנָה, *shaw-naw'*, as a *revolution* of time), so called from the *change* of the seasons. The years of the Hebrews in the pre-exilic period were *lunar*, of 354 days 8 hours 38 seconds, and consisted of twelve unequal lunar months. As this falls short of the true year (an astronomical month having 29 days 12 hours 44 minutes 2.84 seconds), they were compelled, in order to preserve the regularity of harvest and vintage (Exod. 23:16), to add a month occasionally, thus making it, on the average, to coincide with the solar year (containing 365 days 5 hours 48 minutes 45 seconds). The method of doing this among the very ancient Hebrews is unknown. Among the later Jews an intercalary month was inserted after Adar and was called Ve-dar, or second Adar. The intercalation was regularly decreed by the Sanhedrin, which observed the rule never to add a month to the sabbatical year.

The Hebrew year began, as the usual enumeration of the months shows (Lev. 23:34; 25:9; Num.

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9:11; 2 Kings 25:8; Jer. 39:2; comp. 1 Macc. 4: 52; 10:21), with Abib or Nisan (Esth. 3:7), subsequent to and in accordance with the Mosaic arrangement. As we constantly find this arrangement spoken of as a *festal* calendar, most rabbinical and many Christian scholars understand that the *civil* year began, as with the modern Jews, with Tisri (October), but the *ecclesiastical* year with Nisan.

A well-defined and universal era was unknown among the ancient Hebrews. National events were sometimes dated from the exodus from Egypt (Exod. 19:1; Num. 33:38; 1 Kings 6:1), usually from the accession of the kings (as in Kings, Chronicles, and Jeremiah), or the erection of Solomon's temple (1 Kings 8:1; 9:10), later from the beginning of the exile (Ezek. 33:21; 40:1), but in Ezek. 1:1 otherwise. For special purposes, such as the tithing of cattle and the planting of trees, the Jewish year began at distinct times. The regnal year began with Nisan. The first year of each king's reign began on the first day of Nisan after his accession, the preceding days being counted to his predecessor. This accounts for the precise specification of the time of three months, as exceptional, in the case of the reigns of Jehoahaz and Jeconiah. The post-exilian books date according to the reigning years of the Persian masters of Palestine (Ezra 4:24; 6:15; 7:7, sq.; Neh. 2:1; 13:6; Hag. 1:1, 2, etc.).

As Syrian vassals the Jews adopted the Greek (1 Macc. 1:10) or Seleucid era, which dated from the overthrow of Babylon by Seleucus Nicator I. Still another national reckoning is given (1 Macc. 13:41, sq.), viz., from the year of the deliverance of the Jews from the Syrian yoke, i. e., seventeen of the Seleucian era, or from the autumn of B. C. 143.

2. Month (Heb. חֹדֶשׁ, *kho'-desh*, the *new* moon). The Hebrew months were lunar, and began from the new moon as ocularly observed; at least this is the case from the post-exilian period. In this period the length of the lunar month depended upon the day when the appearance of the new moon was announced by the Sanhedrin, which thus made the month either twenty-nine days or thirty days, according as the day was included in the following or the preceding month. The general rule was that in one year not less than four nor more than eight full months should occur. The final adjustment of the lunar to the solar year was by intercalation, so that whenever in the last month, Adar, it became evident that the passover, which must be held in the following month, Nisan, would occur before harvest, i. e., not at the time when the sun would be in Aries, an entire month was interjected between Adar and Nisan, constituting an intercalary year. This, however, according to the Gemara, did not take place in a sabbatic year, but always in that which preceded it; nor in two successive years, nor yet more than three years apart.

Before the exile the individual months were usually designated by numbers (the twelfth month occurs in 2 Kings 25:27; Jer. 52:31; Ezek. 29:1); yet we also find the following names: *Ear month* (Heb. חֹדֶשׁ הָאָבִיב, *kho'-desh haw-aw-beeb'*, Exod. 13:4; 23:15; Deut. 16:1), corresponding to the later Nisan; *Bloom month* (זִו or חֹדֶשׁ זִיו, *kho'-desh zeev*, 1 Kings 6:1, 37), the second month; *Rain month* (יֶרַח בּוּל, *yeh'-rakh bool*, 6:38), the eighth month; *Freshet month* (יֶרַח הָאֵתָנִים, *yeh'-rakh haw-ath-aw-neem'*, 8:2), the seventh month; all of which seem to be mere appellatives. Occasionally the months were newly numbered after the post-exilian period.

After the exile the months received the following names: (1) *Nisan* (Heb. נִיסָן, *nee-sawn'*, Neh. 2:1; Esth. 3:7), the first month, in which the passover was held and in which the vernal equinox fell; (2) *Iyár* (אִיָּר, *ee-yawr'*, Targum on 2 Chron. 30:2); (3) *Sivân* (סִיוָן, *see-vawn'*, Esth. 8:9); (4) *Tammûz* (תַּמּוּז, *tam-mooz'*); (5) *Ab* (אָב, *awb*); (6) *Elûl* (אֱלוּל, *el-ool'*, Neh. 6:15), the last month of the civil year in the post-exilian age, (7) *Tishrí* (תִּשְׁרִי, *tish-ree'*), in which the festivals of atonement and tabernacles fell; (8) *Marchevân* (מַרְחֶשְׁוָן, *mar-khesh-vawn'*, Josephus, *Ant.*, i, 3, 3); (9) *Chislêu* (כִּסְלֵו, *kis-lave'*, Neh. 1:1; Zech. 7:1); (10) *Tebêth* (טֵבֵת, *tay-beth'*, Esth. 2:16); (11) *Shebât* (שְׁבָט, *sheb-awt'*, Zech. 1:7); (12) *Adár* (אֲדָר, *ad-awr'*, Esth. 3:7; 8:12).

3. Week (Heb. שָׁבוּעַ, *shaw-boo'-ah*, *sevened*; Gr. σάββατον, *sab'-bat-on*, *rest*, by extension *sennight*, i. e., the interval between two sabbaths). The division of time into weeks is met with as early as Gen. 2:2, 3; and in the narrative of the deluge more than one allusion occurs to this mode of computing time (7:4, 10; 8:10, 12). Later, weeks appear to have been known among the Syrians of Mesopotamia (29:27, 28), while still later they attached a certain sacredness to the number *seven*, if we may judge from the procedure of Balaam (Deut. 23:4; Num. 23:1, 4, 14, 29). Weeks appear to have been known in Egypt in the time of Joseph (Gen. 50:10, 11). The septenary (weekly) institutions constituted a very prominent feature of the Mosaic law (Num. 19:11; 28: 17; Exod. 13:6, 7; 34:18; Lev. 14:38; 23:42; Deut. 16:8, 13). Ordinarily, however, days rather than weeks (as among the Greeks and Romans) constituted the conventional mode of computing time (see Lev. 12:5; Dan. 10:2, sq.).

In the post-exilian period the reckoning by weeks became more customary, and at length special names for particular week days came into use (Mark 16:2, 9; Luke 24:1; Acts 20:7; 1 Cor. 16:2). The astronomical derivation of the week naturally grows out of the obvious fact that the moon changes about every seven—properly, seven and three eighths—days, so that the lunar month divides itself into four quarters. The days of the week were named long before the Christian era on regular astronomical principles from the seven planets, which was an Egyptian invention. They began with Saturn's day (Saturday), inasmuch as Saturn was the outermost planet; but among the Jews this day (the Sabbath) was the last of the week, and so the Jewish and Christian week commences with Sunday. These heathen names were

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never in general use among the Jews. Weeks (or heptads) of years belong, among the Jews, to prophetical poetry, but in one instance they occur in a literal sense in prose (Dan. 9:24–27).

4. Day (Heb. יוֹם, *yome*; Gr. ἡμέρα, *hay-mer'-ah*), one of the commonest and most ancient of the divisions of time. As used in Gen. 1:5, etc., day marks an entire revolution of time, as of natural day and night; not day as distinguished from night, but day and night together. "If the days of creation are regulated by the recurring interchange of light and darkness, they must be regarded not as periods of time of incalculable duration, of years or thousands of years, but as simple earthly days. It is true the morning and evening of the first three days were not produced by the rising and setting of the sun, since the sun was not yet created; but the constantly recurring interchange of light and darkness, which produced day and night upon the earth, cannot for a moment be understood as denoting that the light called forth from the darkness of chaos returned to that darkness again, and thus periodically burst forth and disappeared. The only way in which we can represent it to ourselves is by supposing that the light called forth by the creative mandate was separated from the dark mass of the earth, and concentrated outside or above the globe, so that the interchange of light and darkness took place as soon as the dark chaotic mass began to rotate, and to assume in the process of creation the form of a spherical body. The time occupied in the first rotations of the earth upon its axis cannot, indeed, be measured by our hourglass; but even if they were slower at first, and did not attain their present velocity till the completion of our solar system, this would make no essential difference between the first three days and the last three, which were regulated by the rising and setting of the sun" (K. and D., *Com.*, on Gen. 1:5).

From a very early period the time of reckoning the day was from sunset to sunset, and this became the Jewish method (Lev. 23:32; comp. Exod. 12:18). The Phœnicians, Numidians, and other nations of the East are said to have followed the same custom, if it was not indeed the custom generally followed in remote antiquity. "The ancient Germans (Tacitus, ch. xi) compute not the number of days, but of nights; the night appears to draw on the day." And Cæsar says (*Bell. Gal.*, vi, 18) of the Gauls, "They measure time not by the number of days, but of nights; and accordingly observe their birthdays, and the beginning, of months and years, so as to make the day follow the night." Of this custom we have a memorial in our "sennight," "fortnight," to express the period of seven and fourteen days respectively.

Figurative. Day is often used by sacred writers, in a general sense, for a definite period of time—an era or season, when something remarkable has taken place, or is destined to do so (Gen. 2:4; Isa. 22:5; Joel 2:2, etc.). And it accorded with Hebrew usage to designate by the term day or night what probably formed only a part of these; thus by three days and three nights might be understood only a portion of three (Matt. 12:40; 27:63, 64; comp. with 1 Kings 12:5, 12). As it is also by day that the more active portion of man's life is spent, so day is used to express the whole term of life considered as a season of active labor (John 9:4).

5. Hour (Chald. שָׁעָה, *shaw-aw'*, properly a *look*; Gr. ὥρα, *ho'-rah*). The mention of hours first occurs in Scripture at the time of the Babylonian captivity (Dan. 3:6; 5:5). It would appear that the Babylonians were among the first to adopt the division of twelve equal parts for the day, as Herodotus testifies (ii, 109) that the Greeks derived this custom from the Babylonians. The Hebrews also adopted it; and in the New Testament we read of the third, sixth, the ninth hours of the day, which were the more marked divisions of the twelve. The night was divided into the same number of parts. From the variations in sunrise and sunset this division, which had these natural phenomena for its two terminations, could never attain to exactness, and was therefore unsuited to nations that had reached a high degree of civilization. Such nations accordingly fell upon the plan of adopting midnight as the fixed point from which the whole diurnal revolution might be reckoned, divided into twice twelve, or twenty-four hours.

The following table gives the Jewish divisions of the day, according to natural phenomena and religious observances:

ENGLISH HOUR.	JEWISH.	SCRIPTURE.	NAME IN TALMUD.
6:00 P. M.	Sunset.	Gen. 28:1; Exod. 17:12; Josh. 8:29, etc.	Twilight (Arab. *'Ahra*).
6:20 "	Stars appear.		Evening Shema, or prayer.
10:00 "	First watch ends.	Lam. 2:19.	The ass brays.
12:00 "	Midnight.	Exod. 11:4; Ruth 3:8; Psa. 119:62; Matt. 25:6; Luke 11:5.	
2:00 A. M.	Second watch ends.	Judg. 7:19.	The dog barks.
3:00 "	Cock crow.	Mark 13:35; Matt. 26:75.	
4:30 "	Second cock crow.	Matt. 26:75; Mark 14:30.	
5:40 "	Column of dawn.		Twilight (Arab. *Subáh*).
6:00 "	Sunrise (third watch ends).	Exod. 14:24; Num. 21:11; Deut. 4:41; Josh. 1:15; 1 Sam. 11:11.	Three blasts of trumpet (Arab. *Doher*). Morning sacrifice.
9:00 "	First hour of prayer.	Acts 2:15.	
12:00 M.	Noon.	Gen. 43:16; 1 Kings 18:26; Job 5:14.	
1:30 P. M.	Great vesper.		First Mincha.
3:30 "	Small vesper.		Second Mincha (Arab. *'Aser*). Arab. *Mogoreb*, before sunset.
5:40 "			Evening sacrifice at northeast of altar. Nine blasts of trumpet.
6:00 "	Sunset.	Gen. 15:12; Exod. 17:12; Luke 4:40, etc.	Six blasts of trumpet, on eve of Sabbath.

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TIMES, OBSERVER OF (Deut. 18:10, 14; Lev. 19:26; 2 Kings 21:6; 2 Chron. 33:6). See "Astrologer," "Prognosticator," "Stargazer," in article MAGIC.

TIM'NA (Heb. תִּמְנָע, *tim-naw'*, *restraint*).

1. A concubine of Eliphaz, son of Esau, and mother of Amalek (Gen. 36:12). In 1 Chron. 1:36 she is named (by an ellipsis) as a *son* of Eliphaz. She is probably the same as the sister of Lotan, and daughter of Seir the Horite (Gen. 36:22; 1 Chron. 1:39).

2. A duke (or sheik) of Edom (Gen. 36:40; 1 Chron. 1:51, A. V. "Timnah").

TIM'NAH (Heb. תִּמְנָה, *tim-naw'*, *portion*), a name which occurs, simple and compounded, and with slight variations of form, several times, in the topography of the Holy Land.

1. A place which formed one of the landmarks on the north boundary of the allotment of Judah (Josh. 15:10). It is probably identical with the Thimnathah which belonged to Dan (19:43), and that again with the Timnath, or, more accurately, Timnathah, of Samson (Judg. 14:1, 5), and the Thamnatha of the Maccabees. The modern representative of all these various forms of the same name is probably *Tibneh*, a village about two miles west of *Ain Shems* (Beth-shemesh), among the broken undulating country by which the central mountains of this part of Palestine descend to the maritime plain. In the later history of the Jews Timnah must have been a conspicuous place. It was fortified by Bacchides as one of the most important military posts of Judea (1 Macc. 9:50), and it became the head of a district or toparchy.

2. A town in the mountain district of Judah (Josh. 15:57). It was the place near which Tamar entrapped Judah into intercourse with her (Gen. 38:12–14, A. V. "Timnath"). A distinct place from No. 1.

3. The name of a person. See TIMNA, 2.

TIM'NATH (Heb. תִּמְנַת, *tim-nath'*, *portion*). See TIMNAH.

TIM'NATH-HE'RES (Heb. תִּמְנַת חֶרֶס, *timnath' kheh'-res*, *portion of Heres*, Judg. 2:9). See TIMNATH-SERAH.

TIM'NATH-SE'RAH (Heb. תִּמְנַת סֶרַח, *timnath' seh'-rakh*, *portion of Serah*, Josh. 19:50; 24:30), the name of the city which was presented to Joshua after the partition of the country (19:50): and in "the border" of which he was buried (24:30). It is specified as "in Mount Ephraim, on the north side of Mount Gaash." In Judg. 2:9, the name is altered to Timnath-heres. The latter form is that adopted by the Jewish writers. Accordingly, they identify the place with *Kefar Cheres*, which is said by Rabbi Jacob, hap-Parchi, and other Jewish travelers, to be about five miles south ("nine miles," G. A. Smith) of Shechem (*Nablûs*). No place with that name appears on the maps. Another and more promising identification has, however, been suggested by Dr. Eli Smith. In his journey from *Jifna* to *Mejdel-Yaba*, about six miles from the former, he discovered the ruins of a considerable town. Opposite the town was a much higher hill, in the north side of which are several excavated sepulchers. The whole bears the name of *Tibneh*, and although without further examination it can hardly be affirmed to be the Timnah of Joshua, yet the identification appears probable (Smith, *Bib. Dict.*, s. v.).

TIM'NITE (Heb. תִּמְנִי, *tim-nee'*), a designation of Samson's father-in-law, from his residence in Timnah (Judg. 15:6).

TI'MON (Gr. Τίμων, *tee'-mone*, *valuable*), the fifth named of the seven "deacons," appointed to serve as almoners on the occasion of complaints of partiality being made by the Hellenistic Jews at Jerusalem (Acts 6:5). Nothing further of him is known.

TIMO'THEUS, the Greek form of TIMOTHY (q. v.).

TIM'OTHY (Gr. Τιμόθεος, *tim-oth'-eh-os*, *dear to God*), the convert and friend of Paul.

1. Family. Timothy was the son of one of those mixed marriages which, though unlawful, were quite frequent in the later periods of Jewish history. His mother was a Jewess, while his father (name unknown) was a Greek (Acts 16:1–3).

2. History. **(1) Early life.** The picture of Timothy's early life, as drawn by the apostle Paul, represents a mother and grandmother, full of tenderness and faith, piously instructing him in the Scriptures, and training him to hope for the Messiah of Israel (2 Tim. 1:5; 3:15). Thus, though far removed from the larger colonies of Israelitish families, he was brought up in a thoroughly Jewish atmosphere; although he could hardly be called a Jewish boy, having never been admitted by circumcision within the pale of God's ancient covenant. **(2) Conversion.** Timothy was probably living at Lystra when Paul made his first visit to that city (Acts 16:1), and appears to have been converted at that time (Acts 14:6; comp. 2 Tim. 1:5). No mention is made of Timothy until the time of Paul's second visit, but it is safe to assume that his spiritual life and education was under the care of the elders of the church (Acts 14:23). **(3) Circumcision.** Those who had the deepest insight into character, and spoke with a prophetic utterance, pointed to Timothy (1 Tim. 1:18; 4:14) as specially fit for missionary work; and Paul desired to have him as a companion. The apostle circumcised him (Acts 16:3), and Timothy was set apart as an evangelist by the laying on of hands (1 Tim. 4:14; 2 Tim. 1:6; 4:5). **(4) Paul's companion.** Henceforth Timothy was one of Paul's most constant companions. They and Silvanus, and probably Luke also, journeyed to Philippi (Acts 16:12), and there already the young evangelist was conspicuous at once for his filial devotion and his zeal (Phil. 2:22). He seems to have been left behind at Philippi to watch over the infant church. He appears at Berea, where he remained with Silas after Paul's departure (Acts 17:14), joining Paul at Athens. From Athens he is sent back to Thessalonica (1 Thess. 3:2), as having special gifts for comforting and teaching. He returns from Thessalonica, not to Athens, but to Corinth, and his name appears united with Paul's in the opening

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words of both the letters written from that city to the Thessalonians (1 Thess. 1:1; 2 Thess. 1:1). Of the five following years of his life we have no record. When we next meet with him it is as being sent on in advance when the apostle was contemplating the long journey which was to include Macedonia, Achaia, Jerusalem, and Rome (Acts 19:22). It is probable that he returned by the same route and met Paul according to a previous arrangement (1 Cor. 16:10), and was thus with him when the second epistle was written to the church of Corinth (2 Cor. 1:1). He returns with the apostle to that city, and joins in messages of greeting to the disciples whom he had known personally at Corinth, and who had since found their way to Rome (Rom. 16:21). He forms one of the company of friends who go with Paul to Philippi and then sail by themselves, waiting for his arrival by a different ship (Acts 20:3–6). We have no mention of him until he joins the apostle, probably soon after his arrival in Rome. He was with Paul when the Epistles to the Philippians, to the Colossians, and to Philemon were written (Phil. 1:1; 2:19; Col. 1:1; Philem. 1). It follows from 1 Tim. 1:3 that he and Paul, after the release of the latter from his imprisonment, revisited the proconsular Asia, that the apostle then continued his journey to Macedonia, while the disciple remained, half reluctantly, even weeping at the separation (2 Tim. 1:4), at Ephesus, to check, if possible, the outgrowth of heresy and licentiousness which had sprung up there. He had to exercise rule over presbyters, some older than himself (1 Tim. 4:12), to render judgments (5:1, 19, 20), to regulate the almsgiving and sisterhood of the church (vers. 3–10), and ordain presbyters and deacons (3:1–13). These duties, together with the danger of being entangled in the disputes of rival sects, made Paul very anxious for the steadfastness of his disciple. Among his last recorded words Paul expresses his desire to see him again (2 Tim. 4:9, 21). It is uncertain whether Timothy was able to fulfill these last requests of the apostle, or that he reached Rome before his death, although some have seen in Heb. 13:23 an indication that he shared Paul's imprisonment. (5) **Legends.** According to an old tradition, Timothy continued to act as bishop of Ephesus, and suffered martyrdom under Domitian or Nerva.

NOTE.—"He took and circumcised Timotheus" (Acts 16:1, 3). Paul's conduct in circumcising Timotheus has been considered inconsistent with his principle and conduct in refusing to circumcise Titus (Gal. 2:3, 4). "The two cases are, however, entirely different. In the latter there was an attempt to enforce circumcision as necessary to salvation; in the former it was performed as a voluntary act, and simply on prudential grounds" (Haley, *Discrepancies*, p. 360).

TIM'OTHY, EPISTLES TO. See BIBLE, BOOKS OF.

TIN. See MINERAL KINGDOM, p. 741.

TINKLING (Heb. עָכָס, *aw-kas'*), mentioned as a characteristic of the manner in which the Jewish women carried themselves (Isa. 3:16). They could only take short steps because of the chains by which the costly foot rings worn above their ankles were joined together. These chains were probably ornamented with bells, as is sometimes the case now in the East, which tinkled as they walked. The Gr. *αλαλάζω, al-al-ad'-zo* (1 Cor. 13:1), refers to the clanging sound which comes from cymbals when beaten together.

TIPH'SAH (Heb. תִּפְסַח, *tif-sakh'*, a *fording* place), the limit of Solomon's dominion toward the Euphrates (1 Kings 4:24), and said to have been attacked by Menahem, king of Israel (2 Kings 15:16). It is generally admitted that this town is the same as the one known to Greeks and Romans as Thapsacus, a strong fortress on the western bank of the Euphrates. Situated at the termination of the great trade road from Egypt, Phœnicia, and Syria, to Mesopotamia and the kingdoms of inner Asia, its possession was of great importance.

TI'RAS (Heb. תִּירָס, *tee-rawce'*), the youngest son of Japheth, the son of Noah (Gen. 10:2; 1 Chron. 1:5). Several efforts have been made to identify his descendants, ancient authorities generally fixing on the Thracians. But the matter is still enveloped in obscurity.

TI'RATHITE (Heb. תִּרְעָתִי, *teer-aw-thee'*, from תִּרְעָה, *teer-aw'*, *gate*), the designation of one of the three families of scribes residing at Jabez (1 Chron. 2:55), the others being the Shimeathites and Suchathites. The Jewish commentators, playing with names in Shemitic fashion, interpret them thus: "They called them Tirathim, because their voices when they sang resounded loud (תָּרַע); and Shimeathites, because they made themselves heard in reading the law." But this interpretation is improbable.

TIRE, an old English word used in the A. V. exclusively for dressing the head.

1. *Yaw-tab'* (Heb. יָתַב), a verb, to make *comely, adorn* the head as did Jezebel (2 Kings 9:30).

2. *Peh-ayr'* (Heb. פְּאֵר), a *headdress, turban* (Ezek. 24:17, 23).

3. *Sah-har-one'* (Heb. שַׁהֲרֹן), a pendent disk worn by women on the head or neck (Isa. 3:18). Lieutenant Conder thinks that the "round tires, like the moon," of Isaiah were like the strings of coin which form part of the headdress of the modern Samaritan women. See page 283; GLOSSARY.

TIR'HAKAH (Heb. תִּרְהָקָה, *teer-haw'-kaw*), the Ethiopian king in the south of Egypt, and opponent of Sennacherib (2 Kings 19:9; Isa. 37:9). The king of Assyria was waging war against Hezekiah when intelligence was received that Tirhakah was advancing against him. Upon hearing this he sent a second time, demanding the surrender of Jerusalem, B. C. probably 710. Tirhakah (Gr. Θαρακά), LXX., is the Ταρακός of Manetho, the successor of Sevechus (Shebek II), the third king of the twenty-fifth (Ethiopian) dynasty. His name is spelt *Tahalqa* or *Tharqo* upon the monuments.

TIR'HANAH (Heb. תִּרְחָנָה, *teer-khan-aw'*, derivation uncertain), the second son of Caleb the Hezronite by his concubine Maachah (1 Chron. 2:48).

TIR'IA (Heb. תִּרְיָא, *tee-reh-yaw'*, *fear*), the

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third named of the four sons of Jehaleleel of the tribe of Judah (1 Chron. 4:16).

TIRSHA'THA (Heb. always with the article, הַתִּרְשָׁתָא, *hat-teer-shaw-thaw'*), the title of the governor of Judea under the Persians (Ezra 2:63; Neh. 7:65, 70), and added as a title after the name of Nehemiah (8:9; 10:1). In the margin of the A. V. it is rendered "governor;" an explanation justified by Neh. 12:26, where "Nehemiah the governor" occurs, instead of the more usual expression "Nehemiah, the Tirshatha." According to Gesenius, it denotes the prefect or governor of a province of less extent than a satrapy. It is used of officers and governors under the Assyrian (2 Kings 18:24; Isa. 36:9), Babylonian (Jer. 51:57; Ezek. 23:6, 23), Median (Jer. 51:28), and Persian (Esth. 8:9; 9:3) monarchies.

TIR'ZAH (Heb. תִּרְצָה, *teer-tsaw'*, *delight*).

1. The youngest of the five daughters of Zelophehad (Num. 26:33; 27:1; 36:11; Josh. 17:3), B. C. 1170. This was the case that gave rise to the Levirate provision, that in the event of a man dying without male children his property should pass to his daughters.

2. An ancient Canaanitish city, whose king was among the thirty-one overcome by Joshua on the west of Jordan (Josh. 12:24). It was the capital of the kings of Israel down to the time of Omri (1 Kings 14:17; 15:21, 33; 16:6, sq.), who besieged Zimri there, and the latter perished in the flames of his palace (16:18). Once, and once only, does Tirzah reappear, as the seat of the conspiracy of Menahem (son of Gadi) against Shallum (2 Kings 15:14, 16). Its beauty was well known (Cant. 6:4). It is probably the present *Talluza*, an elevated and beautifully situated place, of considerable size, surrounded by large olive groves, two hours north of Shechem.

TISH'BITE, THE (Heb. הַתִּשְׁבִּי, *hat-tish-bee'*, 1 Kings 17:1; 21:17, 28; 2 Kings 1:3, 8; 9:36), the well-known title of Elijah, probably meaning a resident of some town of similar name in Gilead. This name would naturally be Tishbeh (Fürst and Gesenius), Tishbi, or possibly Tesheb. In 1 Kings 17:1, מִתִּשְׁבֵי, "of the inhabitants," might be pointed מִתִּשְׁבִּי, "from Tishbi" of (i. e., in) Gilead. This would accord well with the LXX. (ὁ Θεσβείτης, ὁ ἐχ Θεσβών) and Josephus (πόλεως Θεσβώνης, "of Thesbon, a city" in Gilead). The Targum has מִכְּתוֹשָׁב, "from Toshab." This is further favored by the fact that the noun תּוֹשָׁב is everywhere written with ו if we leave out of account this place (1 Kings 17:1). Putting all these things together, it is quite likely that the true pointing of the text is מִתִּשְׁבִּי, "from Tishbi" of Gilead; and "of Gilead" might be added to distinguish it from a place of like name in Galilee. If we accept the ordinary reading it means, not that Elijah was a native of Gilead, but that he was a sojourner there. That this is the meaning of the word תּוֹשָׁב, anyone can see by examining the passages where it is found: Exod. 12:45 (A. V. "foreigner," R. V. "sojourner"); Gen. 23:4; Lev. 22:10; 25:23, 35, 40, 47; Num. 35:15; Psa. 39:12; 1 Chron. 29:15 ("sojourners"); Lev. 25:6, 45, 47 ("stranger[s]"; R. V., v. 47, "sojourner"). This leaves the place of his birth unsettled. It is generally supposed to be Thisbe, in Naphtali (Tob. 1:2, LXX.). But the text and the identification are too uncertain to be of evidentiary value.—W. H.

TITHE (Heb. מַעֲשֵׂר, *mah-as-ayr'*; Gr. *δεκάτη*, *dek-at'-ay*, a *tenth*). The use of tithes is frequently referred to in both profane and biblical history.

1. In early times the two prominent instances are: (1) Abram presenting the tenth of all his property, or rather of the spoils of his victory, to Melchizedek (Gen. 14:20; Heb. 7:2, 6). (2) Jacob, after his vision at Luz, devoting a tenth of all his property to God in case he should return home in safety (Gen. 28:22).

2. Mosaic Law. The tenth of all produce, flocks, and cattle was declared to be sacred to Jehovah by way, so to speak, of feu-duty or rent to him who was, strictly speaking, the owner of the land, and in return for the produce of the ground; though, if so disposed, a man was at liberty to redeem the tithes of the fruits of his field and his trees by paying the value of them with a fifth part added (Lev. 27:30, sq.). The law did not specify the various fruits of the field and of the trees that were to be tithed. The Mishna (*Maaseroth*, i, 1) includes everything eatable, everything that was stored up or that grew out of the earth. The Pharisees, as early as the time of Jesus, made the law to include the minutest kitchen herbs, such as mint and cummin (Matt. 23:23; Luke 11:42). With regard to animal tithes, the law prescribes that every tenth beast that passes under the staff, i. e., under which the shepherd makes them pass when he counts his flock, was to be sacred to the Lord, good and bad alike. It forbids any attempt to substitute one beast for another on pain of both animals—the tenth as well as the one exchanged for it—being required to be redeemed (Lev. 27:32, sq.). This tenth, called *Terumoth*, is ordered to be assigned to the Levites as the reward of their service, and it is ordered further that they are themselves to dedicate to the Lord a tenth of these receipts, which is to be devoted to the maintenance of the high priest (Num. 18:21–28).

This legislation is modified or extended in the Book of Deuteronomy, i. e., from thirty-eight to forty years later. Commands are given to the people: 1. To bring their tithes, together with their votive and other offerings and first fruits to the chosen center of worship, the metropolis, there to be eaten in festive celebration in company with their children, their servants, and the Levites (Deut. 12:5–18). 2. All the produce of the soil was to be tithed every year, and these tithes with the firstlings of the flock and herd were to be eaten in the metropolis. 3. But in case of distance permission is given to convert the produce into money, which is to be taken to the appointed place, and there laid out in the purchase of food for a festal celebration, in which the Levite is, by special command, to be included (14:22–27). 4. Then follows the direction that at the end of three years all the tithe of that year is

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TOMB OF THE MAMELUKES.
Cairo, Egypt.

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to be gathered and laid up "within the gates," and that a festival is to be held, in which the stranger, the fatherless, and the widow, together with the Levite, are to partake (vers. 28, 29). 5. Lastly, it is ordered that after taking the tithe in each third year, "which is the year of tithing," an exculpatory declaration is to be made by every Israelite that he has done his best to fulfill the divine command (26:12–14).

From all this we gather: 1. That one tenth of the whole produce of the soil was to be assigned for the maintenance of the Levites. 2. That out of this the Levites were to dedicate a tenth to God for the use of the high priest. 3. That a tithe, in all probability a *second* tithe, was to be applied to festival purposes. 4. That in every third year either this festival tithe or a *third* tenth was to be eaten in company with the poor and the Levites. The question arises, Were there *three* tithes taken in this third year; or is the third tithe only the second under a different description? It must be allowed that the *third* tithe is not without support. Josephus distinctly says that one tenth was to be given to the priests and Levites, one tenth was to be applied to feasts in the metropolis, and that a tenth besides these was every third year to be given to the poor (comp. Tob. 1:7, 8). On the other hand Maimonides says the third and sixth years' *second* tithe was shared between the poor and the Levites, i. e., that there was no third tithe. Of these opinions that which maintains three separate and complete tithings seems improbable. It is plain that under the kings the tithe system partook of the general neglect into which the observance of the law declined, and that Hezekiah, among his other reforms, took effectual means to revive its use (2 Chron. 31:5, 12, 19). Similar measures were taken after the captivity by Nehemiah (Neh. 12:44), and in both these cases special officers were appointed to take charge of the stores and storehouses for the purpose. Yet, notwithstanding partial evasion or omission, the system itself was continued to a late period in Jewish history (Heb. 7:5–8; Matt. 23:28; Luke 18:12).

The firstborn, the firstlings, and of the tenth of the flocks and herds and produce of the soil were offered to Jehovah as being sacred to him. "Tithes and offerings, along with the firstborn, were understood, therefore, to be the representatives of the entire produce of the land and of the whole of property generally, and, being paid over as they were to Jehovah, they constituted a practical confession and acknowledgment that the whole land, that all possessions in general, belonged to him, and that it was he alone who conferred them upon those who enjoyed them" (Keil, *Bib. Arch.*, i, p. 453).

TITLE. See GLOSSARY.

TITTLE (Gr. κεραία, *ker-ah'-yah*, a *little horn*, *extremity*, *point*), used by Greek grammarians of the accents and diacritical points. In Matt. 5:18; Luke 16:17, it means the little lines or projections by which the Hebrew letters, in other respects similar, differ from each other, as ד and ר, ה and ח, ב and כ. The meaning is that "not even the minutest part of the law shall perish" (Grimm, *Lex.*, s. v.).

TI'TUS (a common Latin name, Grecized Τίτος, *tee'-tos*), a fellow-laborer of Paul. We find no mention of Titus in the Acts, and must draw materials for a biography of him from Second Corinthians, Galatians, and Titus, combined with Second Timothy. If, as seems probable, the journey mentioned in Gal. 2:1, 3, is the same as that recorded in Acts 15, then Titus was closely associated with Paul at Antioch, and accompanied him and Barnabas thence to Jerusalem. At Troas the apostle was disappointed in not meeting Titus (2 Cor. 2:13), who had been sent on a mission to Corinth; but in Macedonia Titus joined him (7:6, 7, 13–15). He was sent back to Corinth, in company with two other trustworthy Christians, bearing the second epistle to the Corinthians, and with the earnest request that he would attend to the collection being taken for the poor Christians of Judea (8:6, 17). The "brethren" (ἀδελφοί) who took the first epistle to Corinth (1 Cor. 16:11, 12) were doubtless Titus and his companion, whoever he may have been. In the interval between the first and second imprisonment of Paul at Rome he and Titus visited Creto (Tit. 1:5). Here Titus remained and received a letter written to him by the apostle. From this letter we learn that Titus was originally converted through Paul's instrumentality (v. 4). Next we learn the various particulars of the responsible duties which he had to discharge in Crete. He is to complete what Paul had been obliged to leave unfinished (v. 5), and to organize the Church throughout the island by appointing presbyters in every city. Next he is to control and bridle (v. 11) the restless and mischievous Judaizers, and he is to be peremptory in so doing (v. 13). He is to urge the duties of a decorous and Christian life upon the women (2:3–5), some of whom, possibly, had something of an official character (vers. 3, 4). The notices which remain are more strictly personal. Titus is to look for the arrival in Crete of Artemas and Tychicus (3:12), and then he is to hasten to join Paul at Nicopolis, where the apostle is proposing to pass the winter. Zenas and Apollos are in Crete, or expected there; for Titus is to send them on their journey, and supply them with whatever they need for it (v. 13). Whether Titus did join the apostle at Nicopolis we cannot tell. But we naturally connect the mention of this place with what Paul wrote at no great interval of time afterward (2 Tim. 4:10); for Dalmatia lay to the north of Nicopolis, at no great distance from it. From the form of the whole sentence it seems probable that this disciple had been with Paul in Rome during his final imprisonment.

Tradition. The traditional connection of Titus with Crete is much more specific and constant, though here again we cannot be certain of the facts. He is said to have been permanent bishop in the island, and to have died there at an advanced age. The modern capital, *Candia*, appears to claim the honor of being his burial place. In the fragment by the lawyer Zenas Titus is called bishop of Gortyna. Lastly, the name of Titus was the watchword of the Cretans when they were invaded by the Venetians (Smith, *Dict.*, s. v.).

TI'TUS, EPISTLE TO. See BIBLE, BOOKS OF.

TI'ZITE (Heb. הַתִּיצִי, *tee-tsee'*), the designation

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of JOHA (q. v.), the brother of Jediael and son of Shimri, a hero in David's army (1 Chron. 11:45).

TO'AH (Heb. תּוֹחַ, *to'-akh*, *lowly*), son of Zuph and father of Eliel, ancestor of Samuel and Heman (1 Chron. 6:34), called *Tohu* (1 Sam. 1:1) and *Nahath* (1 Chron. 6:26).

TOB (Heb. טוֹב, *tobe*, *good*). "The land of Tob" was, according to 2 Sam. 10:6, 8, a district in the northeast of Perea, on the border of Syria, or between Syria and Ammonitis, called Τώβιον (1 Macc. 5:13), or more correctly Τουβίν (2 Macc. 12:17). There Jephthah took refuge when expelled from home by his half-brother (Judg. 11:3), and there he remained, at the head of a band of freebooters, till he was brought back by the sheiks of Gilead (v. 5). It is undoubtedly mentioned again in 2 Sam. 10:6, 8, as Ish-tob, i. e., Man of Tob, meaning, according to a common Hebrew idiom, the "men of Tob." After an immense interval it appears again, in the Maccabean history (1 Macc. 5:13), in the names Tobie and Tubieni (2 Macc. 12:17). No identification of this ancient district with any modern one has yet been attempted. The name *Tell Dobbe*, or, as it is given by the latest explorer of those regions, *Tell Dibbe*, attached to a ruined site at the south end of the *Lejah*, a few miles northwest of *Kenâwat*, and also that of *ed Dab*, some twelve hours east of the mountain *el Kuleib*, are both suggestive of Tob. Dr. G. A. Smith (*Hist. Geog.*, p. 587) says: "The name of the land of Tob, which was north of Mizpeh, may survive in that of the wady and village of Taiyibeh, east of Pella."

TOB-ADONI'JAH (Heb. טוֹב אֲדֹנִיָּהוּ, *tobe ad-o-nee-yah'*, *pleasing to Adonijah*), one of the Levites sent by Jehoshaphat through the cities of Judah to teach the law to the people (2 Chron. 17:8), B. C. after 875.

TOBI'AH (Heb. טוֹבִיָּהוּ, *to-bee-yaw'*, *goodness of Jehovah*).

1. "The children of Tobiah" were one of the families returning with Zerubbabel who were unable to prove their kinship with Israel (Ezra 2:60; Neh. 7:62), B. C. before 536.

2. One of the leading opponents to the rebuilding of Jerusalem under Nehemiah. Tobiah was formerly a slave at the Persian court, and had probably, as a favorite, been appointed governor of the Ammonites (Neh. 2:10, 19). Tobiah, though a slave and an Ammonite, found means to ally himself with a priestly family, and his son Johanan married the daughter of Meshullam, the son of Berechiah, while he himself was the son-in-law of Shechaniah, the son of Arah (6:18), and these family relations created for him a strong faction among the Jews. He and SANBALLAT (q. v.), on receiving intelligence of the expected arrival of Nehemiah, were greatly exasperated and endeavored to terrify him by asking whether he intended to rebel against the king. Nehemiah replied that they had no authority of any kind in Jerusalem, and did not allow himself to be intimidated (2:19, 20). When he heard that the building of the walls had been actually commenced, Tobiah, in unmingled scorn, declared, "Even that which they build, if a fox go up, he shall even break down their stone wall" (4:3). Then followed the league against the Jews entered into by Sanballat and Tobiah with the surrounding nations (v. 7, sq.). After that an unsuccessful attempt was made to inveigle Nehemiah into a conference in the valley of Ono (6:1, sq.). Still later we find Tobiah carrying on a secret correspondence with the Jewish nobles hostile to Nehemiah (vers. 17–19). During Nehemiah's absence from Jerusalem Eliashib, the high priest, installed Tobiah in "a great chamber," i. e., one of the very large buildings in the forecourts of the temple, from which he was ejected by Nehemiah upon his return (13:4–9).

TOBI'JAH (Hebrew same as TOBIAH [q. v.]).

1. One of the Levites sent by Jehoshaphat to teach the law in the cities of Judah (2 Chron. 17:8), B. C. after 875.

2. One of the captivity in the time of Zechariah, in whose presence the prophet was commanded to take crowns of silver and gold and put them on the head of Joshua the high priest (Zech. 6:10, 14), B. C. 519.

TO'CHEN (Heb. תֹּכֶן, *to'-ken*, *measured*), one of the towns of Simeon (1 Chron. 4:32); probably the same with TELEM (Josh. 15:24) or TELAIM (1 Sam. 15:4).

TOGAR'MAH (Heb. תּוֹגַרְמָה, *to-gar-maw'*, meaning doubtful), a son of Gomer, and brother of Ashkenaz and Riphath (Gen. 10:3; 1 Chron. 1:6). The descendants of Togarmah are mentioned among the merchants who trafficked with Tyre in "horses, horsemen, and mules" (Ezek. 27:14); and are also named with Persia, Ethiopia, and Libya, as followers of Gog, the chief prince of Meshech and Tubal (38:5, 6).

TO'HU (Heb. תֹּחוּ, *to'-khoo*, *lowly*, 1 Sam. 1:1), the same as *Toah* (1 Chron. 6:34), or *Nahath* (v. 26).

TOI (Heb. תֹּעִי, *to'-ee*, *error*), the king of Hamath on the Orontes, in the time of David. When the latter defeated the Syrian king, Hadadezer, Toi's powerful enemy, Toi sent his son Joram (or Hadoram) to congratulate him upon his victory, and to make presents of gold, silver, and brass (2 Sam. 8:9, 10), B. C. about 984.

TOKEN (Heb. אוֹת, *ôth*, a *sign*). "And the blood shall be to you for a *token*" (Exod. 12:13), i. e., a pledge that God would spare the Israelites upon whose doorposts was the blood. A *sign* of something past, a *memorial* (Exod. 13:9, A. V. "sign," 16; Isa. 55:13; Ezek. 14:8, "sign"). A sign of something *future*, *a portent*, *omen* (Isa. 8:18, A. V. "signs"). A sign or token of anything in itself not visible; e. g., the token of a covenant, as circumcision (Gen. 17:11), the Sabbath (Exod. 31:13, A. V. "sign"). Hence, an *argument*, *proof* (Job 21:29). The prophetic sign of the truth of a prophecy (Exod. 3:12).

TO'LA (Heb. תּוֹלָע, *to-law'*, a *worm*).

1. The eldest son of Issachar (Gen. 46:13; 1 Chron. 7:1). His six sons (1 Chron. 7:2) became progenitors of the Tolaites (Num. 26:23), which numbered in David's time twenty-two thousand six hundred fighting men (1 Chron. 7:2).

2. A judge of Israel. He was the son of Puah,

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of the tribe of Issachar. He succeeded Abimelech in the judgeship, and ruled Israel twenty-three years in Shamir, Mount Ephraim, where he died and was buried (Judg. 10:1, 2). The date is uncertain, as Tola doubtless ruled contemporaneously with some other judge.

TO'LAD (Heb. תּוֹלָד, *to-lawd'*, *posterity*), a town in Simeon in David's time (1 Chron. 4:29); given in the fuller form El-tolad (Josh. 15:30). It is not yet discovered.

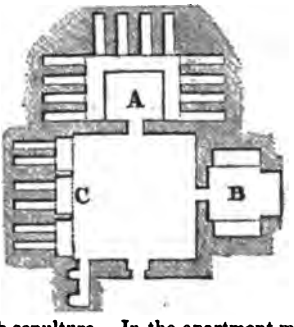
TO'LAITES (Heb. תּוֹלָעִי, *to-law-ee'*), the general name of the descendants of TOLA (q. v.), the son of Issachar (Num. 26:23).

TOLL. See TAX; TRIBUTE; PUBLICAN.

TOMB (Heb. גָּדִישׁ, *gaw-deesh'*, *heaped* up, a *tumulus;* Gr. μνημεῖον, *mnay-mi'-on*, a *remembrance*), a natural cave enlarged and adapted by excavation, or an artificial imitation of one, was the standard type of sepulcher. This was what the structure of the Jewish soil supplied or suggested.

"The caves, or rock-hewn sepulchers, consisted of an antechamber in which the bier was deposited, and an inner or rather lower cave in which the bodies were deposited, in a recumbent position, in niches. According to the Talmud these abodes of the dead were usually six feet long, nine feet wide, and ten feet high. Here there were niches for eight bodies—three on each side of the entrance and two opposite. Larger sepulchers held thirteen bodies. The entrance to the sepulcher was guarded by a large stone or by a door (Matt. 27:65; Mark 15:46; John 11:38, 39). This structure of the tombs will explain some of the particulars connected with the burial of our Lord, how the women coming early to the grave had been astonished in finding the 'very great stone' 'rolled away from the door of the sepulcher,' and then, when they entered the outer cave, were affrighted to see what seemed 'a young man sitting on the right side, clothed in a long white garment' (Mark 16:4, 5)" (Edersheim, *Jewish Social Life*, p. 171).

The accompanying diagram represents the forms



of Jewish sepulture. In the apartment marked A there are twelve such loculi, about two feet in width by three feet high. On the ground floor these generally open on the level of the floor; when in the upper story, as at C, on a ledge or platform, on which the body might be laid to be anointed, and on which the stones might rest which closed the outer end of each loculus. The shallow loculus is shown in chamber B, but was apparently only used when sarcophagi were employed, and, therefore, so far as we know, only during the Græco-Roman period, when foreign customs came to be adopted.

Tomb with Rolling Stone.

"Of the twenty-two kings of Judah who reigned at Jerusalem from 1048 to 590 B. C., eleven, or exactly one half, were buried in one hypogeum in the 'city of David.' Of all these it is merely said that they were buried in 'the sepulchers of their fathers' or 'of the kings' in the city of David, except of two—Asa and Hezekiah. Two more of these kings (Jehoram and Joash) were buried also in the city of David, 'but not in the sepulchers of the kings.' The passage in Neh. 3:16, and in Ezek. 43:7, 9, together

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with the reiterated assertion of the books of Kings and Chronicles, that these sepulchers were situated in the city of David, leave no doubt but that they were on Zion, or the Eastern Hill, and in the immediate proximity of the temple. They were in fact certainly within that inclosure now known as the 'Haram Area;' but if it is asked on what exact spot, we must pause for further information before a reply can be given" (Smith, *Bib. Dict.*). See DEAD; GRAVE.

TONGS. 1. *Mel-kawkh'* (Heb. מֶלְקָח, 1 Kings 7:49; 2 Chron. 4:21; Isa. 6:6), or *Mal-kawkh'* (מַלְקָחַיִם, Exod. 25:38; 37:23, A. V. "snuffers;" Num. 4:9), pincers either for holding coals or for trimming a lamp.

2. *Mah-ats-avd'* (Heb. מַעְצָד, Isa. 44:12), an *ax*, and so rendered in Jer. 10:3.

TONGUE (Heb. לָשׁוֹן, *law-shone'*; Gr. γλῶσσα, *gloce-sah'*) is variously used in Scripture.

1. **Literally** for the human tongue (Judg. 7:5; Job 27:4; Psa. 35:28; Prov. 15:2; Zech. 14:12; Mark 7:33, 35, etc.); the tongue of the dog (Psa. 68:23); the viper (Job 20:16).

2. **A particular language** or dialect spoken by any particular people, e. g., "Everyone after his tongue" (Gen. 10:5, 20, 31; comp. Deut. 28:49; Esth. 1:22; Dan. 1:4; John 5:2; Acts 1:19; 2:4, 8, 11; 1 Cor. 12:10, etc.).

3. **For the people** speaking a language (Isa. 66:18; Dan. 3:4, 7; Rev. 5:9; 7:9; 10:11, etc.).

4. **Personified.** "Unto me shall every tongue [i. e., man] swear" (Isa. 45:23; comp. Rom. 14:11; Phil. 2:11; Isa. 54:17). Such expressions as the following are used: the tongue is said to meditate (Psa. 52:2), to hate (Prov. 26:28), to rejoice (Acts 2:26), to be bridled (James 1:26), to be tamed (3:8).

5. **Figurative.** For speech generally. "Let us not love in tongue only" (1 John 3:18); "a soft tongue," i. e., *soothing language* (Prov. 25:15). "Rage of the tongue" (Hos. 7:16)—i. e., verbal abuse—"strife of tongues" (Psa. 31:20), and "scourge of tongue" (Job 5:21) mean contention and execration. "They bend their tongues like their bow for lies" (Jer. 9:3) is to tell determined and malicious falsehoods. To "sharpen the tongue" (Psa. 140:3) is to prepare cutting speeches (comp. 57:4); "to smooth the tongue" (Jer. 23:31) is to employ flattery; while "to smite with the tongue" (18:18) is to traduce. To mock is figuratively expressed by "to stick out the tongue" (Isa. 57:4). "To hide under the tongue" (Job 20:12) is to enjoy wickedness; while "honey and milk under the tongue" is figurative for delicious language. "To divide the tongues of the wicked" is to bring about dissension among them (Psa. 55:9; comp. 2 Sam. 15:34; 17:14, 15). "The cleaving of the tongue to the palate" may mean profound attention (Job 29:10), excessive thirst (Lam. 4:4; comp. Psa. 22:15), or dumbness (Ezek. 3:26; Psa. 137:6). To gnaw one's tongue is a sign of fury, despair, or torment (Rev. 16:10).

6. *Vicious* uses of the tongue are expressed by the following phrases: flattery (Psa. 5:9; Prov. 28:33), backbiting (Psa. 15:3, literally "run about with the tongue," Prov. 25:23), deceit (Psa. 50:19), unrestrained speech (73:9), lying (109:2), etc. *Virtuous* uses are specified: "keeping the tongue" (Psa. 34:13; 1 Pet. 3:10; Prov. 21:23), "ruling the tongue" (James 1:26), etc.

TONGUES, CONFUSION OF (Gen. 11:1-9). The biblical account of this event begins with the statement, "And the whole earth was of one language, and of one speech" (v. 1). The author of the Book of Genesis conceived the unity of the human race to be of the most rigid nature—not simply a generic unity, nor again simply a specific unity, but a specific based upon a numerical unity, the species being nothing else than the enlargement of the individual. Unity of language is assumed by the sacred historian apparently as a corollary of the unity of race. No explanation is given of the origin of speech, but its exercise is evidently regarded as coeval with the creation of man. Speech, being inherent in man as a reflecting being, was regarded as handed down from father to son by the same process of imitation by which it is still perpetuated. The original unity of speech was restored in Noah. Disturbing causes were, however, early at work to dissolve this twofold union of community and speech. The human family endeavored to check the tendency to separation by the establishment of a great central edifice, and a city which should serve as a metropolis of the whole world (vers. 3, 4). The project was defeated by the interposition of Jehovah, who determined to "confound their language, so that they might not understand one another's speech" (vers. 5–7).

The desire for renown and the purpose to thus maintain their unity were thus manifested, revealing pride and the loss of spiritual unity and brotherly love. "Consequently the undertaking, dictated by pride, to preserve and consolidate by outward means the unity which was inwardly lost, could not be successful, but could only bring down the judgment of dispersion" (K. and D., *Com.*). By the firm establishment of an ungodly unity the wickedness and audacity of men would have led to fearful enterprises. Therefore God determined, by confusing their language, to prevent the heightening of sin through ungodly association, and to frustrate their design.

The nature of the confusion of tongues has been variously understood. "It is unnecessary to assume that the judgment inflicted on the builders of Babel amounted to a loss, or even a suspension, of articulate speech. The desired object would be equally attained by a miraculous forestallment of those dialectical differences of language which are constantly in process of production. The elements of the one original language may have remained, but so disguised by variations of pronunciation, and by the introduction of new combinations, as to be practically obliterated" (Smith, *Bib. Dict.*).

"When it is stated, first of all, that God had resolved to destroy the unity of lips and words by a confusion of the lips, and then that he scattered the men abroad, this act of divine judgment cannot be understood in any other way than that God deprived them of the ability to comprehend one another, and thus effected their dispersion. The event itself cannot have consisted merely in a change of the organs of speech produced by the

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omnipotence of God, whereby speakers were turned into stammerers who were unintelligible to one another" (K. and D., *Com.*, in loc.).

TONGUES, GIFT OF. 1. Promise of. The promise of a new power coming from the Divine Spirit, giving not only comfort and insight into truth, but fresh powers of utterance of some kind, appears once and again in our Lord's teaching. The disciples are to take no thought what they shall speak, for the Spirit of their Father shall speak in them (Matt. 10:19, 20; Mark 13:11). The lips of Galilean peasants are to speak freely and boldly before kings. In Mark 16:17 we have a more definite term employed: "They shall speak with new tongues." It can hardly be questioned that the obvious meaning of the promise is that the disciples should speak in new languages which they had not learned as other men learn them.

2. Fulfillment. After our Lord's ascension, while the disciples were gathered together in one place, "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them" (Acts 2:2, 3). After this *external* phenomenon there now ensued the *internal* filling of all who were assembled with the Holy Spirit. The *immediate result* was that they began to speak with other tongues (Gr. *λαλεῖν ἑτέραις γλώσσαις*). "For the sure determination of what Luke meant by this, it is decisive that *ἑτέραις γλώσσαις* ('other tongues'), on the part of the speakers was, in point of fact, the same thing which the congregated Parthians, Medes, Elamites, etc., designated as *ταῖς ἡμετέραις γλώσσαις* ('our own tongue,' comp. v. 8). The 'other tongues,' therefore, are, according to the text, to be considered as absolutely nothing else than *languages, which were different from the native language of the speakers.* They, the Galileans, spoke, one Parthian, another Median, etc., consequently languages of *another sort*, i. e., *foreign* (1 Cor. 14:21); and these indeed—the point wherein precisely appeared the *miraculous* operation of the Spirit—*not acquired by study* (Mark 16:17)" (Meyer, *Com.*, in loc.). When the event is admitted to be distinctly miraculous, and the power a special gift of God, it need not be considered either impossible or inconceivable; and incapacity of conceiving the *modus operandi* should not lead to a refusal of the credibility and certainty of the fact.

In the list of spiritual endowments mentioned in 1 Cor. 12:8–10 are "divers kinds of tongues," and "the interpretation of tongues" (comp. vers. 28–30; 14:4, 5, 13, 14). By many the speaking with tongues is a miraculous gift by which a person is able to speak a foreign tongue without learning it. On the other hand there are those who, with Meyer, "Understand by *γλώσσαις λαλεῖν* such an outburst of prayer in petition, praise, and thanksgiving, as was so ecstatic that in connection with it the speaker's own conscious intellectual activity was suspended, while the tongue did not serve as the instrument of the utterance of self-active reflection, but, independently of it, was involuntarily set in motion by the Holy Spirit, by whom the man in his deepest nature was seized and borne away" (*Com.*, in loc.). "The spiritual gifts are classified and compared, arranged, apparently, according to their worth, placed under regulation. The facts which may be gathered are briefly these: 1. The phenomena of the gift of tongues were not confined to one church or section of a church. 2. The comparison of gifts, in both the lists given by St. Paul (1 Cor. 12:8–10, 28–30), places that of tongues, and the interpretation of tongues, lowest in the scale. 3. The main characteristic of the 'tongue' is that it is unintelligible. The man 'speaks mysteries,' prays, blesses, gives thanks, in the tongue (14:15, 16), but no one understands him. He can hardly be said, indeed, to understand himself. 4. The peculiar nature of the gift leads the apostle into what appears at first a contradiction. 'Tongues are for a sign,' not to believers, but to those who do not believe; yet the effect on unbelievers is not that of attracting but repelling. They involve of necessity a disturbance of the equilibrium between the understanding and the feelings. Therefore it is that, for those who believe already, prophecy is the greater gift" (Smith, *Bib. Dict.*).

TONGUES OF FIRE. In the account of the descent of the Holy Spirit upon the disciples at Pentecost it is said (Acts 2:3): "And there appeared unto them cloven tongues, like as of fire [Gr. *γλῶσσαι ὡσεὶ πυρός*], and it sat upon each of them." The words mean: There appeared to them, i. e., were seen by them, tongues which appeared like little flames of fire, luminous, but not burning; not really consisting of fire, but only *ὡσεὶ πυρός*, "as of fire." "As only *similar* to fire, they bore an analogy to *electric* phenomena; their tongue-shape referred as a sign to that miraculous speaking which ensued immediately after, and the *fire*like form to the *divine* presence (comp. Exod. 3:2), which was here operative in a manner so entirely peculiar. The whole phenomenon is to be understood as a miraculous operation of God manifesting himself in the Spirit, by which, as by the preceding sound from heaven, the effusion of the Spirit was made known as *divine*, and his efficacy on the minds of those who were to receive him was enhanced" (Meyer, *Com.*, in loc.).

TOOTH (Heb. שֵׁן, *shane*; לֶחִי, *lekh'-ee*, in Psa. 58:6; Prov. 30:14; Joel 1:6; Gr. *ὀδούς, od-ooce'*).

1. Literal Use. In this sense the term is used with reference to the loss of the member by violence, in illustration of the law of retaliation (Exod. 21:24; Lev. 24:20; Deut. 19:21). Such loss admitted of a pecuniary compensation, and under private arrangement, unless the injured party became exorbitant in his demand, when the case was referred to a judge. Our Lord's comment upon the law (Matt. 5:38) prohibits private revenge. *Lekh'-ee* (Heb. לֶחִי) is used for the human jawbone (Psa. 3:7), for that of an ass (Judg. 15:15–17), and for that of a leviathan (Job 41:14). Although *shin-nah'-yim* is the general word for teeth, yet the Hebrews had a distinct term for molars or jaw teeth, especially of the larger animals; thus *meth-al-leh-oth'* (Heb. מְתַלְּעוֹת, Job 29:17; Psa. 57:4; Prov. 30:14; Joel 1:6), and, by transposition, *mal-et-teh-oth'* (Heb. מַלְתְּעוֹת, Psa. 58:6).

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2. Figurative. "His teeth shall be white with milk" (Gen. 49:12) seems to denote a superabundance of milk, as "his eyes shall be red with wine" denotes plenty thereof. "I will send upon them the teeth of beasts" (Deut. 32:24) expresses devastation by wild animals. "The teeth of lions" (Job 4:10) is a symbol of the cruelty and rapacity of the wicked. "To take one's flesh into one's teeth" (Job 13:14) is thought by some to mean to gnaw it with anguish (comp. Rev. 16:10), while others interpret it "to be intent upon the maintenance of life, as a wild beast upon the preservation of his prey, by holding it between its teeth and carrying it away" (Delitzsch, *Com.*, in loc.). *Gnashing of teeth* means, properly, grinding the teeth with rage or despair (Job 16:9; Psa. 35:16; 37:12; 112:10; Lam. 2:16; Matt. 8:12, etc.). By "the skin of my teeth" (Job 19:20) is generally understood the gums; Delitzsch, however, thinks it to be the periosteum, a skin in the jaw. Job's disease was such that the gums especially were destroyed and wasted away about the teeth, only the periosteum round about the teeth being still left to him, and single remnants of the covering of his loose and projecting teeth. "To smite upon the jawbone" and "to break the teeth" mean to disgrace and disable (Psa. 3:7; comp. Mic. 6:13; 1 Kings 20:35; Lam. 3:30). The teeth of calumniators, etc., are compared to "spears and arrows" (Psa. 57:4; comp. 1 Sam. 24:9); and to "break the teeth" of such persons is to disable them (Psa. 58:6). To "escape from the teeth" of one's enemies is to avoid their malice (Psa. 124:6; Zech. 9:7). Oppression is compared to "jaw teeth like swords and grinders like knives" (Prov. 30:14). Beautiful teeth are compared (Cant. 4:2; 6:6) to sheep newly shorn and washed; but the remaining part of the comparison, "whereof every one bear twins and there is not one barren among them," is much better rendered by Le Clerc, "all of them twins, and none hath lost his fellow." "To break the teeth with gravel stones." A very forcible figure is in "He hath also broken my teeth with gravel stones" (Lam. 3:16; comp. Prov. 20:17), referring to the *grit* that often mixes with bread baked in ashes, as is the custom in the East, and figurative of harsh disappointment. "Iron teeth" (Dan. 7:1, 19) are the symbol of destructive power. Hypocritical and greedy prophets are represented as those who "bite with their teeth and cry, Peace" (Mic. 3:5). "I will take away his blood out of his mouth, and his abominations from between his teeth" (Zech. 9:7), refers to idolaters keeping a feast, which is interrupted by Jehovah, and idolatry abolished. "Cleanness of teeth" (Amos 4:6) is the figure of hunger, famine. "To cast in the teeth" is an old English phrase, for the Hebrew has no such idiom, signifying to reproach. The Greek is ὠνείδιζον αὐτόν (*ōn-i'-did zon ow-ton'*), "they upbraided him" (Matt. 27:44). The action of acid is referred to in Ezek. 18:2; comp. 10:26.

TOPAZ. See MINERAL KINGDOM.

TO'PHEL (Heb. תֹּפֶל, *to'-fel*, *lime*, *mortar*), apparently a boundary of the great Sinaitic desert of Paran (Deut. 1:1). It is supposed by Hengstenberg and Robinson, and all the more modern writers, to be the large village of *Tafyleh*, the chief place in *Jebal*, west of the Edomitish mountains. The suggestion of Schultz that Tophel may have been the place where the Israelites purchased food and drink of the Edomites (2:28, 29) has much to be said in its favor; for the situation of Tophel warrants the supposition that it was here that they passed for the first time from the wilderness to an inhabited land.

TO'PHET, or TO'PHETH. 1. Name. Tophet is commonly supposed to be derived from *tóph*, a drum, from the drums used to drown the cries of children who were made to pass through the fire to Moloch. Gesenius says: "As to the etymology of the name תֹּפֶת (*to'-feth*, *spittle*), it is best referred to the root תּוּף (*toof*, to *spit*), and rendered place to be *spit* upon, to *be abhorred* (Job 17:6)." Others regard Tophet as from תַּפְתֵּהוּ (*tof-teh'*, *contempt*), *the place of burning* dead bodies.

2. Location, etc. Tophet lay somewhere east or southeast of Jerusalem, for Jeremiah went out by the Sun Gate, or east gate, to go to it (Jer. 19:2). It was in "the Valley of the Son of Hinnom" (7:31), which is "by the entry of the east gate" (19:2). Thus it was not identical with Hinnom. It was in Hinnom and was, perhaps, one of its chief groves or gardens. It seems also to have been part of the king's gardens, and watered by Siloam, perhaps a little to the south of the present *Birket el-Hamra*. The name Tophet occurs only in the Old Testament (2 Kings 23:10, "Topheth;" Isa. 30:33; Jer. 7:31, 32; 19:6, 11–14). The New Testament does not refer to it, nor the Apocrypha.

In Tophet the deity (Baal, Jer. 19:5; Moloch, 32:35) was worshiped by sacrifices in heathen fashion, first by the ancient Canaanites, and afterward by apostate Israelites (comp. Psa. 106:38; Jer. 7:31). This was done first by Ahaz (2 Kings 16:3), then especially by Manasseh (21:6). Thus it became the place of abomination, the very gate or pit of hell. The pious kings defiled it (23:10), and threw down its altars and high places, pouring into it all the filth of the city, till it became the "abhorrence" of Jerusalem. Every vestige of Tophet, name and grove, is gone, and we can only guess at the spot.

TORCH. The Heb. לַפִּיד (*lap-peed'*, Zech. 12:6), and the Gr. λαμπάς (*lam-pas'*, John 18:3), usually signify, and are translated, a *lamp*. In Nah. 2:3 "torch" stands for Heb. פְּלָדָה (*pel-aw-daw'*, *steel*); "the chariots shall be with flaming torches," i. e., with polished scythes or armature.

Figurative. A flaming torch is used by the prophet (Zech. 12:6) as a symbol of great anger and destruction.

TOR'MAH (Heb. תַּרְמָה, *tor-maw'*, *deceit*) occurs only in the margin of Judg. 9:31. By a few commentators it has been conjectured that the word was originally the same with Arumah (v. 41). The Septuagint and Chaldee take the word as an appellative = ἐν κρυφῇ, *secretly;* so also do Rashi and most of the earlier commentators, while R. Kimchi, the elder, has decided in favor of the second rendering as a proper name. As the word

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only occurs here it is impossible to determine in favor of either view.

TORMENTOR (Gr. *βασανιστής, bas-an-is-tace'*, Matt. 18:34), one who elicits the truth by means of the rack, an inquisitor; used in this passage of a jailor, probably because the business of torturing was assigned to him. Torture was usually employed to extort confession or evidence, as when Claudius Lysias, the chief captain, commanded Paul to be brought into the castle and "examined by scourging" (Acts 22:24).

TORTOISE. See ANIMAL KINGDOM.

TOU (1 Chron. 18:9, 10). See TOI.

TOW. 1. *Neh-o'-reth* (Heb. נְעֹרֶת, Judg. 16:9; Isa. 1:31), as being *shaken* or beaten off from flax in hatcheling.

2. *Pish-taw'* (Heb. פִּשְׁתָּה, Isa. 43:17), *flax*, as elsewhere rendered.

TOWEL (Gr. *λέντιον, len'-tee-on*), a linen cloth or apron, which servants put on when about to work (John 13:4, 5). Girding one's self with a towel was the common mark of a slave, by whom the service of footwashing was ordinarily performed.

TOWER. 1. *Or-nawn'* (Heb. אַרְנָן, *strong*), a siege tower (Isa. 23:13).

2. *Bakh'-an* (Heb. בַּחַן). "A word often used for 'tower' in the Egyptian records is *bekhen, bakhun*, or *bekhent*. This word Brugsch declares to be 'identical with the Hebrew *bekhon*,' and to mean an 'outlook,' 'a tower built on a hill.' It applies, he says, to 'any building from which one can look far out into the land, and which itself is visible afar; thence any house standing high; a tower.' . . . In any event it is a word which is used in the Hebrew interchangeably with *mig-dole*, for a watchtower" (Trumbull, *Kadesh-Barnea*, p. 368).

3. *Mig-dole'* (Heb. מִגְדֹּל), or *Mig-dawl'* (מִגְדָּל), is from a root meaning "to become great." See MIGDOL.

4. *Pin-noth'* (Heb. פִּנּוֹת), the corners and battlements of the walls of the fortifications (Zeph. 1:16; 3:6; comp. 2 Chron. 26:15).

5. *O'-fel* (Heb. עֹפֶל, *hill*, 2 Kings 5:24). See OPHEL.

6. *Maw-tsore'* (Heb. מָצוֹר), a *fortress*, only in Hab. 2:1.

7. *Mits-peh'* (Heb. מִצְפֶּה). See MIZPEH.

8. *Poor'-gos* (Gr. *πύργος*), a *tower*, a fortified structure rising to a considerable height, to repel a hostile attack, or to enable a watchman to see in every direction. The "tower of Siloam" seems to designate a tower in the walls of Jerusalem, near the fountain of Siloam (Luke 13:4). Watch-towers or fortified posts in frontier or exposed situations are mentioned in Scripture, as the tower of Edar, etc. (Gen. 35:21; Mic. 4:8; Isa. 21:5, 8, 11, etc.), the tower of Lebanon (Cant. 7:4). Remains of such fortifications may still be seen, which probably have succeeded to more ancient structures built in the same places for like purposes. Besides these military structures, we read in Scripture of towers built in vineyards as an almost necessary appendage to them (Isa. 5:2; Matt. 21:33; Mark 12:1). Such towers are still in use in Palestine in vineyards, especially near Hebron,

An Ancient Tower.

and are used as lodges for the keepers of the vineyards.

TOWN is not carefully distinguished from city in the A. V., and is sometimes the rendering of *eer* (Heb. עִיר), *awr* (אָר), or *aw-yar'* (עָיַר), a place guarded by watchmen; generally rendered "city;" *keer* (קִיר), or *kee-raw'* (קִירָה), *wall*. In the Greek we have *ko'-may* (*κώμη*), *hamlet*. Neither in the Old nor in the New Testament is the distinction between cities and towns carefully observed. "Palestine had at all times a far larger number of towns and villages than might have been expected from its size, or from the general agricultural pursuits of its inhabitants. Even at the time of its first occupation under Joshua we find somewhere about six hundred towns, . . . with probably an average population of from two to three thousand. But the number of towns and villages, as well as their populousness, greatly increased in later times. . . . Alike the New Testament, Josephus, and the rabbis give us three names, which may be rendered villages, township, or towns —the latter being surrounded by walls, and again distinguished into those fortified already at the time of Joshua, and those of later date. A township might be either 'great,' if it had its synagogue, or small if it wanted such; this being dependent on the residence of at least ten men (see SYNAGOGUE). The villages had no synagogue; but their inhabitants were supposed to go to the nearest township for market on the Monday and Thursday of every week, when service was held for them, and the local Sanhedrin also sat (*Megill.*, i, 1–3). . . . Approaching one of the ancient fortified

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towns, one would come to a low wall that protected a ditch. Crossing this moat, one would be at the city wall proper, and enter through a massive gate, often covered with iron, and secured by strong bars and bolts. Above the gate rose the watch-tower. 'Within the gate' was the shady or sheltered retreat where 'the elders' sat. . . . The gates opened upon large squares, on which the various streets converged. . . . These streets are all named, mostly after the trades or guilds which have there their bazaars. In these bazaars many of the workmen sat outside their shops, and in the interval of labor exchanged greetings or banter with the passers-by. . . . The rule of these towns and villages was exceedingly strict. The representatives of Rome were chiefly either military men or else fiscal or political agents. Then every town had its Sanhedrin, consisting of twenty-three members if the place numbered at least one hundred and twenty men, or of three members if the population were smaller. . . . Of course all ecclesiastical and, so to speak, strictly Jewish causes, and all religious questions, were within their special cognizance. Lastly, there were also in every place what may be called municipal authorities, under the presidency of a mayor—the representative of the elders—an institution so frequently mentioned in Scripture, and deeply rooted in Jewish society. Perhaps these may be referred to (Luke 7:3) as sent by the centurion of Capernaum to intercede for him with the Lord.

"What may be called the police and sanitary regulations were of the strictest character. Of Cæsarea, e. g., we know that there was a regular system of drainage into the sea, apparently similar to, but more perfect than that of any modern town (Josephus, *Ant.*, xv, 9, 6). The same holds true with regard to the temple buildings at Jerusalem. But in every town and village sanitary rules were strictly attended to. Cemeteries, tanneries, and whatever also might be prejudicial to health, had to be removed at least fifty cubits outside a town. Bakers' and dyers' shops, or stables, were not allowed under the dwelling of another person. Again, in building, the line of each street had to be strictly kept, nor was even a projection beyond it allowed. In general the streets were wider than those of modern Eastern cities. The nature of the soil, and the circumstance that so many towns were built on hills (at least in Judea), would, of course, be advantageous in a sanitary point of view. It would also render the paving of the streets less requisite. But we know that certain towns *were* paved—Jerusalem with white stones (Josephus, *Ant.*, xx, 9, 7). To obviate occasions of dispute, neighbors were not allowed to have windows looking into the courts or rooms of others, nor might the principal entrance to a shop be through a court common to two or three dwellings" (Edersheim, *Sketches of Jewish Social Life*, pp. 87–93).

TOWN CLERK (Gr. γραμματεύς, *gram-mat-yoos'*), the city secretary, recorder, to whose office belonged the superintendence of the archives, the drawing up of official decrees, and the reading of them in public assemblies of the people. This official appeased the mob in Ephesus, when Demetrius and his fellow-craftsmen raised a tumult (Acts 19:35). The speech delivered by him may be analyzed thus: He argues that such excitement as the Ephesians evinced was undignified, inasmuch as they stood above all suspicion in religious matters (vers. 35, 36); that it is unjustifiable, since they could establish nothing against the men whom they accused (v. 37); that it was unnecessary, since other means of redress were open to them (vers. 38, 39); and, finally, if neither pride nor a sense of justice availed anything, fear of the Roman power should restrain them from such illegal proceedings (v. 40) (Smith, *Bib. Dict.*).

TRACHONITIS (Gr. Τραχωνῖτις, *trakh-o-nee'-tis*, *rough* district, only in Luke 3:1). "Trachonitis was the territory which contained the Trachon or Trachons. These are described by Strabo (xvi, 2, 20) as 'the two so-called Trachones' lying 'behind Damascus.' The name . . . corresponds exactly to the two great stretches of lava, 'the tempests in stone,' which lie to the southeast of Damascus—the Lejá and the Safá. Each of these is called by the Arabs a *wa'ar*, a word meaning rough, stony tract, and thus equivalent to Trachon. The latter, beyond the reach of civilization, was little regarded, and the Lejá became known as the Trachon *par excellence*, as is proved by the two inscriptions at either end of it—in Musmireh, the ancient Phænä, and the Bereke, each of which is called a chief town of the Trachon. . . . Now the Trachonitis was obviously the Trachon *plus* some territory round it. In the north it extended westward from the borders of the Lejá to the districts of Ulatha and Paneas in the northern Jaulan; and in the south it bordered with Batanea, but also touched Mons Alsadamus, the present Jebel Hauran. Philo uses the name Trachonitis for the whole territory of Philip" (Smith, *Hist. Geog.*, p. 543).

The portion of Philip's tetrarchy most difficult to define is the Ituræan; and it is uncertain whether it covered or overlapped Trachonitis. Luke's reference is ambiguous, and we have no modern echo of the name to guide us.

TRADE. **1.** In the sense of occupation, as when Joseph told Pharaoh, "The men are shepherds, for their trade hath been to feed sheep" (Heb. אַנְשֵׁי מִקְנֶה, *an-shay' mik-neh'*, *men of cattle*, Gen. 46:32, 34). "Trading" (Luke 19:15) is the rendering of the Greek διαπραγματεύομαι (*dee-ap-rag-mat-yoo'-om-ahee*), to undertake a business earnestly, for the sake of gain.

2. In the sense of traffic, commerce: *Naw-than'* (Heb. נָתַן, to *give*, i. e., to pay), something as an equivalent for the sale (Ezek. 27:12–14); *Saw-khar'* (סָחַר, to *go about*, *travel*), to traverse the country as a merchant, to trade, traffic (Gen. 34:10); Gr. ἐργάζομαι (*er-gad'-zom-ahee*), to *work*, to make gains by trading, our "do business" (Matt. 25:16), and especially as seamen (Rev. 18:17).

Traffic is the rendering of Heb. כְּנַעַן (*ken-ah'-an*, literally *Canaan*). The expression, "land of traffic" (Ezek. 17:4), should read "a land of Canaan" (comp. 16:29); the sentence will then read, "He plucked off the top of his young twigs, and carried it into a land of Canaan," an epithet

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applied to Babylonia as being a land whose trading spirit had turned it into a Canaan. In Gen. 42:34 "traffic" is the rendering of *saw-khar'* (see 2), while in 1 Kings 10:15 the Hebrew is *mis-khawr'* (מִסְחָר), from the same root, signifying to travel about for the purpose of trade. Similar in meaning is the Heb. רְכֻלָּה, *rek-ool-law'* (Ezek. 28:5, 18). "Traffickers" (Isa. 23:8) is from the Hebrew signifying Canaanite.

TRADITION (Gr. παράδοσις, *par-ad'-os-is*, a *giving over*), a giving over either by *word of mouth* or in *writing;* objectively, *what is delivered*, as Paul's teaching (2 Thess. 3:6; comp. 2:15; 1 Cor. 11:2, A. V. "ordinances"). It is also used of the body of precepts, especially ritual, which, in the opinion of the later Jews, were orally delivered by Moses, and orally transmitted in unbroken succession to subsequent generations, which precepts, both illustrating and expanding the written law, as they did, were to be obeyed with equal reverence (Matt. 15:2, sq.; Mark 7:3, 5, 9, 13; Col. 2:8). "The traditions of my fathers" (πατρικαὶ παραδόσεις, Gal. 1:14) are precepts received from the fathers, whether handed down in the Old Testament books or orally. Meyer, in his *Com.* on Matt. 15:2, says: "The Jews, founding upon Deut. 4:14; 17:10, for the most part attached greater importance to this tradition than to the written law. They laid special stress upon the traditional precept, founded on Lev. 15:11, which required that the hands should be washed before every meal. Jesus and his disciples ignored this tradition as such, which had been handed down from the men of olden time."

TRAFFICKER. See GLOSSARY.

TRAIN. 1. *Khah'-yil* (Heb. חַיִל, *strength*), the term used respecting the queen of Sheba; "she came to Jerusalem with a very great train" (1 Kings 10:2), i. e., a retinue of men, and camels laden with riches.

2. "Train up a child," etc. (Prov. 22:6), has the sense in Hebrew (חָנַךְ, *khaw-nak'*) of "to imbue one with anything," to initiate; and so to train up a child according to his way, according to his disposition and habits.

3. Isaiah (6:1) says that the Lord's train (Heb. שׁוּל, *shool*) filled the temple. "The heavenly temple is that superterrestrial place, which Jehovah transforms into heaven and a temple, by manifesting himself there to angels and saints. But while he manifests his glory there he is obliged also to veil it, because created beings are unable to bear it. But that which veils his glory is no less splendid than that portion of it which is revealed. And this was the truth embodied for Isaiah in the long robe and train. He saw the Lord, and what more he saw was the all-filling robe of the indescribable One" (Delitzsch, *Com.*, in loc.).

TRANCE. 1. In the only passage (Num. 24:4, 16) in which this word occurs in the English of the Old Testament, there is, as the Italics show, no corresponding word in Hebrew.

2. In the New Testament the word occurs three times (Acts 10:10; 11:5; 22:17, Gr. ἔκστασις, *ek'-stas-is*). The word is thus defined by Grimm, "A throwing of the mind out of its normal state, whether such as makes a lunatic, or that of the man who by some sudden emotion is transported out of himself, so that in this rapt condition, although he is awake, his mind is so drawn off from all surrounding objects and wholly fixed on things divine that he sees nothing but the forms and images lying within, and thinks that he perceives with his bodily eyes and ears realities shown him by God."

TRANSFIGURATION (Gr. μεταμορφόω, *met-am-or-fŏ'-o*, to *change into another form*). It is recorded (Matt. 17:2; Mark 9:2) that our Lord "was transfigured" before his disciples, Peter, James, and John; and this is explained (Luke 9:29), "And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering." Each of the evangelists represent it as taking place about eight days after the first distinct intimation our Lord made to them of his approaching sufferings, death, and resurrection. The location is merely given as a high mountain, which is traditionally thought to have been Mount Tabor; but as Jesus was at this time sojourning in the neighborhood of Cæsarea Philippi, it seems likely that it was one of the ridges of Hermon. While our Lord was praying he was "transfigured," i. e., his external aspect was changed, his face gleaming like the sun, and his raiment being so white that it shone like light. The cause of this appearance was that his divine glory shone out through his human form, and not, as in the case of Moses, caused by God having appeared to him.

The disciples seem to have been in a slumber when this divine radiance began to shine forth; but when they woke up they were filled with wonder and fear, beholding also two men, Moses and Elias, in glory, conversing with him. Peter, recovering himself, in the rapture of the moment, suggested that three tents should be pitched to secure the continued presence and fellowship of such glorious company. He had scarcely given expression to his thought when a bright cloud overshadowed them, out of which came a voice, saying, "This is my beloved Son, hear ye him." The theme of conversation is not given by Matthew or Mark, but Luke records that they spake concerning his death.

The lessons of the transfiguration are thus summed up by Kitto: (1) To teach that, in spite of the calumnies which the Pharisees had heaped on Jesus, the old and new dispensations are in harmony with each other. To this end the author and restorer of the old dispensation talk with the founder of the new, as if his scheme, even the most repulsive feature of it, was contemplated by theirs, as the reality of which they had promulgated only types and shadows. (2) To teach that the new dispensation was superior to the old, Moses and Elias appear as inferior to Jesus, not merely since their faces did not, as far as we know, shine like the sun, but chiefly because the voice from the excellent glory commanded to hear *him* in preference to them. (3) To gird up the energies of Jesus for the great agony which was so soon to excruciate him. (4) To comfort the

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hearts of his disciples, who being destined to see their Master, whom they had left all to follow, nailed to a cross, to be themselves persecuted, and to suffer the want of all things, were in danger of despair. Gazing at the glorified body of their Master, they beheld not only a proof, but an express and lively image of his resurrection, ascension, and exaltation above the heavens. (5) To teach that virtue will not allow supine contemplation, but demands the exercise and exertion of our several powers.

This wonderful event in the life of Christ is alluded to by Peter, toward the close of his life, as one of the proofs of our Lord's majesty (2 Pet. 1: 18); and the apostle John refers (1:14) to the convincing power of the "glory" exhibited on that occasion.

TRANSFORMED (Gr. *μεταμορφόω, met-am-or-fŏ'-o*), used of the change of the moral character for the better (Rom. 12:2), through the *renewal of the thinking power*. "The apostle considers it as a peculiar operation of the Christian faith, that believers are seriously concerned to prove in everything what is the will of God (Eph. 5:10); whereas man, in his natural state, looks more to the point of how he may please men" (Tholuck, *Com.*). The apostle (2 Cor. 3:18) speaks of the Christian being "changed into the same image from glory to glory," etc. In this passage the Gospel is probably spoken of as a *mirror*, in which the glory of Christ gives itself to be seen; the Christian, studying the Gospel, becomes so transformed that the same image which he sees in the "mirror"—the image of the glory of Christ—presents itself on him, i. e., he is so transformed that he becomes like the glorified Christ.

In 2 Cor. 11:13, sq., the apostle, characterizing false prophets, says of them that they are "deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light" (see vers. 14, 15). The Greek is *μεταχηματίζο (met-askh-ay-mat-id'-zo)*, and means to *assume the appearance of another*. The persons of whom Paul speaks were servants of Satan, but in working against the apostle in doctrine and act they hypocritically assumed the mask of an apostle, though they were the opposite of a true apostle.

TRANSGRESSION (Heb. mostly פֶּשַׁע, *peh'-shah, revolt;* Gr. *παράβασις, par-ab'-as-is, violation*), sometimes used synonymously with sin, but sometimes used in a distinctive sense, as indicating a violation of the law through ignorance, e. g., Exod. 34:7; Rom. 4:15. All sin is transgression, but all transgression is not sin in the sense of incurring guilt. See SIN.

TRANSLATE, in both its Hebrew and Greek originals, has the sense of removal of a person or thing from one state or condition to another (2 Sam. 3:10), where it has reference to transferring a kingdom from Saul to David. Col. 1:13, "hath translated us into the kingdom of his dear Son," has clearly a local reference; as is also the case with Enoch (Heb. 11:5).

TRAP, the rendering of several Hebrew and one Greek word, and used figuratively of fatal dangers, of destructive sins (Job 18: 10; Prov. 13: 14), also of a person or thing as *a cause of ruin* (Exod. 10:7; 1 Sam. 18:21; Rom. 11:9).

TREAD, TREADERS. See WINEPRESS.

TREASURE (Hebrew mostly from אָצַר, *aw-tsar'*, to *hoard;* Gr. *θησαυρός, thay-sow-ros'*), anything collected in storehouses, e. g., treasures of grain, wine, oil; brass, silver, gold; coined money. So winds, rain, hail, snow, etc., are in the treasures of God (Psa. 135:7; Jer. 51:16). Pharaoh compelled the Hebrews to build him treasure cities, or magazines (Exod. 1:11), and the kings of Judah had keepers of their treasures, both in city and country (1 Chron. 27:25; 2 Chron. 32:27, etc.), and these places were called treasure cities. The temple treasury (Mark 12:41; John 8:20) was that portion of the Court of the Women in which were thirteen chests to receive the offerings of worshipers, either for the temple service or for the poor. These chests were narrow at the mouth and wide at the bottom, and shaped like trumpets, whence their name.

Figurative. "Ye shall be a peculiar treasure unto me," etc. (Exod. 19:5; comp. Psa. 135:4), means more than property in general, for in this sense all peoples are the Lord's. The meaning is that Israel were a costly, valued possession as compared to other people, because they recognized Jehovah alone as God. "The fear of the Lord is his treasure" (Isa. 33:6) means that piety is the wealth of a nation. The word treasures is often used to denote great abundance, as: "In Jesus Christ are hidden all the treasures of wisdom and knowledge" (Col. 2:3); the "treasures of wickedness" (Prov. 10:2; Mic. 6:10) are those things which are accumulated through wrong (comp. Luke 16:9); "the treasures of darkness" (Isa. 45:3) refer to the carefully stored riches of Babylon and the Lydian Sardes, which Cyrus acquired by conquest; Amos (3:10) says of the rich in Samaria, "They know not to do right . . . who store up violence and robbery in their palaces," i. e., they heap up injustice and violence in their palaces like treasures (comp. Rom. 2:5); "this treasure in earthen vessels" (2 Cor. 4:7) "is referred either, in accordance with v. 6, to *the light kindled by God in the heart*, or to the *ministry of the Gospel* (Calvin, Bengel, etc.). In Matt. 12:35; Luke 6:45, the heart of a good man is compared to a treasure of good things, while the depraved man has his treasury of evil. "Treasure hid in a field" (Matt. 13:44) refers to the custom of burying money, jewels, and other valuables, that they may remain free from molestation or suspicion. Thomson (*Land and Book*, i, p. 194) refers to the finding of several copper pots which contained a large quantity of ancient copper coin, all of issues of Alexander and his father Philip, and adds: "I suspect it was the royal treasure, which one of Alexander's officers concealed when he heard of his unexpected death in Babylon, intending to appropriate it to himself; but being apprehended, slain, or driven away by some of the revolutions which followed that event, the coin remained where he had hid it." Such a fact illustrates the above text. A man discovers the place where the treasure is hid, keeps the discovery to himself, buys the field, and the

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treasure is his own. Job represents (3:21) the man weary of life as seeking the grave with the eagerness of one digging for hid treasure; and Solomon (Prov. 2:4) compares wisdom to "hid treasures."

TREASURER (Heb. and Chald. גִּזְבָּר, *ghiz-bawr'*, Ezra 1:8; 7:21; Chald. גְּדִבָּר, *ghid-bawr'*, Dan. 3:2, 3), an important officer in all oriental courts. In Isa. 22:15 Shebna is not a "treasurer" as rendered in the A. V., but a *so-kane'*, *associate* (Heb. סֹכֵן), and is officially described as "over the house." This name was given to an office of state of great importance, in fact the highest of all, and one so vastly superior to all others (36:3; 37:2) that it was sometimes filled by the heir to the throne (2 Chron. 26:21).

TREASURY. See TREASURE.

TREATY. See ALLIANCE; COVENANT.

TREE (Heb. עֵץ, *ates;* Gr. δένδρον, *den'-dron*). Besides this generic term there occur words of more special signification, e. g., *ay'-shel* (Heb. אֶשֶׁל, 1 Sam. 22:6; 31:13, "grove" in Gen. 21:33), which is thought to denote the tamarisk or else the terebinth (q. v.); *ayl* (Heb. אַיִל, Isa. 61:3; Ezek. 31:14), etc.

Mosaic Regulations. When the Israelites planted fruit trees in Palestine they were to treat the fruit of every tree as uncircumcised, i. e., not to eat it. "The reason for this command is not to be sought for in the fact that in the first three years fruit trees bear only a little fruit, and that somewhat insipid, and that if the blossom or fruit is broken off the first year the trees will bear all the more plentifully afterward, though this end would no doubt be thereby attained; but it rests rather upon ethical grounds. Israel was to treat the fruits of horticulture with the most careful regard as a gift of God, and sanctify the enjoyment of them by a thank offering. In the fourth year the whole of the fruit was to be a holiness of praise for Jehovah, i. e., to be offered to the Lord as a holy sacrificial gift, in praise and thanksgiving for the blessing which he had bestowed upon the fruit trees" (K. and D., *Com.*). The Hebrews were forbidden to destroy the fruit trees of their enemies in time of war, "for the tree of the field is man's life" (Deut. 20:19, 20).

Noted Trees. There are in Scripture many memorable trees, e. g., Allon-bachuth (Gen. 35:8), the tamarisk in Gibeah (1 Sam. 22:6), the terebinth in Shechem (Josh. 24:26), under which the law was set up; the palm tree of Deborah (Judg. 4:5), the terebinth of enchantments (9:37), the terebinth of wanderers (4:11), and others (1 Sam. 14:2; 10:3; sometimes "plain" in A. V.). This observation of particular trees was among the heathen extended to a regular worship of them. See VEGETABLE KINGDOM.

Worship of Trees. Among the Canaanites and other Eastern peoples worship was carried on in holy groves (q. v.). In the absence of groves they chose green trees with thick foliage (Ezek. 6 13; 20:28), such as the vigorous oak, the evergreen terebinth (Isa. 1:29, 30; 57:5), and the poplar or osier, which remains green even in the heat of summer (Hos. 4:13). To explain how this worship came about, Stade (*Geschichte*, i, p. 451) says that at such places were graves of patriarchs or other heroes—as Hebron, the burying place of Abraham, etc.; but Robertson (*Early Religion of Israel*, p. 248) says: "I believe the prophet, who reproved the worship under green trees, came nearer to a true explanation of the origin of the worship in the hint, 'because the shadow thereof is good' (Hos. 4:13), than modern critics, with their learned disquisition as to the tree suggesting life and being the abode of a spirit or a divinity."

TREE OF KNOWLEDGE, and OF LIFE. These were planted by God in the garden of Eden; "the one to train man's spirit through the exercise of obedience to the word of God, the other to transform his earthly nature into the spiritual essence of eternal life. These trees received their names from their relation to man, that is to say, from the effect which the eating of their fruit was destined to produce upon human life and its development. The fruit of the tree of life conferred the power of eternal, immortal life; and the tree of knowledge was planted to lead men to the knowledge of good and evil. The tree of life was to impart the power of transformation into eternal life. The tree of knowledge was to lead man to the knowledge of good and evil; and, according to the divine intention, this was to be attained through his not eating of the fruit. This end was to be accomplished, not only by his discerning, in the limit imposed by the prohibition, the difference between that which accorded with the will of God and that which opposed it, but also by his coming eventually, through obedience to the prohibition, to recognize the fact that all that is opposed to the will of God is an evil to be avoided, and, through voluntary resistance to such evil, to the full development of the freedom of choice originally imparted to him into the actual freedom of a deliberate and self-conscious choice of good" (K. and D., *Com.*, Gen. 2:17). But by yielding to the temptation to eat of its fruit our first parents came to know good from evil by a sad, bitter experience, and by receiving the evil into their own soul became the victims of the threatened death. The various references to the "tree of life" evidently consider it to have been the divinely appointed medium for securing in some way the immortality of our first parents (Prov. 3:18; 11:30; Ezek. 47:12; Rev. 2:7; 22:2, 14).

TRENCH. 1. *Teh-aw-law'* (Heb. תְּעָלָה), a *channel* or conduit (1 Kings 18:32, 35, 38, as elsewhere rendered), a kind of ditch cut for the purpose of receiving and draining water from adjacent parts. Something of this kind Elijah probably had dug round the altar on Carmel (v. 32).

2. *Khale* (Heb. חֵל, 2 Sam. 20:15), a wall, rampart, or bulwark, as elsewhere rendered.

3. *Mah-gawl'* (Heb. מַעְגֹל, 1 Sam. 26:5, 7; comp. 17:20), a wagon *rut*, hence a defense formed by the vehicles of an army.

4. *Khar'-ax* (Gr. χάραξ, a *pale* or *stake*), a palisade or rampart, i. e., pales between which earth, stones, trees, and timbers are heaped and packed together (Luke 19:43).

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TRESPASS. 1. *Peh'-shah* (Heb. פֶּשַׁע, *revolt*), the breaking away from an allegiance, covenant (Exod. 22:9; 1 Sam. 25:28).

2. *Mah-al'* (Heb. מָעַל, to *cover* up), to act covertly, and so treacherously, as an adulterous woman against her husband (Lev. 26:40); or to take away by stealth, to steal (Josh. 7:1).

3. *Aw-shawm'* (Heb. אָשָׁם); Gr. *par-ap'-to-mah* (παράπτωμα), an offense committed, a hurt or wrong done a neighbor. The Hebrew means a *side slip*, and the Greek a *lapse* or *deviation* from truth and uprightness. They both convey the meaning of an error or slip rather than a deliberate or gross sin (Lev. 5:6, etc.; Matt. 6:14, 15, etc.).

TRESPASS OFFERING. See SACRIFICIAL OFFERINGS.

TRIAL. See LAW, ADMINISTRATION OF; TEMPTATION.

TRIBE. See ISRAEL, CONSTITUTION OF.

TRIBULATION (Heb. צַר, *tsar*, or צָר, *tsawr*, *narrow*; Gr. θλῖψις, *thlip'-sis*, a *pressure*) has in the A. V. much the same meaning as *trouble*, or *trial*, i. e., afflictive dispensations to which a person is subjected either by way of punishment (Judg. 10:14; Matt. 24:21, 29; Rom. 2:9; 2 Thess. 1:6) or by way of trial (John 16:33; Rom. 5:3; 2 Thess. 1:4).

TRIBUTARY (Heb. מַס, *mas*, or מֵס, *mees*, commonly derived from מָסַס, *maw-sas'*, to *pine away*, because tribute is a consuming of strength), one who becomes subject to tribute service (Deut. 20:11; Judg. 1:30, 33, 35; Lam. 1:1). See TRIBUTE.

TRIBUTE. 1. *Mas* (Heb. מַס, a *consuming*), spoken mostly of tribute to be paid in *service*, fully "tribute of one serving" (1 Kings 9:21), a condition of serfdom (Josh. 16:10; 17:13; Judg. 1:28). Thus we see that Adoram was appointed overseer over the tributary service in the time of Solomon (2 Sam. 20:24; 1 Kings 4:6).

2. *Meh'-kes* (Heb. מֶכֶס, to *enumerate*), a portion paid to the Lord (Num. 31:28, sq.).

3. *Mid-daw'* (Heb. מִדָּה), something *measured* out (2 Kings 23:33; Ezra 4:20).

4. *Bel-o'* (Chald. בְּלוֹ, *consumed*), a tax on things consumed, *excise* (Ezra 4:13; 7:24).

5. *O'-nesh* (Heb. עֹנֶשׁ), a fine imposed (Ezra 6.8; Neh. 5:4).

6. *Mis-saw'* (Heb. מַשָּׂה, *number*), that which an Israelite gave to the Lord, according to his ability (Deut. 16:10).

7. *Mas-saw'* (Heb. מַשָּׂא) does not signify tribute, for the word denotes *burden*; so that it should read "and of silver a burden" (2 Chron. 17:11).

8. *Did'-rakh-mon* (Gr. δίδραχμον, a double drachma), a temple tax levied upon all Jews (Matt. 17:24); and *kane'-sos* (κῆνσος), a register and valuation of property in accordance with which taxes were paid, the tax or tribute levied on individuals, and to be paid yearly (Matt. 17:25; 22:17; Mark 12:14). "Tribute money" (Matt. 22:19) was the coin with which the tax was paid. *For'-os* (Gr. φόρος, a *burden*) was the annual tax upon houses, lands, and persons (Luke 20:22; 23:2).

Figurative. Of Issachar, Jacob said, "Issachar is a strong ass couching down between two burdens; . . . and became a servant unto tribute" (Gen. 49:14, 15). The simile of a strong ass, etc., pointed to the fact that this tribe would content itself with material good, and not strive after political power and rule. "Like an idle beast of burden, he would rather submit to the yoke and be forced to do the work of a slave than risk his possessions and his peace in the struggle for liberty." See TAX.

TRINITY, the term by which is expressed the unity of three persons in the one God. The Christian doctrine is: 1. That there is only one God, one divine nature and being. 2. This one divine being is tripersonal, involving the distinctions of the Father, the Son, and the Holy Ghost. 3. These three are joint partakers of the same nature and majesty of God. This doctrine is preeminently one of revelation. And while it brings before us one of the great mysteries of revelation, and transcends the finite comprehension, it is essential to the understanding of the Scriptures; and, as we shall see, has its great value and uses.

1. Scripture Doctrine. It is quite generally admitted that the doctrine under consideration cannot be proved from the Scriptures of the Old Testament; but, at the same time, it is properly held that with the accompanying light of the New Testament traces of this truth can be found in the Old (e. g., Num. 6:24–26; Isa. 6:3; 63:9, 10, the sanctity of the symbolical number three—the plural form of Elohim, also places in which the deity is spoken of as conversing with himself). This is in accord with the gradual development of revealed truth in other particulars. The religion of the Old Testament is emphatically monotheistic. The almost exclusive proclamation of the unity of God was essential as a safeguard against polytheism.

The New Testament teaching upon this subject is not given in the way of formal statement. The formal statement, however, is legitimately and necessarily deduced from the Scriptures of the New Testament, and these, as has been suggested, cast a light backward upon the intimations of the Old. Reliance, it is held by many competent critics, is not to be placed upon the passages Acts 20:28 and 1 Tim. 3:16; and 1 John 5:7 is commonly regarded as spurious. Aside from these, however, it is plain that both Christ and the apostles ascribe distinct personality to the Father, the Son, and the Holy Ghost (see articles, FATHER, GOD THE; SONSHIP OF CHRIST; HOLY GHOST, THE). And these utterances are such as to admit legitimately of no other conception than that of the unity of these three persons in the ontological oneness of the whole divine nature (see, e. g., Matt. 28:19; John 14:16, 17; 1 Cor. 12:4–6; 2 Cor. 13:13; Eph. 4:4–6; 1 Pet. 1:2; Rev. 1:4–6). The same worship is paid, the same works are ascribed to each of these three persons, and in such a way as to indicate that these three are united in the fullness of the one living God. The Monotheism of the Old Testament is maintained, while glimpses are,

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nevertheless, afforded into the tripersonal mode of the divine existence.

2. Theological Suggestions. (1) The Christian faith at this period does not ground itself upon philosophy, for it here extends to a matter far above the reach of philosophical reflection. Also but little stress, if any, is to be laid upon apparent resemblances between pagan religions and Christianity at this point—resemblances more apparent than real. The doctrine is to be accepted by faith in the divine revelation; and while it is above reason, and cannot be comprehended in its depth and fullness, it does not follow, nor can it be shown, that it is opposed to reason.

(2) The question whether the Trinity is merely one of manifestation or that of essential nature has been raised again and again in the history of the Church (see SABELLIANISM in works on Doctrine). Undoubtedly the history of revelation shows a progress in the unfolding of truth concerning God. And in that sense the Trinity is dispensational. But it is also emphatically to be borne in mind that if God reveals himself he must reveal himself as he is, and the Trinity of revelation must therefore rest upon a Trinity of nature. The attempt to remove difficulty by any sort of Sabellian interpretation only raises difficulty of a deeper character. Can God on the whole reveal himself other than he actually is?

(3) On the other hand Christianity has reason to guard itself, as it has generally sought to do against tritheistic conceptions. Both the unity and the tripersonal nature of God are to be maintained. And thus the proper baptismal formula is not, "In the name of God the Father, God the Son, and God the Holy Ghost," but the words as our Lord gave them (Matt. 28:19).

(4) It is admitted by all who thoughtfully deal with this subject that the Scripture revelation here leads us into the presence of a deep mystery; and that all human attempts at expression are of necessity imperfect. The word person, it may be, is inadequate, and is doubtless used often in a way that is misleading, "That God is alike one Person, and in the same sense three Persons, is what Christianity has never professed" (Van Oosterzee). Said Augustine, "Three persons, if they are to be so called, for the unspeakable exaltedness of the object cannot be set forth by this term." And yet the long standing and prevailing doctrine of the Church expresses more nearly than any other the truth concerning God as it comes to us in the Holy Scriptures. And it is further to be borne in mind that this teaching of the Church has been called forth for the purpose of combating various forms of error. It has not been held as a complete or perfect expression of the truth concerning the unfathomable being of God, but rather as a protest against the denials of the personalty and supreme deity of the Son and of the Holy Ghost.

(5) Accordingly the doctrine has a large measure of importance. It has been called "a bulwark for Christian theism." Unitarianism is very apt to degenerate into deism or pantheism. Also this doctrine affords us a glimpse into the wonderful being of God, while at the same time it constantly proclaims the impossibility of comprehending God. Thus while it is a stumbling-block to rationalism, it is for those who accept it a safeguard against all tendency to rationalism or intellectual pride. And, further, in the Trinity we should behold not only a God who is exalted far above us, but also Christ with us, and the Holy Ghost who will dwell in us. Thus in a proper way is harmonized the divine transcendence with the divine immanence.

The glory of the Gospel depends upon this truth; for Christ is most clearly seen to be God's unspeakable gift, the bringer of the most perfect revelation, and the author of eternal salvation, when we recognize his essential oneness with the Father. Likewise the Holy Ghost is thus seen to be, in his relation to a sinful world, and to the Church as well as to individual believers, the infinite source of hope and new and holy life.

3. Historical. Briefly it may be said that the faith of the primitive Christians at this point, as many others, was without attempt at scientific form. The elements of the doctrine, however, were embraced by their simple reliance upon the teaching of Christ and his apostles. It was only gradually, and after a considerable period, in its conflict with Judaism and paganism, that the thought of the Church arrived at something of formal statement. The word Trinity (*Trinitas*) was first employed by Tertullian (2d century), though his word was only the Latin translation of the Greek τρίας, employed by Theophilus of Antioch. The word Person was also first employed by Tertullian, though he used it in the inadmissible sense of individual.

The Council of Nice (A. D. 325) was an epoch in Christian history. The heresy of Sabellius and Paul of Samosata, which refused to recognize the Father as in any personal sense distinct from the Son and the Holy Ghost, had been previously condemned. But Arius, who began with the Sabellian idea that the Trinity is only one of manifestation, changed his position and declared that there were three persons in God, but that these three were unequal in glory. In short, the Son and the Holy Ghost owed their existence to the divine will, and, accordingly, were creatures of God (see ARIANISM in books on Doctrine). The Council of Nice, in opposition to Arianism and various other theories, adopted the formal statement of the consubstantiality of the Father, the Son, and the Holy Ghost, while maintaining the distinction of personality. The doctrine of the Nicene Council was reaffirmed at various succeeding councils, and is the generally recognized doctrine of the Christian Church.

LITERATURE.—Copious. In addition to works of Systematic Theology, as Van Oosterzee, Dorner, Pope, Hodge, Watson, see *Hist. of Doct.*, Hagenbach, Shedd, Neander; also Burris, *The Trinity;* Matteson, *The Trinity and Modern Arianism;* Meier, *Historical Development of the Trinity;* Gore, *The Incarnation of the Son of God.*—E. McC.

TRIUMPH (Heb. עָלַז, *aw-laz'*, to *exult;* עָלַץ, *aw-latz'*, to *jump* for joy; Gr. θριαμβεύω, *three-am-byoo'-o*, a *noisy song*). The nations of antiquity generally celebrated success in war by a triumph, which usually included a gorgeous pro-

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cession, a display of captives and spoil, and a solemn thanksgiving to the gods.

1. The Egyptians. The return of a king in triumph from war was a grand solemnity celebrated with all the pomp which the wealth of the nation could command. "The inhabitants flocked to meet him, and with welcome acclamations greeted his arrival and the success of his arms. The priests and chief people of each place advanced with garlands and bouquets of flowers; the principal person present addressed him in an appropriate speech; and as the troops defiled through the streets or passed without the walls the people followed with acclamations, uttering earnest thanksgivings to the gods, the protectors of Egypt, and praying them forever to continue the same marks of favor to their monarch and their nation" (Wilkinson, *The Ancient Egyptians*, i, 277, 278). The Assyrian sculptures abound with similar representations.

2. The Romans. Among them the highest honor which could be bestowed on a citizen or magistrate was the triumph or solemn procession, in which a victorious general passed from the gate of the city to the capitol. He set out from the Campus Martius along the Via Triumphalis, and from thence through the most public places of the city. The streets were strewn with flowers and the altars smoked with incense. The procession was formed as follows: First, a numerous band of music, singing and playing triumphal songs; the oxen to be sacrificed, their horns gilded and heads adorned with fillets and garlands; the spoils, and captives in chains; the lictors, having their fasces adorned with laurel; a great company of musicians and dancers; a long train of persons carrying perfumes; the general dressed in purple embroidered with gold, wearing a crown of laurel, in his right hand a laurel branch and a scepter in his left, his face painted with vermilion, and a golden ball suspended from his neck. He stood erect in his chariot, with a public slave by his side to remind him of the vicissitudes of fortune and of his mortality. Behind him came the consuls, senators, and other magistrates, on foot; the whole procession closing with the victorious army.

3. The Hebrews celebrated their victories by triumphal processions, the women and children dancing to the accompaniment of musical instruments (Judg. 11:34–37), and singing hymns of triumph to Jehovah; of which hymns that sung by Miriam (Exod. 15:1–21) and Deborah (Judg. 5:1–31) are notable examples. Triumphal songs were uttered for the living (1 Sam. 18:6–8; 2 Chron. 20:21–28), and elegies for the dead (2 Sam. 1:17–27; 2 Chron. 35:25). Great demonstrations of joy were made, and the shout of victory resounded from mountain to mountain (Isa. 42:11; 52:7, 8, 63:1–4; Jer. 50:2; Ezek. 7:7; Nah. 1:15). Monuments in honor of victory were erected, and the arms of the enemy were hung up as trophies in the temples (1 Sam. 21:9; 31:10; 2 Sam. 8:11, 12; 2 Kings 11:10).

Indignities to prisoners formed a leading feature among ancient nations; such as maiming, blinding, and killing. Many representations appear upon the monuments of putting the foot upon the head or neck of a conquered foe (Josh. 10:24), and it forms the ground of many figurative representations in the Scriptures (Psa. 110:1; Isa. 60:14; 1 Cor. 15:26).

TRO'AS (Gr. Τρωάς, *tro-as'*), a city on the coast of Mysia, opposite the southeast extremity of the island of Tenedos, and near Troy. It was formerly called *Antigonia Troas* (Ἀντιγόνεια Τρωάς), having been built by Antigonus; but was embellished by Lysimachus, and named *Alexandria Troas* in honor of Alexander the Great. It flourished under the Romans, and, with its environs, was raised by Augustus to be a *colonia* with the *Jus Italicum*. It was while in Troas that Paul received the divine intimation that he was to carry the Gospel into Europe (Acts 16:8–11); where he rested for a short time on the northward road from Ephesus (during the next missionary journey), in the expectation of meeting Titus (2 Cor. 2:12, 13); where on his return southward he met those who had preceded him from Philippi (Acts 20:5, 6), and remained a week; and where, years after, he left a cloak, some books and parchments in the house of Carpus (2 Tim. 4:13).

TROGYL'LIUM (Gr. Τρωγύλλιον, *tro-gool'-lee-on*), a town and promontory on the Ionian coast, directly opposite Samos, the channel here being about one mile in width. Paul sailed through this channel on his way to Jerusalem at the close of his third missionary journey, spending a night at Trogyllium (Acts 20:15). "St. Paul's Port" is the name still given to the harbor there.

TROOP. **1.** *Gawd* (Heb. גָּד, *fortune*) is an improper rendering (Isa. 65:11) for Gad, the God of fortune. See "Gad" in article GODS, FALSE.

2. *Ghed-ood'* (Heb. גְּדוּד), a marauding party in the forays for which Palestine has always been notorious, especially beyond Jordan (Gen. 49:19; 2 Sam. 3:22; 22:30; Job 19:12; Psa. 18:29, etc.), sometimes in the A. V. "bands."

TROPH'IMUS (Gr. Τρόφιμος, *trof'-ee-mos*, *nutritious*), a companion of the apostle Paul. He was a native of Ephesus in Asia Minor, and, together with Tychicus, accompanied Paul in his third missionary journey when returning from Macedonia toward Syria (Acts 20:4). Trophimus went to Jerusalem, where he was the innocent cause of the tumult in which the apostle was apprehended. Certain Jews from the district of Asia saw the two missionaries together, and *supposed* that Paul had taken Trophimus into the temple (Acts 21:27–29). In 2 Tim. 4:20 Paul writes that he had left Trophimus in ill health at Miletus. Of further details we are ignorant.

TROUGH (Heb. שִׁקֻּת, *sho'-keth*, *drinking*), a vessel of wood or stone for watering animals (Gen. 24:20; 30:38; Exod. 2:16, Heb. רַהַט, *rah'-hat*; Gen. 30:38, 41, A. V. "gutter"). See KNEADING TROUGH.

TROW (Gr. δοκέω, *dok-eh'-o*, Luke 17:9), to be of opinion, to think; so used that the object is easily understood from the context.

TRUCE BREAKER (Gr. ἀσπονδος, *as'-pon-dos*, *without a treaty*), one who cannot be persuaded to enter into a covenant, implacable (2 Tim. 3:3; Rom. 1:31, A. V. "covenant breaker").

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TRUMP, TRUMPET. See MUSIC.

TRUMPETS, FEAST OF. See FESTIVALS.

TRYPHE'NA (Gr. Τρύφαινα, *troo'-fahee-nah*, *luxurious*), a Christian woman of Rome to whom, in connection with Tryphosa, Paul sent a special salutation (Rom. 16:12). What other relation they sustained is not known, but it is more than likely that they were fellow-deaconesses.

TRYPHO'SA (Gr. Τρυφῶσα, *troo-fo'-sah*, *luxurious*). See TRYPHENA.

TU'BAL (Heb. תּוּבַל, *too-bal'*, meaning uncertain), one of the seven sons of Japheth (Gen. 10:2; 1 Chron. 1:5). He is thought to have been the founder of the Tiberani, said by the scholiasts to have been a Scythian tribe. "Tubal and Meshech, the Tabali and Muskâ of the Assyrian monuments, were the representatives of eastern Asia Minor. Their territory originally extended far to the south. In the time of Sargon and Sennacherib that of the Tabali adjoined Cilicia, while the Muskâ inhabited the highlands to the east of them, where they were in contact with Melitênê and the Hittites. In later days, however, Meschech had retreated to the north, and the classical geographers place the Tibarêni and the Moschians at no great distance from the Black Sea" (Sayce, *Higher Crit.*, etc., p. 130).

TU'BAL-CAIN (Heb. תּוּבַל קַיִן, *too'-bal kah'-yin*, meaning uncertain), the son of Lamech by his wife Zillah, who is described (Gen. 4:22) as "hammering all kinds of cutting things in brass and iron"—the inventor of edge tools.

TURBAN. See DRESS, p. 282.

TURTLE, TURTLEDOVE. See ANIMAL KINGDOM.

TWELVE. See NUMBER.

TWILIGHT. See TIME.

TWINKLING. The apostle Paul, in speaking of those who shall be alive when Christ comes in judgment, says (1 Cor. 15:52), "We shall all be changed in a *moment*" (Gr. ἐν ἀτόμῳ, *en at-om'-ō*, *that which cannot be divided*), "in the *twinkling of an eye*" (ἐν ῥιπῇ ὀφθαλμοῦ, *en ree-pay' of-thal-moo'*, the *jerk* of the eyelash). Both these were common expressions to denote the shortest conceivable time.

TYCHI'CUS (Gr. Τυχικός, *too-khee-kos'*, *fateful*), one of Paul's fellow-laborers. We first meet him as a companion of the apostle during a portion of his return journey from the third missionary tour (Acts 20:4). He is there expressly called (with Trophimus) a native of Asia Minor; but while Trophimus went with Paul to Jerusalem (21:29), Tychicus was left behind in Asia, probably at Miletus (20:15, 38). In Paul's first imprisonment he was with the apostle again (Col. 4:7, 8; Eph. 6:21, 22). The next reference to him is in Tit. 3:12. Here Paul (writing possibly from Ephesus) says that it is probable he may send Tychicus to Crete, about the time when he himself goes to Nicopolis. In 2 Tim. 4:12 (written at Rome during the second imprisonment), he says, "I am herewith sending Tychicus to Ephesus." There is much probability in the conjecture that Tychicus was one of the two "brethren" (Trophimus being the other) who were associated with Titus (2 Cor. 8:16–24) in conducting the business of the collection for the poor Christians in Judea.

TYRAN'NUS (Gr. Τύραννος, *too'-ran-nos*, *sovereign*), the man in whose school Paul taught for two years during his sojourn at Ephesus (Acts 19:9). The fact that he taught in his school after quitting the synagogue favors the opinion that he was a Greek, but whether he was a convert is uncertain. Paul taught every day in the lecture room of Tyrannus. "Public life in the Ionian cities ended regularly at the fifth hour (11 A. M.); . . . . thus Paul himself would be free, and the lecture room would be disengaged after the fifth hour; and the time, which was devoted generally to home life and rest, was applied by him to mission work" (Ramsay, *St. Paul*, p. 271).

TYRE (Heb. צוֹר or צֹר, *tsore*; Gr. Τύρος, *too'-ros*), an ancient Phœnician city, located on the shore of the Mediterranean Sea, twenty miles from Sidon and twenty-three miles from Acre. It once consisted of two parts—a rocky coast defense of great strength on the mainland, and a city upon a small but well-protected island, about half a mile from the shore. Tyre was already a city on an island in the sea in the 14th century B. C., as we learn from an Egyptian papyrus of that date. At the time that Alexander the Great besieged Tyre for seven months, the configuration of the locality was changed, and a causeway being built, the island no longer existed. The city was spoken of as "a crowning city, whose merchants are princes, whose traffickers are the honorable of the earth" (Isa. 23:8). The Tyrian merchants sailed to all ports and colonized almost everywhere. David early formed an alliance with them for trading purposes (2 Sam. 5:11; 1 Kings 5:1; 2 Chron. 2:3). See HIRAM; SOLOMON.

These friendly relations survived for a time the disastrous secession of the ten tribes, and a century later Ahab married a daughter of Ethbaal, king of the Zidonians (1 Kings 16:31), who, according to Menander, was daughter of Ithobal, king of Tyre. When mercantile cupidity induced the Tyrians and the neighboring Phœnicians to buy Hebrew captives from their enemies, and to sell them as slaves to the Greeks and Edomites, there commenced denunciations and, at first, threats of retaliation (Joel 3:4–8; Amos 1:9, 10). But the likelihood of the denunciations being fulfilled first arose from the progressive conquests of the Assyrian monarchs. Accordingly, when Shalmaneser, king of Assyria, had taken the city of Samaria, had conquered the kingdom of Israel and carried its inhabitants into captivity, he turned his arms against the Phœnician cities. At this time Tyre had reached a high point of prosperity. Shalmaneser seems to have taken advantage of a revolt of the Cyprians; and what ensued is thus related by Menander, who translated the archives of Tyre into the Greek language: "Elulæus reigned thirty-six years (over Tyre). This king, upon the revolt of the Kittæans (Cyprians), sailed with a fleet against them and reduced them to submission. On the other hand, the king of the Assyrians attacked in

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war the whole of Phœnicia, but soon made peace with all and turned back. On this Sidon and Ace (i. e., Akkô or Acre) and Palætyrus revolted from the Tyrians, with many other cities which delivered themselves up to the king of Assyria. Accordingly, when the Tyrians would not submit to him, the king returned and fell upon them again, the Phœnicians having furnished him with sixty ships and eight hundred rowers. Against these the Tyrians sailed with twelve ships, and, dispersing the fleet opposed to them, they took five hundred men prisoners. The reputation of all the citizens in Tyre was hence increased. Upon this the king of the Assyrians, moving off his army, placed guards at their river and aqueducts to prevent the Tyrians

Tyre.

from drawing water. This continued for five years, and still the Tyrians held out, supplying themselves with water from wells." It is in reference to this siege that the prophecy against Tyre in Isaiah, ch. 23, was uttered. After the siege of Tyre by Shalmaneser (which must have taken place not long after 721 B. C.), Tyre remained a powerful state with its own kings (Jer. 25:22; 27:3; Ezek 28:2–12), remarkable for its wealth, with territory on the mainland, and protected by strong fortifications (Ezek. 28:5; 26:4, 6, 8, 10, 12; 27:11; Zech. 9:3). Our knowledge of its condition thenceforward until the siege by Nebuchadnezzar depends entirely on various notices of it by the Hebrew prophets, who denounced the idolatry and wickedness of the city (Isa. 23:1; Jer. 25:22; Ezek., chaps. 26, 27, 28; Amos 1:9, 10; Zech. 9:2, 4). Some of these notices are singularly full, and especially the twenty-seventh chapter of Ezekiel furnishes us on some points with details such as have scarcely come down to us respecting any one city of antiquity, excepting Rome and Athens. One point especially arrests the attention, that Tyre, like its splendid daughter Carthage, employed mercenary soldiers (Ezek. 27:10, 11). Independently, however, of this fact respecting Tyrian mercenary soldiers, Ezekiel gives interesting details respecting the trade of Tyre. It appears that its gold came from Arabia by the Persian Gulf (v. 22), just as in the time of Solomon it came from Arabia by the Red Sea.

Only thirty-four years before the destruction of Jerusalem commenced the celebrated reformation of Josiah (B. C. 622). This momentous religious revolution (2 Kings, chaps. 22, 23) fully explains the exultation and malevolence of the Tyrians. In that reformation Josiah had heaped insults on the gods who were the objects of Tyrian veneration and love. Indeed, he seemed to have endeavored to exterminate their religion (23:20). These acts must have been regarded by the Tyrians as a series of sacrilegious and abominable outrages; and we can scarcely doubt that the death in battle of Josiah at Megiddo, and the subsequent destruction of the city and temple of Jerusalem were hailed by them with triumphant joy as instances of divine retribution in human affairs. This joy, however, must soon have given way to other feelings, when Nebuchadnezzar invaded Phœnicia, and laid siege to Tyre. That siege lasted thirteen years, and it is still a disputed point whether Tyre was actually taken by Nebuchadnezzar on this occasion. At the time our Lord visited Tyre (Matt. 15:21; Mark 7:24) it was perhaps more populous than Jerusalem. The town is in ruins now, consisting of miserable huts and people, about five thousand "impoverished Metâwileh, or Persian schismatics, and Arab Christians." After the death of Stephen the Martyr, a church was formed here, and here Paul spent some time (Acts 21:3, 4), and it was early the seat of a Christian bishopric (Smith, *Bib. Dict.*).

TY'RUS, the Greek form (Τύρος) of Tyre (Jer. 25:22; 27:3; 47:4; Ezek. 26:2–4, 7, 15; 27:2, 3, 8, 32; Hos. 9:13; Amos 1:9, 10; Zech. 9:2, 3).

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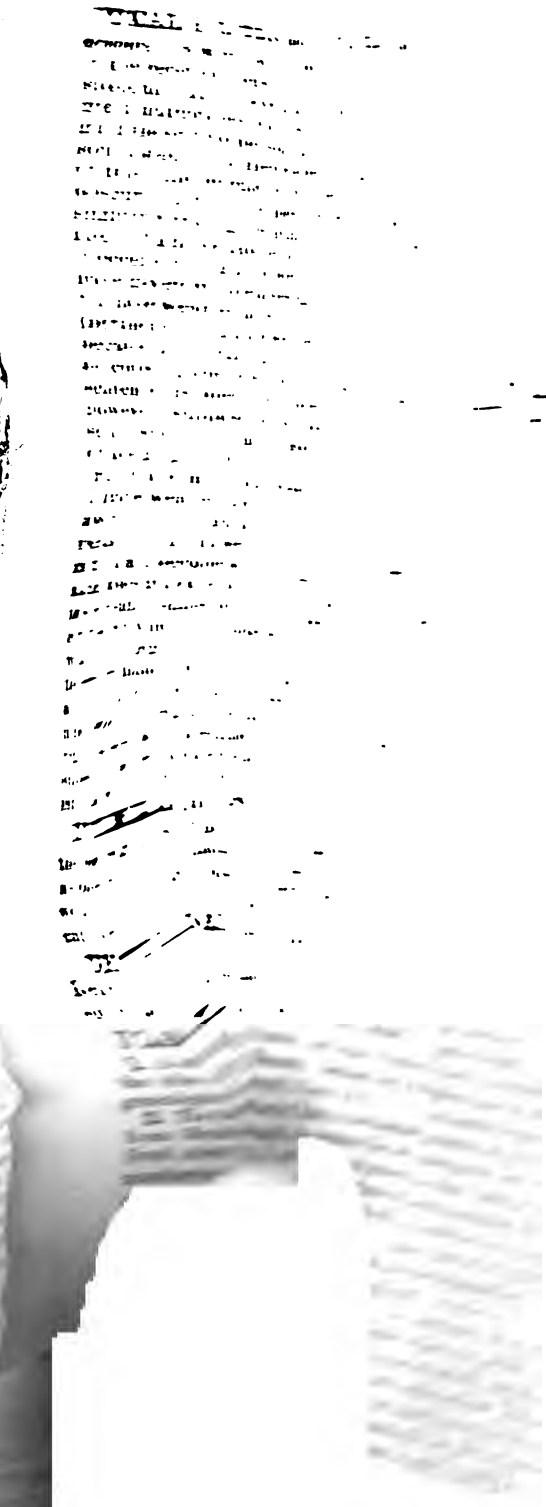

gs indicated—the first, he camp, the readmis- ommunity of men; the ary, his readmission to In the first stage the and the dismissal of the nishment of death de- . In the second, the use to the same parts of the tion of priests (8:23, 24), ion of the leper to the serv- remonies to be observed in use or a garment infected ical with the first stage of or the leper (14:33–53).

d by sexual discharges. , in every instance, effected nd washing the objects de- r, the purifying medium of g. If, however, the state of nger than seven days, as in fering from an issue of blood, s from the urethra, or child- ring and a burnt offering were g with water. These were of- eriod after the healing and the ffering from an issue of blood rge, and the leper after his first en days; while in the case of hirty-three or sixty-six days. In re the defilement lasted over a with the Lord could only be se- ring of a sin offering (of a pigeon) ering (a lamb).

v of purification was extended in nian period to a variety of unau- Cups and pots, brazen vessels and washed as a matter of ritual observ- 4). The washing of the hands be- was conducted in a formal manner nute regulations are laid down on this reatise of the Mishna entitled *Yadaim*. have been the specific causes of un- n those who came up to purify them- re the passover (John 11:55), or in those aken upon themselves the Nazarite's vow 24, 26), we are not informed; in either ay have been contact with a corpse, n the latter it would rather appear to en a general purification preparatory to mplishment of the vow. In conclusion it observed that the distinctive feature in saic rites of purification is their expiatory ter. The idea of uncleanness was not pecu- o the Jew. But with all other nations simple ion sufficed—no sacrifices were demanded. Jew alone was taught, by the use of expiatory ings, to discern, to its full extent the connec- , between the outward sign and the inward nt of impurity.

UNCTION (Gr. *χρίσμα*, *khris'-mah*, *ointment*, *anointing*), the gift of the Holy Spirit as an effi- ient aid in getting a knowledge of the truth 1 John 2:20). Not that the work of Jesus was imperfect, but the Spirit helps us to understand the truth he taught, and thus to glorify him (John 16:14), in whom the full revelation of God had been given (v. 15). See GLOSSARY.

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this article the subject will be treated as follows: (1) Causes of uncleanness; (2) disabilities of uncleanness; (3) purification from uncleanness.

1. Causes of Uncleanness. (1) **Food.** Certain articles of diet were prohibited as conducing to uncleanness. These were things strangled or dead of themselves, or through beasts or birds of prey; whatever beast did not both part the hoof and chew the cud; and certain other smaller animals rated as "creeping things;" certain classes of birds mentioned in Lev., ch. 11, and Deut., ch. 14, twenty or twenty-one in all; whatever in the waters had not both fins and scales; whatever winged insect had not besides four legs the two hind legs for leaping; besides things offered in sacrifice to idols; and all blood, or whatever contained it (save, perhaps, the blood of fish, as would appear from that only of beast and bird being forbidden, Lev. 7:26), and, therefore, flesh cut from the live animal; as also all fat, at any rate that disposed in masses among the intestines, and probably wherever discernible and separable among the flesh (3:14–17; 7:23). The eating of blood was prohibited even to "the stranger that sojourneth among you" (17:10, 12–14). Besides these, we find the prohibition against "seething a kid in its mother's milk" (Exod. 23:19; 34:26; Deut. 14:21). Thus it will be seen that all animals are unclean which bear the image of sin, of death, and corruption, e. g., all larger land animals, all ravenous beasts which lie in wait for life or tear and devour the living; all winged creatures, not only birds of prey, but also marsh birds and others, which live on worms, carrion, and all sorts of impurities; all serpentlike fishes and slimy shellfish, and small creeping things, except some kinds of locusts, "because, partly, they recall the old serpent, partly they seek their food in all sorts of impurities, partly they crawl in the dust and represent corruption in the slimy character of their bodies" (Keil, *Bib. Arch.*, ii, 117, 118).

(2) Defilement by death. The dead body of a human being, no matter whether he had been killed (Num. 19:16, 18; 31:19) or had died a natural death, had the effect of rendering unclean for seven days the tent (or house) in which the man had died, and any open vessels that were in it, as well as the persons who lived in it or happened to enter it. It was equally defiling to touch the body of anyone who had died in the open air, or even to touch a dead man's bones or a grave. When thus defiled the uncleanness was not confined to himself, but extended to everything he touched, and everyone that touched him, and such were unclean till evening (19:22).

The carcass of any animal, clean or unclean, defiled everyone who touched, carried, or ate it, until the evening, so that he was required to bathe himself in water and wash his clothes before he became clean again (Lev. 11:24–28, 31, 36, 39, 40; 17:15). But it was no more defiling to touch clean animals slaughtered by men, and unclean animals that had been killed by them, than it was to touch unclean animals while still alive. Eight kinds of the smaller animals (Heb. שֶׁרֶץ, *sheh'-rets*, a *swarm*), viz., the weasel, mouse, and six of the lizard species, that communicated their defiling influence to inanimate objects, such as pots for cooking, if they or any part of their carcasses happened to fall upon them, such earthen vessels as any of them dropped into, and, lastly, food in the preparation of which water had been used that had been thus contaminated, or seed that had been wet with such polluted water (11:32–37).

(3) Defilement by bodily conditions and diseases. (*a*) Leprosy (q. v.), either in connection with persons, dwellings, or fabrics (Lev., chaps. 13, 14). (*b*) The discharge of seminal fluid, whether of an involuntary character (as during sleep or in dreams), or such as occurred during sexual intercourse. Both alike constituted the man, and, in the latter case, the woman also unclean till evening (15:16–18). (*c*) The flux; whether the catamenial discharge of the woman, the morbid issue of blood in a woman, or the flux in men, i. e., the discharge of mucus from the urethra (Num. 5:2). (*d*) Childbirth. Contact with persons in the above states, or even with clothing or furniture that had been used by them while in those states, involved uncleanness in a minor degree (Lev. 15:5–11, 21–24).

2. Disabilities of Uncleanness. Defilement by contact with a dead human body rendered the person or object unclean for seven days. Defilement from the carcass of an animal made the person or object unclean until evening. The leper was required to rend his clothes, to bare his head, and put a covering upon his upper lip, and then to cry to everyone he met, "Unclean; unclean;" and, besides this, he had to isolate himself by living outside the camp (or city) (Lev. 13:45, sq.; Num. 5:2; 12:10, 14, sq.). Houses affected with leprosy were examined by the priest, who, before entering, had all the contents of the house removed in order to prevent everything within from becoming unclean. If symptoms of leprosy were discovered the house was closed for seven days. After seven days the house was again examined, and if indications of leprosy were evident, the affected stones were removed, with the scrapings of the walls, and carefully replastered. If the evil broke out anew, the house was pronounced unclean, pulled down, and removed to an unclean place outside the city. Leprosy in clothes or fabrics made of linen, wool, or leather, required that the article should be shut up for seven days, and if still affected it was burned (Lev. 13:47–59). Persons or objects defiled by the discharge of seminal fluid were unclean until evening; persons defiled by a flux were removed from the camp (Num. 5:2); the menstruous woman was considered unclean for seven days, as well as the man who might have intercourse with her at this time; everything on which she lay or sat was unclean until evening (Lev. 15:19–24). A man or woman with an issue was unclean as long as the disorder lasted, and also rendered unclean anything upon which they sat or laid, or the person whom they might touch, and in the case of the man anyone upon whom his spittle might come (15:25–29); the woman at childbirth became unclean just as at the time of her courses, and that for seven days at the birth of a boy, and fourteen if it was a girl, besides being obliged to remain at home in the blood of her purifying for thirty-three days more in the former case and sixty-six in the latter, and was

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debarred from touching anything holy and from coming to the sanctuary (12:2–8).

3. Purification from Uncleanness. The regulations with respect to defilements and their corresponding purifications were not prescriptions framed with a view to the cultivation of cleanliness, tidiness, and decency—not mere sanitary regulations—but they were of a religious nature, having as their object the cultivation of holiness and spiritual life. It was owing to the well-understood connection between defilements on the one hand and sin and its consequence, *death*, on the other, that the Levitical purification ranked side by side with the sacrifices; and that they formed, quite as much as these latter, an integral part of the Mosaic ritual. The term "purification," in its legal and technical sense, is applied to the ritual observances whereby an Israelite was formally absolved from the taint of uncleanness, whether evidenced by any overt act or state, or whether connected with man's natural depravity.

The following regulations respecting purification are given in the law:

(1) Of those defiled by contact with the dead. The medium appointed in such cases was a kind of sprinkling water, composed of running water and the ashes of a sin offering specially suited to the occasion (Num., ch. 19). A heifer, without blemish, and which had never been yoked, was slaughtered without the camp, Eleazar dipping his finger in the blood and sprinkling it seven times toward the sanctuary. The heifer, entire, was then burned in the presence of the priest, who cast cedar wood, hyssop, and the scarlet wool into the flames. The ashes were then carried by a man free from defilement to a clean place outside the camp, where they were stored for use as occasion might require. A man free from defilement took some of these ashes, put them into a vessel, and then poured some fresh running water over them. Dipping a bunch of hyssop into the mixture, he sprinkled it upon the person to be purified, both on the third and the seventh day. On the latter day, after atonement had been made, the person being purified was required to wash his clothes and bathe himself in water, after which he became clean on the evening of that day. The tent in which the corpse had lain, as well as the furniture that it contained, were all sprinkled with this same water and were thus purified (vers. 12, 17–19).

(2) Of those recovered from leprosy. The ceremonial for the purifications is based upon the idea that this malady is the bodily symbol not so much of sin as of death. "As being a decomposing of the juices of the body, as a putrefying and dropping off of its members, as being the presence of corruption in the living body, leprosy forms the counterpart of death. . . . Consequently the person affected with this disease was required to display the tokens of his intimate association with death in the kind of dress he wore, in his shaved head, and in his rent garments; and hence it was, too, that he was excluded not merely from the pale of the sanctuary, but was even debarred from all intercourse whatever with the covenant people, called as it was to be a holy nation" (Keil, *Bib. Arch.*, i, 393).

The rites are described in Lev. 14:4–32. The two stages of the proceedings indicated—the first, which took place outside the camp, the readmission of the leper to the community of men; the second, before the sanctuary, his readmission to communion with God. In the first stage the slaughter of the one bird and the dismissal of the other symbolized the punishment of death deserved and fully remitted. In the second, the use of oil and its application to the same parts of the body, as in the consecration of priests (8:23, 24), symbolized the rededication of the leper to the service of Jehovah. The ceremonies to be observed in the purification of a house or a garment infected with leprosy were identical with the first stage of the proceedings used for the leper (14:33–53).

(3) Of those defiled by sexual discharges. Such purification was, in every instance, effected by bathing the body and washing the objects defiled in running water, the purifying medium of nature's own providing. If, however, the state of defilement lasted longer than seven days, as in the case of those suffering from an issue of blood, a discharge of mucus from the urethra, or childbirth, then a sin offering and a burnt offering were added to the washing with water. These were offered at a certain period after the healing and the washing—those suffering from an issue of blood or a mucus discharge, and the leper after his first cleansing, at seven days; while in the case of childbirth it was thirty-three or sixty-six days. In those cases where the defilement lasted over a week communion with the Lord could only be secured by the offering of a sin offering (of a pigeon) and a burnt offering (a lamb).

The necessity of purification was extended in the post-Babylonian period to a variety of unauthorized cases. Cups and pots, brazen vessels and couches were washed as a matter of ritual observance (Mark 7:4). The washing of the hands before meals was conducted in a formal manner (v. 3), and minute regulations are laid down on this subject in a treatise of the Mishna entitled *Yadaim*. What may have been the specific causes of uncleanness in those who came up to purify themselves before the passover (John 11:55), or in those who had taken upon themselves the Nazarite's vow (Acts 21:24, 26), we are not informed; in either case it may have been contact with a corpse, though in the latter it would rather appear to have been a general purification preparatory to the accomplishment of the vow. In conclusion it may be observed that the distinctive feature in the Mosaic rites of purification is their expiatory character. The idea of uncleanness was not peculiar to the Jew. But with all other nations simple ablution sufficed—no sacrifices were demanded. The Jew alone was taught, by the use of expiatory offerings, to discern, to its full extent the connection, between the outward sign and the inward fount of impurity.

UNCTION (Gr. χρίσμα, *khris'-mah*, *ointment*, *anointing*), the gift of the Holy Spirit as an efficient aid in getting a knowledge of the truth (1 John 2:20). Not that the work of Jesus was imperfect, but the Spirit helps us to understand the truth he taught, and thus to glorify him (John 16:14), in whom the full revelation of God had been given (v. 15). See GLOSSARY.

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UNDEFILED (Heb. תָּם, *tawm*, *complete*), one who is sound in a moral sense, as the pious man (Psa. 119:1); or, as in Cant. 5:2; 6:9, of a bride who is innocent of connection with another than her spouse. In the New Testament "undefiled" is the rendering of the Greek ἀμίαντος (*am-ee'-an-tos*), *not defiled*, i. e., free from that by which the nature of a thing is deformed or its force and vigor impaired. Thus Jesus was undefiled (Heb. 7:26), i. e., pure from sin. "The bed undefiled" (13:4) is one free from adultery. A religion that is sincere and clean (James 1:27), and the inheritance provided for the just (1 Pet. 1:4), are "undefiled."

UNDERGIRDING. See SHIP, p. 1024.

UNDERSETTERS (Heb. כָּתֵף, *kaw-thafe'*, a *shoulder*, usually so rendered) were parts of the laver (q. v.) in Solomon's temple, probably props running up from the body of the vehicle and holding the basin between them. See GLOSSARY.

UNGRACIOUS. See GLOSSARY.

UNICORN. See ANIMAL KINGDOM.

UNITY (Heb. יַחַד, *yakh'-ad*, adverb *unitedly*) is used to signify a oneness of sentiment, affection, or behavior, such as should exist among the people of God (Psa. 133:1). The "unity of the faith" (Eph. 4:13, Gr. ἑνότης, *hen-ot'-ace*, *oneness*) is the unanimity of belief in the same great truths of God, and the possession of the grace of faith in a similar form and degree.

UNKIND. See GLOSSARY.

UNKNOWN GOD (Gr. ἀγνωστος θεός, *ag'-noce-tos theh-os'*, unknown god), the inscription observed by Paul upon an altar in Athens (Acts 17:23), which he ingeniously adduces in his speech before the people as an instance of their religiousness. This was not addressed to the philosophers; they did not dedicate altars to an unknown god, but regarded all such proceedings as the mere superstition of the vulgar. Pausanius (i, 1, 4) and Philostratus (*Vit. Apollon.*, vi, 2) both mention "unknown gods," and it is evident from both passages that at Athens there were *several* altars so inscribed. "It is related that Epimenides put an end to a plague in Athens by causing black and white sheep, which he had let loose on the Areopagus, to be sacrificed on the spots where they lay down, *to the god concerned*, yet not known by name, viz., who was the author of the plague; and that therefore one may find in Athens *altars without the designation of a god by name*. From this particular instance the general view may be derived, *that on important occasions, when the reference to a god known by name was wanting, as in public calamities of which no definite god could be assigned as the author, in order to honor or propitiate the god concerned by sacrifice, without lighting upon a wrong one, altars were erected which were destined and designated* ἀγνώστῳ θεῷ (unknown god)" (Meyer, *Com.*).

UNKNOWN TONGUE (1 Cor. 14:2, 4, 13, 14, 19, 27) is a gloss of the A. V., for the Greek has simply γλῶσσα (*gloce'-sah*, a *tongue*), and obviously a different language from that usually employed by the speaker (Mark 16:17; Acts 2:4). Others (see Grimm, *Lex.*) understand it to mean "strange utterances, rugged, dark, disconnected."

UNLEARNED (Gr. ἀγράμματος, *ag-gram'-mat-os*, *unlettered*), illiterate, without learning (Acts 4:13); while elsewhere "unlearned" is the rendering of ἀμαθής (*am-ath-ace'*, 2 Pet. 3:16), *without knowledge*; ἀπαίδευτος (*ap-ah'ee-dyoo-tos*, 2 Tim. 2: 23), *without instruction, rude, uneducated*; ἰδιώτης (*id-ee-o'-tace*, 1 Cor. 14:16, 23, 24), a *private* person, i. e., an *unlearned, illiterate* man as opposed to the learned.

UNLEAVENED BREAD (Heb. מַצָּה, *matstsaw'*, *sweet*; Gr. ἄζυμος, *ad'-zoo-mos*), bread baked from unfermented dough (Gen. 19:3; Judg. 6:19; 1 Sam. 28:24). This was formally presented for the paschal cakes (Exod. 12:8, 15, 20; 13:3, 6, sq.), and thus became a symbol of the festival popularly called "the feast of unleavened bread" (q. v.). See LEAVEN.

UN'NI (Heb. עַנִּי, *oon-nee'*, *afflicted*).

1. A relative of Heman the singer, who with other Levites was appointed, by order of King David, to perform on the psaltery in the tabernacle service (1 Chron. 15:18, 20), B. C. about 986.

2. A Levite employed in the musical service of the temple after the return from captivity (Neh. 12:9), B. C. 535. This name should be written Unno (Heb. עַנּוֹ, *oon-no'*).

UNTEMPERED MORTAR (Heb. תָּפֵל, *taw-fale'*), the plaster coating or cement of a wall, probably from the primary meaning of תָּפֵל (*taw-fal'*), to *stick* or *plaster* over, from which has sprung the secondary meaning of *weak, insipid*. The meaning of the figure "to daub with untempered mortar" (Ezek. 13:10, 11, 14, 15; 22:28) is, "the people build up foolish hopes, and the prophets not only paint these hopes for them in splendid colors, but even predict their fulfillment, instead of denouncing their folly. . . . The plastering is therefore a figurative description of deceitful flattery or hypocrisy" (Keil, *Com.*).

UPHAR'SIN. See MENE.

U'PHAZ (Heb. אוּפָז, *oo-fawz'*), the name of a famous gold region (Jer. 10:9; Dan. 10:5), is thought by many to be a corruption of OPHIR (q. v.); but Orelli (*Com.*, on Jer. 10:9) says: "It is inconceivable that the word arose by error from this well-known name. Assyria and Babylon might have other gold mines. Still the views respecting the site of this Uphaz remain mere conjectures."

UPPER CHAMBER or **ROOM** (Heb. עֲלִיָּה, *al-ee-yaw'*, *lofty*; 2 Kings 1:2; 23:12; 1 Chron. 28: 11; 2 Chron. 3:9; "summer parlor," Judg. 3:23; "loft," 1 Kings 19:17, 23; "chamber over the gate," 2 Sam. 18:23; Gr. ἀνώγεον, *an-o'-geh-on*, Mark 14:15; Luke 22:12; ὑπερῷον, *hoo-per-o'-on*, *upper*, Acts 1:13; 9:37, 39; 20:8), a room in the upper part of the house, used to receive company, hold feasts, to retire for meditation and prayer (Mark 14:15; Luke 22:12). Among the Hebrews it seems to have been on or connected with the flat roofs of their dwellings; in Greek houses it

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occupied the upper story (1 Kings 17:19, sq.; 2 Kings 4:10; Acts 1:13; 9:37, 39; 10:9; 20:8). Rich, luxurious men were charged with sinfully multiplying chambers of this sort (Jer. 22:13, 14). They were used as "summer houses for their coolness" (Judg. 3:20; 2 Kings 1:2; 23:12). In Scripture the lower portion was the winter house, the upper room was the summer house; or, if on the same story, the outer apartment is the summer house, the inner is the winter house.

UR, UR OF THE CHALDEES (Heb. אוּר, *oor, light, east*), the name of one of the most ancient cities of the world, called in the Old Testament Ur Kasdim, or Ur of the Chaldees. It was the fatherland of Abraham, the father of the Hebrew people. The ancient city of Ur is represented by vast mounds on the western side of the river Euphrates, opposite Nasrieh, which are known to the inhabitants under the name of Mughair, which means "place of pitch." The modern name is due to the fact that the mound has long been used by the natives as a place from which to obtain bitumen, or pitch, for building purposes. This bitumen is taken from the walls of buildings in the ancient city. The mound has been repeatedly visited by explorers from the days of Taylor to Peters, but has never been excavated. Wells have been sunk in it in places, and enough is known of the general character of the mound to make it certain that it contains quantities of antiquities which go back to the days of its early history. It is unfortunate for the progress of knowledge relating to the past history of the race that excavations on this site cannot be immediately undertaken. The importance of this could scarcely be overrated.

The origin of the city of Ur is veiled in the obscurity of the earliest ages of human history.

"This city was admirably situated to achieve commercial and historical importance. The river Euphrates flowed just past its gates, affording easy transportation for stone and wood from its upper waters, to which the Lebanon, rich in cedars, and the Amanus were readily accessible. The Wady Rummein came close to the city and linked it with central and southern Arabia, and along that road came gold and precious stones, and gums and perfumes to be converted into incense for temple worship. Another road went across the very desert itself, and, provided with wells of water, conducted trade to southern Syria, the peninsula of Sinai, and across into Africa. This was the shortest road to Africa, and commerce between Ur and Egypt passed over its more difficult but much shorter route than the one by way of Haran and Palestine. Nearly opposite the city the Shatt-el-Hai emptied into the Euphrates, and so afforded a passage for boats into the Tigrus, thus opening to the commerce of Ur the vast country tributary to that river. Here, then, were roads and rivers leading to the north, east, and west; but there was also a great outlet to the southward. The Euphrates made access to the Persian Gulf easy. No city lay south of Ur on that river except Eridu, and Eridu was no competitor in the world of commerce, for it was devoted only to temples and gods—a city given up to religion.

"In a city so favorably located as Ur the development of political as well as commercial superiority seems perfectly natural. About 2800 or 2900 B. C. we find ruling in Ur a king named Ur-Gur. Like his predecessors in other cities his boast was in the building of new temples and the repairing of old ones. The temple of the sun god at Larsa, the temple of Nina in Uruk, and temples in Nippur were built or restored by him. The great temple of the moon god in Ur was founded by him, and the walls of the city were built by him. Of his wars and conquests we hear no word. His son Dungi was also indefatigable in building operations. He completed the temple of the moon god in Ur, and built also in Uruk, Lagash, and Kutha. These two names of Ur-Gur and Dungi are all that remain of what was perhaps a considerable dynasty in Ur. Their buildings would seem to indicate that they held at least nominal sway over a considerable part of Babylonia. It is probable, however, that they were contented with the regular receipt of tribute, and did not attempt to control all of the life of the cities subject to them, which still retained their former kings in the capacity of vicegerents" (Rogers, *History of Early Babylonia*, pp. 15–17).

Nothing is known of the political situation in Ur at the time of Abraham. Of its culture and its religious position in Babylonia we know much. The city represented at that time the highest civilization which had been achieved by man. It was the center in southern Babylonia of the worship of the moon god Sin, as Haran was the center of the worship of the same god in northern Babylonia. When Abraham left the city of Ur, a citizen of no mean city, to wander into lands almost unknown, he left behind him all that civilization had been able to achieve and went out in pursuit of higher ideals. The city was then hopelessly given over to polytheism, and there was no opportunity in it for the cultivation of monotheism. It is just to view Ur as the motherland of much of Western civilization, for the ideas of the Hebrew people have dominated the West, and the early history of those ideas is inseparably bound up with the name of Abraham.—R. W. R.

UR (Heb. אוּר, *oor, light*), mentioned in 1 Chron. 11:35, as the father of Eliphal, one of David's "valiant men," B. C. before 1000. There is evident confusion at this point in the genealogical list, both here and in the parallel passage (2 Sam. 23:34). Hepher must either be regarded as another name for Ur, or else omitted as an error in copying. The phrase "the son of" should be erased from 2 Sam. 23:34, and Ahasbai and Ur might then be identified.

UR'BANE (Gr. Οὐρβανός, *oor-ban-os', of the city*), a Christian at Rome to whom Paul sent salutations, as having been his associate in labor, "our helper in Christ" (Rom. 16:9).

U'RI (Heb. אוּרִי, *oo-ree', fiery*).

1. The father of Bezaleel, one of the architects of the tabernacle. He was of the tribe of Judah, and son of Hur (Exod. 31:2; 35:30; 38:22; 1 Chron. 2:20; 2 Chron. 1:5), B. C. before 1210.

2. The father of Geber, Solomon's purveying officer in Gilead (1 Kings 4:19), B. C. before 960.

3. One of the temple porters who put away his Gentile wife after the exile (Ezra 10:24), B. C. 456.

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URI'AH (Heb. אוּרִיָּה, *oo-ree-yaw'*, and אוּרִיָּהוּ, *oo-ree-yaw'-hoo*, *flame of Jehovah*).

1. One of David's heroes (1 Chron. 11:41; 2 Sam. 23:39), and husband of Bath-sheba. He was a Hittite. His name, however, and his manner of speech (2 Sam. 11:11) indicate that he had adopted the Jewish religion. He married Bath-sheba, a woman of extraordinary beauty, the daughter of Eliam. The time of the illicit intercourse between David and his wife, Uriah was in camp with Joab; but when the king was informed by Bath-sheba that she was with child by him, he ordered Uriah to come to Jerusalem, on the pretext of asking news of the war—really in the hope that his return to his wife might cover the shame of his own crime. The king met with an unexpected obstacle in the austere, soldierlike spirit which guided all Uriah's conduct, and which gives us a high notion of the character and discipline of David's officers. On the morning of the third day David sent him back to the camp with a letter containing the command to Joab to cause his destruction in the battle. The device of Joab was to observe the part of the wall of Rabbath-Ammon where the greatest force of the besieged was congregated, and thither, as a kind of forlorn hope, to send Uriah. A sally took place. Uriah and the officers with him advanced as far as the gate of the city, and were there shot down by the archers on the wall. Just as Joab had forewarned the messenger, the king broke into a furious passion on hearing of the loss. The messenger, as instructed by Joab, calmly continued, and ended the story with the words: "Thy servant Uriah the Hittite is dead also." (2 Sam. 11:24), B. C. about 980.

2. A priest in the reign of Ahaz, who is introduced in Scripture history as a witness to Isaiah's prophecy concerning Maher-shalal-hash-baz (Isa. 8:2), B. C. about 735. He is perhaps the same as Urijah, the priest who built the idolatrous altar for King Ahaz (2 Kings 16:10, sq., "Urijah"). He was probably high priest at the time, succeeding to Azariah, who was high priest in the reign of Uzziah, and was succeeded by that Azariah who was high priest in the reign of Hezekiah. Hence it is likely that he was son of the former and father of the latter.

3. A priest of the family of Hakkoz (A. V., "Koz"), who supported Ezra while reading the law to the people ("Urijah," Neh. 8:4), B. C. 457. He is probably the same with the father of Meremoth (Ezra 8:33; Neh. 3:4, 21).

URI'AS, the Greek form (Οὐρίας, *oo-ree'-as*) of *Uriah*, the husband of Bath-sheba (Matt. 1:6).

U'RIEL (Heb. אוּרִיאֵל, *oo-ree-ale'*, *flame of God*).

1. A Levite of the family of Kohath. His father's name was Uzziah (1 Chron. 6:24).

2. Chief of the Kohathites, who assisted, with one hundred and twenty of his brethren, in bringing the ark from the house of Obed-edom (1 Chron. 15:5, 11), B. C. about 992.

3. Uriel of Gibeah was the father of Maachah, or Michaiah, wife of Rehoboam, and mother of Abijah (2 Chron. 13:2), B. C. before 930. In 11:20 she is called the daughter (granddaughter) of Absalom.

URI'JAH. 1. (2 Kings 16:10, sq.) See URIAH, 2.

2. (Neh. 3:4, 21.) See URIAH, 3.

3. The son of Shemaiah of Kirjath-jearim, who prophesied in the days of Jehoiakim. When the king sought his death he fled to Egypt, but his retreat was soon discovered. Elnathan brought him to Jehoiakim, who put him to death, and cast his body among the graves of the common people (Jer. 26:20–23), B. C. about 609.

U'RIM AND THUM'MIM (Heb. הָאוּרִים וְהַתֻּמִּים, *haw-oo-reem'*, *lights*; *veh-hat-toom-meem'*, *perfections*). Into the breastplate of the high priest (q. v.) were placed "the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord" (Exod. 28:30). These formed the medium through which the high priest ascertained the will of Jehovah in regard to any important matter affecting the theocracy (Num. 27:21). Even such early writers as Josephus, Philo, and the Rabbins are unable to furnish any precise information as to what the Urim and Thummim really were. On every side we meet with confessions of ignorance.

1. Meaning of the Words. In *Urim* Hebrew scholars, with hardly an exception, have seen the plural of *ûr* (light or fire). The LXX. translators, however, appear to have had reasons which led them to another rendering. The literal English equivalent would of course be "lights;" but the renderings in the LXX. and Vulg. indicate, at least, a traditional belief among the Jews that the plural form did not involve numerical plurality. *Thummim*. Here also there is almost a consensus as to the derivation from *tôm* (perfection, completeness). What has been said as to the plural of Urim applies here also. "Light and Perfection" would probably be the best English equivalent. The mere phrase, as such, leaves it therefore uncertain whether each word by itself denoted many things of a given kind, or whether the two taken together might be referred to two distinct objects, or to one and the same object. In Deut. 33:8 we have separately, "Thy Thummim and thy Urim," the first order being inverted. Urim is found alone in Num. 27:21; 1 Sam. 28:6; Thummim never by itself, unless we find it in Psa. 16:5.

2. Scripture References. The first reference (Exod. 28:30) to these objects would seem to indicate that they needed no explanation. Inside the breastplate, as the tables of the covenant were placed inside the ark (25:16; 28:30), are to be placed "the Urim and the Thummim," the Light and the Perfection; and they, too, are to be on Aaron's heart when he goes in before the Lord (28:15–30). Not a word describes them. They are mentioned as things already familiar both to Moses and the people, connected naturally with the functions of the high priest, as mediating between Jehovah and his people. The command is fulfilled (Lev. 8:8). They pass from Aaron to Eleazar with the sacred ephod and other *pontificalia* (Num. 20:28). They are mentioned again (Num. 27:21; Deut. 33:8, 9). Once, and once only, are they mentioned by name in the history of the Judges and the monarchy (1 Sam. 28:6). There is no longer a priest with Urim and Thummim (Ezra 2:63; Neh. 7:65) to answer hard questions.

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3. Theories. Some think the Urim and Thummim to have been identical with the twelve stones on the breastplate. Josephus (*Ant.*, iii, 7, 5) identifies them with the sardonyxes on the shoulders of the ephod, and says that they were bright before a victory, or when the sacrifice was acceptable, dark when any disaster was impending. "Another theory is that in the middle of the ephod, or within its folds, there was a stone or plate of gold, on which was engraved the sacred name of Jehovah; and that by virtue of this, fixing his gaze on it, or reading an invocation which was also engraved with the name, or standing in his ephod before the mercy seat, or at least before the veil of the sanctuary, he became capable of prophesying, hearing the divine voice within, or listening to it as it proceeded in articulate sounds from the glory of the Shekinah."

Michaelis (*Laws of Moses*, v, 52) gives his own opinion that the Urim and Thummim were three stones, on one of which was written Yes, on another No, while the third was left neutral or blank. These were used as lots, and the high priest decided according as the one or the other was drawn out. Kalisch (on Exod. 28:31) identifies the Urim and the Thummim with the twelve tribal gems, looks on the name as one to be explained by an hendiadys (light and perfection = perfect illumination), and believes the high priest, by concentrating his thoughts on the attributes they represented, to have divested himself of all selfishness and prejudice, and so to have passed into a true prophetic state. The process of consulting Jehovah by Urim and Thummim is not given in Scripture.

USURY (Heb. נֶשֶׁךְ, *neh'-shek*, a *biting*, i. e., *extortion;* Gr. τόκος, *tok'-os*, a *yield*) is used in the A. V. in the sense of *interest* for money, and does not necessarily imply the demand for exorbitant increase. According to the Mosaic law the Israelites were forbidden to take usury from their brethren upon the loan of money, food, or anything else, i. e., they were not upon the return of the loan to demand anything more (Lev. 25:36, 37; Deut. 23:19, 20, etc.); although interest might be taken from foreigners (ver. 20). The Israelites not being a commercial people, money was not often loaned for the purpose of business, but rather to aid the struggling poor. This last is the only kind of usury forbidden in the law, and the avoiding of this is sometimes given among the characteristics of the godly man (Psa. 15:5; Jer. 15:10; comp. Prov. 28:8).

The practice of mortgaging lands, sometimes at exorbitant interest, grew up among the Jews during the captivity, in direct violation of the law (Lev. 25:36; Ezek. 18:8, 13, 17); and Nehemiah exacted an oath to insure its discontinuance (Neh. 5:3–13). Jesus denounced all extortion, and promulgated a new law of love and forbearance (Luke 6:30, 35). The taking of usury in the sense of a reasonable rate of interest for the use of money employed in trade is different, and is nowhere forbidden; and is referred to in the New Testament as a perfectly understood and allowable practice (Matt. 25:27; Luke 19:23).

U'THAI (Heb. עוּתַי, *oo-thah'ee*, *helpful*).

1. The son of Ammihud, of the children of Pharez, the son of Judah. He resided at Jerusalem after the return from Babylon (1 Chron. 9:4).

2. One of the sons of Bigvai, who returned with seventy males in the second caravan with Ezra (Ezra 8:14). B. C. about 457.

UTTER. See GLOSSARY.

UZ (Heb. עוּץ, *oots*, *consultation*).

1. A son of Aram (Gen. 10:23; 1 Chron. 1:17), and a grandson of Shem.

2. A son of Nahor, by Milcah (Gen. 22:21, A.V., *Huz*).

3. A son of Dishan, and grandson of Seir (Gen. 36:28).

4. The land of Uz was the country in which Job lived (Job 1:1). The LXX. renders ἐν χώρᾳ τῇ Αὐσίτιδι; and Ptolemy (v, 19, 2) says that the Aisitai, i. e., the Uzzites, dwelt in the Arabian desert, west from Babylon, under the Caucabenes, and adjacent to the Edomites of Mount Seir, who at one period occupied Uz, probably as conquerors (Lam. 4:21). The position of the country may further be deduced from the native lands of Job's friends—Eliphaz, the Temanite, being an Idumæan; Elihu, the Buzite, probably a neighbor of the Chaldeans; and Bildah, the Shuhite, being one of the Bene-Kedem. "The land of Uz" is mentioned in only two other passages of Scripture; grouped by Jeremiah (25:20) with Egypt, Philistia, Edom, and Moab, but in Lam. 4:21 identifying it with a portion of Edom, or affirming that some of the Edomites in his day inhabited Uz.

U'ZAI (Heb. אוּזַי, *oo-zah'ee*, *strong*), the father of Palal, one of those who assisted in rebuilding the walls of Jerusalem (Neh. 3:25), B. C. before 447.

U'ZAL (Heb. אוּזָל, *oo-zâwl'*, derivation uncertain), the sixth of the thirteen sons of Joktan, a descendant of Shem (Gen. 10:27; 1 Chron. 1:21). Authorities quite generally agree that Sanaa, the metropolis of Yemen, is the modern name of the Uzal founded by this person.

UZ'ZA (Heb. עֻזָּא, *ooz-zaw'*, *strength*).

1. The proprietor, apparently, of (or the person after whom was named) the garden in which Manasseh and Amon were buried (2 Kings 21:18, 26), B. C. before 643.

2. (1 Chron. 6:29.) See UZZAH, 2.

3. The older of the two sons of Ehud the Benjamite, born to him after the removal of his former children (1 Chron. 8:7).

4. The "children of Uzza" were a family of Nethinim who returned with Zerubbabel (Ezra 2:49; Neh. 7:51), B. C. before 536.

UZ'ZAH (Heb. עֻזָּה, *ooz-zaw'*, *strength*).

1. One of the sons of Abinadab of Kirjath-jearim. He, with his brother Ahio, accompanied the ark when David sought to remove it to Jerusalem. When the procession had reached the thrashing floor of Nachon the oxen drawing the cart upon which the ark was placed stumbled. Uzzah, who was walking beside it, put out his hand to prevent its falling. He died immediately, being smitten by God on account of his offense. The event produced a profound sensation, and David, fearing to carry the ark any farther, had it placed in the house of Obed-edom (2 Sam. 6:3–10; 1 Chron. 13:7, 9, 11), B. C. about 988.

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NOTE.—Why was Uzzah so severely punished? is a question variously answered. We think the following answer correct: "According to Num., ch. 4, the ark was not only to be moved by none but Levites, but it was to be carried on the shoulders; and in v. 15 even the Levites were expressly forbidden to touch it on pain of death. But instead of taking these instructions as their rule, they had followed the example of the Philistines when they sent back the ark (1 Sam. 6:7, sq), and had placed it upon a new cart and directed Uzzah to drive it, while, as his conduct on the occasion clearly shows, he had no idea of the unapproachable holiness of the ark of God, and had to expiate his offense with his life, as a warning to all the Israelites" (K. and D., *Com.*, in loc.).

2. A Levite of the sons of Merari, the son of Shimei, and father of Shimea (1 Chron. 6:29).

UZ'ZEN-SHE'RAH (Heb. אֻזֵּן שְׁאֵרָה, *ooz-zane' sheh-er-aw'*, the *plat of* Sheerah). a place near Beth-horon, founded or rebuilt by Sherah, an Ephraimitess (1 Chron. 7:24), and probably an heiress who had received these places as her inheritance. The place Uzzen-Sherah is not elsewhere referred to.

UZ'ZI (Heb. עֻזִּי, *ooz-zee'*, *strong*).

1. Son of Bukki, and father of Zerahiah, in the line of the high priests (1 Chron. 6:5, 51; Ezra 7:4), B. C. considerably after 1171. Josephus (*Ant.*, v, 11, 5) relates that after Ozi (Uzzi), of the family of Eleazar, Eli, of the family of Ithamar, received the high priesthood. But the circumstances that led to the transfer of this honor are unknown.

2. Son of Tola, the son of Issachar (1 Chron. 7:2, 3).

3. Son of Bela, of the tribe of Benjamin (1 Chron. 7:7).

4. The son of Michri and father of Elah, among the ancestors of a Benjamite house which settled at Jerusalem after the return from captivity (1 Chron. 9:8), B. C. before 536.

5. A Levite, son of Bani, and overseer of the Levites dwelling at Jerusalem in the time of Nehemiah (Neh. 11:22), B. C. 536.

6. A priest, chief of the course of Jedaiah, in the time of Joiakim the high priest (Neh. 12:19). He is probably the same with one of the priests who assisted Ezra in the dedication of the wall of Jerusalem (12:42), B. C. about 500.

UZZI'A (Heb. עֻזִּיָּא, *ooz-zee-yaw'*, probably for *Uzziah*), the "Ashterathite" (i. e., from Ashtaroth, beyond Jordan), who was one of David's warriors (1 Chron 11:44), B. C. after 1000.

UZZI'AH (Heb. עֻזִּיָּה, *ooz-zee-yaw'*, *strength of Jehovah*).

1. The tenth king of Judah.

(1) **Name and family.** In some passages his name appears in the lengthened form Azariah, which Gesenius attributes to an error of the copyists. This is possible, but there are other instances of the princes of Judah changing their names on succeeding to the throne. His father was Amaziah, who was slain by conspirators.

(2) **History.** 1. *Chosen king.* After the murder of Amaziah, his son Uzziah was chosen by the people to occupy the vacant throne at the age of sixteen (2 Kings 14:21), B. C. 783. 2. *Wars.* He began his reign by a successful expedition against his father's enemies, the Edomites, who had revolted from Judah in Jehoram's time, eighty years before, and penetrated as far as the head of the Gulf of Akaba, where he took the important place of Elath (2 Kings 14:22; 2 Chron. 26:1, etc.). Uzziah waged other victorious wars in the south, especially against the Mehunim, or people of Maân, and the Arabs of Gurbaal. Toward the west Uzziah fought with equal success against the Philistines, leveled to the ground the walls of Gath, Jabneh, and Ashdod, and founded new fortified cities in the Philistine territory. 3. *Reign.* Uzziah strengthened the walls of Jerusalem, and was a great patron of agriculture. He never deserted the worship of the true God, and was much influenced by Zechariah, a prophet who is only mentioned in connection with him (2 Chron. 26:5). So the southern kingdom was raised to a condition of prosperity which it had not known since the death of Solomon. During his reign an earthquake occurred which was apparently very serious in its consequences, for it is alluded to as a chronological epoch by Amos (Amos 1:1; comp. Zech. 14:5) as a convulsion from which the people "fled." 4. *Sin and death.* The end of Uzziah was less prosperous than his beginning. Elated with his splendid career, he determined to burn incense on the altar of God, but was opposed by the high priest Azariah and eighty others (see Exod. 30:7, 8; Num. 16:40; 18:7). The king was enraged at their resistance, and, as he pressed forward with his censer, was suddenly smitten with leprosy. Uzziah was "buried with his fathers," yet apparently not actually in the royal sepulchers (2 Chron. 26:23), B. C. about 738.

2. A Kohathite Levite, and ancestor of Samuel (1 Chron. 6:24), B. C. perhaps 1300.

3. Father of Jehonathan, one of David's overseers (1 Chron. 27:25), B. C. before 1000.

4. Father of Athaiah, or Uthai, resident in Jerusalem after the exile (Neh. 11:4), B. C. before 536.

5. A priest of the sons of Harim, who had taken a foreign wife in the days of Ezra (Ezra 10:21), B. C. 456.

UZZI'EL, or **UZ'ZIEL** (Heb. עֻזִּיאֵל, *ooz-zee-ale'*, *strength of God*).

1. Fourth son of Kohath, father of Mishael, Elzaphan, or Elizaphan, and Zithri, and uncle to Aaron (Exod. 6:18, 22; Lev. 10:4), B. C. before 1210.

2. A Simeonite captain, son of Ishi, in the days of Hezekiah (1 Chron. 4:42), B. C. about 712.

3. Head of a Benjamite house, of the sons of Bela (1 Chron. 7:7), B. C. after 1706.

4. A musician of the sons of Heman, in David's reign (1 Chron. 25:4).

5. A Levite, of the sons of Jeduthun, who took an active part in purifying the temple in the days of Hezekiah (2 Chron. 29:14–19), B. C. 719.

6. Son of Harhaiah, probably a priest in the days of Nehemiah, who took part in repairing the wall (Neh. 3:8). He is described as "of the goldsmiths," i. e., of those priests whose hereditary office it was to repair or make the sacred vessels, B. C. about 445.

UZZI'ELITE (Heb. עֻזִּיאֵלִי, *ooz-zee-ay-lee'*), a descendant of Uzziel the Levite. In David's time the Uzzielites numbered one hundred and twelve adult males (Num. 3:27; 1 Chron. 26:23; 15:10).

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VAGABOND (Heb. נוֹד, *nood*, Gen. 4:12, 14; נוּעַ, *noo'-ah*, Psa. 109:10) has the sense of *wandering* in both of the original terms. Perhaps a good rendering of "a fugitive and vagabond" is "banished and homeless." The "vagabond Jews" mentioned in Acts 19:13 were strolling Jewish demon-exorcisers—sorcerers, who, for the healing of demoniacs, used secret arts and charms.

VAIL. See VEIL, DRESS.

VAINGLORY (Gr. κενοδοξία, *ken-od-ox-ee'-ah*), glorying without reason, self-esteem, empty pride (Phil. 2:3). See GLOSSARY.

VAJEZ'ATHA (Heb. וַיְזָתָא, *vah-yez-aw'-thaw*, foreign derivation), one of the ten sons of Haman, whom the Jews slew in Shushan (Esth. 9:9), B. C. about 509.

VALIANTNESS, valor, bravery.

VALLEY, the rendering in the A. V. of the following Hebrew and Greek words:

1. *Bik-aw'* (Heb. בִּקְעָה, a *split*), rather a plain than a valley, wider than the latter, but, like it, surrounded by mountains. It denotes a wide alluvial bottom, and its levelness is referred to in Isa. 40:4; usually rendered "valley" (Deut. 8:7; 11:11; 34:3; Josh. 11:8, 17; 12:7; 2 Chron. 35:22; Psa. 104:8, etc.), but "plain" (Gen. 11:2; Neh. 6:2; Isa. 40:4; Ezek. 3:22, 23; 8:4; Amos 1:5). This Hebrew term is applied to the following places: The *valley of Shinar* (Gen. 11:2); *valley of Jericho* (Deut. 34:3); *valley of Lebanon* (Josh. 11:17); *valley of Megiddo* (2 Chron. 35:22; Zech. 12:11); *valley of Mizpeh* (Josh. 11:8); *valley of Ono* (Neh. 6:2); *valley of Aven* (Amos 1:5).

2. *Ay'-mek* (Heb. עֵמֶק, to *be deep*), a long broad sweep between parallel ranges of hills of less extent than No. 1, answering quite closely to our idea in general of a *valley* in its proper sense. It is applied to the following localities: *Valley of Achor* (Josh. 7:24, 26; 15:7; Isa. 65:10; Hos. 2:15); *valley of Ajalon* (Josh. 10:12); *valley of Hebron* (Gen. 37:14); *valley of Jehoshaphat* (Joel 3:2, 12), called (v. 14), figuratively, *the valley of decision; valley of Jezreel* (Josh. 17:16; Judg. 6:33; Hos. 1:5); *valley of Keziz* (Josh. 18:21). This term is sometimes used as an appellative for certain well-known localities, e. g., *the valley of weeping* (Psa. 84:6, A. V. "valley of Baca"); *the valley of blessing* (2 Chron. 20:26, A. V. "valley of Berachah"); *valley of the oak* (1 Sam. 17:2, 19; 21:9, A. V. "valley of Elah"); *valley of giants* (Josh. 15:8; 18:16; "valley of Rephaim," 2 Sam. 5:18, 22, etc.); *valley of Shaveh* (Gen. 14:17), or *of the king* ("dale," Gen. 14:17; 2 Sam. 18:18); *valley of the slime pits* (Gen. 14:3, 8, 10, A. V. "of Siddim"); *the valley of booths* (Psa. 60:6; 108:7, A. V. "of Succoth"), etc.

3. *Gah'ee* (Heb. גַּיְא or גַּי, a *gorge*), a deep, narrow *ravine* with a stream in the bottom, either between hills or through an open plain. In the A. V. it is invariably rendered "valley," and is applied to the following localities: *The valley of Hinnom* (Josh. 15:8; 18:16; Neh. 11:30), or *of the son of Hinnom* (Josh. 15:8; 18:16; 2 Kings 23:10, etc.), the ravine on the southwestern side of Jerusalem, whence the term Gehenna; *the valley of Jiphthah-el*, a ravine between Zebulun and Asher (Josh. 19:14, 27); *the valley of Zephathah*, a ravine in the tribe of Simeon (2 Chron. 14:10); *the valley of Gedor*, another ravine in Simeon (1 Chron. 4:39); *the valley of Hamon-gog* (Ezek. 39:11, 15), or *of the passengers* (v. 11), a ravine on the east of the Sea of Galilee; *the valley of the craftsmen* (1 Chron. 4:14), a ravine in Judah; *the valley of the mountains* (Zech. 14:5), a ravine near Jerusalem; *the valley of salt* (2 Sam. 8:13; 2 Kings 14:7; 1 Chron. 18:12; 2 Chron. 25:11; Psa. 60, title), a ravine on the southwestern shore of the Dead Sea; *the valley of the hyenas* (1 Sam. 13:18), in the tribe of Benjamin. Others, such as *the valley of vision* (Isa. 22:1, 5), *of slaughter* (Jer. 7:32; 19:6), are fanciful names; and still more poetical is *the valley of the shadow of death* (Psa. 23:4).

4. *Nakh'-al* (Heb. נַחַל, *receiving;* A. V. often "brook," "river," "stream"), answers exactly to the Arabic *wady*. It expresses as no English word can the bed of a stream (often wide and shelving, and like a "valley" in character, which in the rainy season may be nearly filled by a foaming torrent, though for the greater part of the year dry), and the stream itself which after the subsidence of the rains has shrunk to insignificant dimensions. Many of the wadies of Syria, owing to the demolition of the wood which formerly shaded the country and prevented too rapid evaporation after rain, are now entirely and constantly dry. As Palestine is emphatically a land of wadies, so this Hebrew term is of very frequent occurrence in the Bible. Stanley enumerated fifteen of these water courses or torrent beds—those of Gerar, of Eshcol, of Zered, of Arnon, of Jabbok, of Kanah, of Kishon, of Besor, of Sorek, of Kidron, of Gaash, of Cherith, of Gad. This last could not be distinguished by a mere English reader from the "river of Egypt," viz., the Nile, although in the original an entirely different word is used.

5. *Hash-shef-ay-law'* (Heb. הַשְּׁפֵלָה) is the only case in which the employment of the term "valley" is unfortunate. This district (see SHEPHELAH) has no resemblance to a valley, but is a broad swelling tract of many hundred miles in area, which sweeps gently down from the mountains of Judah toward the Mediterranean. It is rendered "vale" (Deut. 1:7; Josh. 10:40; 1 Kings 10:27; 2 Chron. 1:15; Jer. 33:13), and "the valley," or "valleys" (Josh. 9:1; 11:2, 16; 12:8; 15:33; Judg. 1:9; Jer. 32:44).

6. In the New Testament we read of our Lord standing in "the plain" (Gr. τόπος πεδινός, *top'-os ped-ee-nos'*, Luke 6:17), a *level place;* and "valley" (Gr. φάραγξ, *far'-anx*, 3:5), *ravine* (McC. and S., *Cyc.*, s. v.).

VALLEY GATE (Heb. שַׁעַר הַגַּיְא, *shah'-ar hag-gah'ee*), an entrance at the northwestern end of Jerusalem (Neh. 2:13; 3:13; comp. 2 Chron.

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26:9; 33:14), probably corresponding to the present Jaffa gate.

VANI'AH (Heb. וַנְיָה, *van-yaw'*, *Jah has answered*), one of the sons of Bani, and an Israelite who divorced his Gentile wife after the captivity (Ezra 10:36), B. C. 456.

VANITY, the rendering of the following Hebrew and Greek words:

1. *Aw'-ven* (Heb. אָוֶן, to *pant*), nothingness, a vain and empty thing (Isa. 41:29; Zech. 10:2), specially of the nothingness of idols and of everything pertaining to idolatry (1 Sam. 15:23), and so put for *an idol* (Isa. 66:3); hence in Hosea the city (*house of God*, בֵּית־אֵל, *bayth-ale'*) is scornfully called the *house of idols* (בֵּית אָוֶן, *bayth aw'-ven*, Hos. 4:15; 10:5); it has the meaning of *nothingness* as to worth; *naughtiness*, i. e., wickedness, iniquity (Num. 23:21; Job 36:21; Isa. 1:13); also of *toil*, *trouble* (Psa. 55:3, A. V. "iniquity;" Prov. 22:8, A. V. "vanity").

2. *Heh'-bel* (Heb. הֶבֶל, a *breath*), something vain, empty, fruitless (Job 9:29; 21:34; 35:16; Jer. 10:3, 8; Lam. 4:17); specifically of *idols* (2 Kings 17:15; Psa. 31:6; Jer. 2:5; Jonah 2:8).

3. *Shawv* (Heb. שָׁוְא) or *shav* (שָׁו) has the meaning of *desolation;* so "months of vanity" (Job 7:3) are those of calamity. Evil and calamity are both implied in 15:31, "Let him not trust in vanity [*evil*], deceiving himself: for vanity [*calamity*] shall be his recompense." To "speak vanity" (Psa. 41:6) is to utter falsehood. This term is also applied to idols (31:6).

4. *To'-hoo* (Heb. תֹּהוּ, to *lie waste*), a desert (Deut. 32:10; 11:24, "wilderness") also a *worthless* thing (Isa. 41:29), as an *idol* (44:9; comp. 59:4).

5. *Mat-ah-yot'-ace* (Gr. ματαιότης) corresponds to *shawv*, and means that which is devoid of truth and appropriateness (2 Pet. 2:18); that which is perverse or depraved (Eph. 4:17); frailty, want of vigor (Rom. 8:20).

VEGETABLE KINGDOM.

The flora of Syria and Palestine is very rich. The phænogamous plants and higher cryptogams are distributed through one hundred and twenty-four orders, eight hundred and fifty genera, and about three thousand five hundred species, with many well-characterized varieties (see Post, *Flora of Syria, Palestine, and Sinai*, Beirut, 1896). Only one hundred names of plants are given in the Bible. Of these thirty-six cannot be determined with certainty. Of the sixty-four which are determinable thirty-five are cultivated. Of the identity of most of these, as *wheat*, *barley*, *flax*, *olives*, *vines*, *figs*, etc., there can be no doubt. In one case, *rye* (A. V. Exod. 9:32; Isa. 28:25, R. V. "spelt"), the name is a mistranslation. Of the wild plants mentioned, some, as *algum*, *lign aloes*, etc., are exotics, of which it is impossible to determine with certainty the species. Others, as *anise*, *ash*, *bay tree*, *chestnut*, *heath*, *juniper*, *hemlock*, *mulberry*, *poplar*, *rose of Sharon*, are mistranslations. Others, as *flag*, *reed*, *thistle*, *thorn*, refer to plants agreeing in mode of growth rather than ordinal or generic relationships, and are the equivalent of a number of Hebrew words, the generic or specific signification of which has been lost. Others still, as the *lily*, are ordinal for all plants of a given type. The effort, therefore, to construct a scriptural flora, accurate and precise in its details, must be abandoned, and each name of a plant treated on its own merits.

ALGUM or ALMUG TREES (Heb אַלְגּוּמִּים, *al-goom-meem'*). There is no reason to doubt the identity of the *algum* and the *almug*, as is proven by a comparison of 1 Kings 10:11 and 2 Chron. 9:10. As to the algum trees "out of Lebanon" (2 Chron. 2:8), they may have been the same as those that were imported from Ophir. In this case they may have then been indigenous, or cultivated, and have since become extinct; or they may have been another sort of tree called by the same name, as is the case with many other trees. There is no necessity for supposing an interpolation, nor even for inferring, as some have done, that "out of Lebanon" refers to "*cedar trees* and *fir trees*" only, and not to *algums*. We have no means of determining certainly what tree was intended. The weight of authority is in favor of the *red sandalwood*, but not a particle of evidence. As now seen in commerce it is not suitable either for *terraces* (marg. *highways*, or *stairs*, 2 Chron. 9:11), more properly *staircases*, or for *pillars* (marg. *a prop*, or *rails*, 1 Kings 10:12), more properly *balustrades*, or for *harps* and *psalteries*. We are therefore obliged to content ourselves with the transliteration and the uncertainty.

ALMOND (Heb. שָׁקֵד, *shaw-kade'*, *wakeful*, probably from its early blossoming), a tree very much resembling in form and blossom the peach; and is only another species of the same genus. Its flowers appear as early as February, or even January. The almond is diffused by culture from China to Spain, on both sides of the Mediterranean, in the south of England, and in southern portions of the United States. There is no region, however, where it thrives better than in Syria.

The almond tree blossoms toward the end of January, or the beginning of February, before the coming of the leaves, so that the appearance of a tree in full bloom is very striking. Although the blossoms are tinged with pink, the general effect is white. The fruit is eaten in two stages, the first the tender, acidulous, unripe, crisp pod, and the other the ripe almonds, so familiar everywhere. There are four species of wild almonds in the Bible lands. The Hebrew name of the almond is the *waker*, in allusion to its being the first of the fruit trees to awake in the winter and put forth its luxuriant blossoms. This tree is referred to by Jacob when he tells his sons to take into Egypt "of the best fruits in the land . . . and almonds" (Gen. 43:11). In Eccles. (12:5), "The almond tree shall flourish," doubtless refers to the profuse flowering and white appearance of the tree when in full bloom and before the leaves appear (Jer. 1:11, 12). In Num. 17:8 the rod of Aaron is described as having "budded, and brought forth buds, and bloomed blossoms, and yielded almonds." With its oblong-oval sharpened at one end and rounded at the other, the shape of the

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almond nut is remarkably graceful. This naturally led to its selection for ornamental carved work; and it was the pattern selected for the bowls of the golden candlestick (Exod. 25;33, 34; 37:19), "symbolizing the speedy and powerful result of light" (Keil, *Arch.*, i, 146).

Figurative. In Jer. 1:11, 12, there is an allusion to another of the meanings of the Hebrew root, which is to *hasten*. In the first of the two verses the almond tree is mentioned by its name *shaw-kade'*, and in the second it is said "for I will hasten [*ki-shaw-kad*] my word," *hasten* being from the same root as *almond*. The almond was chosen to symbolize God's haste in fulfilling his promises.

There can be no reasonable doubt that the allusion in Eccles. 12:5 is to the white hair of the aged.

ALOES, LIGN ALOES (Heb. אֲהָלִים, *ă-haw-leem'*; Gr. ἀλοή, *al-ŏ-ay'*). This is doubtless the *lignum aloes* of the ancients, the product of *Aquilaria Agallocha*, Roxb., and other trees of the same genus, growing in India and China. It was well known to the Greeks and also to the Arabians. Avicenna gives in considerable detail descriptions of the various grades and qualities of the drug. It is now known to the Arabs under the name of *'ûd-es-salîb*, and *'ûd-en-nadd*, and *'ûd-el-bachûr*. It is mentioned in four places in the Old Testament and once in the New Testament (Num. 24:6; Psa. 45:8; Prov. 7:17; Cant. 4:14; John 19:39). A question has been raised as to the identity of the tree mentioned in Num. 24:6 with the other trees of the same name. This question may safely be answered in the affirmative. Although the lign aloes is a native of India and China it is easy to suppose that it was cultivated in the tropical valley of the Jordan, which is well known to have produced trees in ancient times all traces of which have now disappeared. But even if it were to be supposed that it was not cultivated in Palestine, it might have been alluded to as a well-known tree of foreign growth, of which the luxuriance was proverbial, in this respect resembling the *cedar*, in the same passage, which, if it indicated the *cedar of Lebanon*, was to the Israelites of that day also a foreign tree, mentioned as an emblem of prosperity.

AMOMUM (Gr. ἄμωμον, *am'-o-mum*). This word occurs only in Rev. 18:13, and is rendered in the A. V. "odors." Amomum is a fragrant plant of India. It belongs to a genus of plants, natural order *Scitamineæ*, belonging to tropical regions of the Old World, and allied to the ginger plant. They are herbaceous, with creeping rootstocks and large sheathing leaves, and are remarkable for the pungency and aromatic properties of their seeds. Several specimens yield the cardamoms and grains of paradise of commerce. The one mentioned in Revelation had seeds like grapes, from which an ointment was made.

ANISE (Gr. ἄνηθον, *an'-ay-thon*). The marginal rendering *dill* is undoubtedly the true one. The Gr. ἄνηθον is the exact equivalent of the Lat. *anethum*, which is the *dill*, and not the *anise*. It is the aromatic, carminative seed of *Anethum graveolens*, L., an umbellifera, cultivated widely in the East, and used both in cookery and domestic medicine. It was certainly subject to tithe among the Hebrews (Matt. 23:23).

APPLE. The Hebrew word (תַּפּוּחַ, *tap-poo'-akh*) for apple is nearly the same as the Arabic *tuffâh*, and wherever the name of the tree has been preserved in that of a place, as in *Beth Tappuah*, the Arabic has preserved it in the modified form, in this *tuffâh*, showing that the reference to the familiar fruit is recognized. The apple is a favorite fruit with the natives of this land, and although they do not now possess any very fine varieties, they are particularly fond of the smell of an apple (Cant. 7:8). They habitually smell an apple to revive themselves when faint (2:5). Most of the apples cultivated here are sweet (v. 6). The allusions to the size of the apple tree in 2:3, 8:5, are borne out by the facts of the case. There is no occasion, then, to seek for any other tree, as some have done, to meet the Scripture requirements.

ASH (Heb. אֹרֶן, *o'-ren*, *strength*). This word occurs but once in the A. V. (Isa. 44:14). It is impossible to say with certainty what tree the original *o'-ren* meant. It is, however, wholly improbable that it was an *ash*. The LXX. and Vulg. have *pine*. There are three kinds of pines common in Syria and Palestine, but only one of these is planted. This is the familiar *stone pine* or *maritime pine*, *Pinus Pinea*, L. It is one of the most extensively cultivated trees of the country, with wood hard enough to be carved into an image, and never sown in irrigated districts, but nourished only by the rain. Large forests of this tree have been planted along the sandy coast to resist the encroachment of the drifted sand, and also still more extensive forests in the mountains, for the sake of its valuable timber.

ASPALATHUS. The name of one or more aromatic substances mentioned only once (Ecclus. 24:15). The substance and plant producing it are indeterminable.

BALM (Heb. צֳרִי, *tser-ee'*, or צֹרִי, *tsor-ee'*, to *crack*, hence to *leak*), an aromatic gum, or resin (Gen. 37:25), probably produced in Gilead, or a prime article of commerce there (Jer. 8:22; 46:11; 51:8), well known to Jacob (Gen. 43:11), and dealt in by Judah and Israel in the latter days of their monarchies (Ezek. 27:17). No tree now growing in Gilead produces the traditional balm, now known as *Mecca balsam*. This substance is the gum of *Balsamodendron Gileadense* and *B. opobalsamum*, which grow in southern Arabia. But there can be no doubt that in Roman times these trees were cultivated in the lower Jordan valley. This would bring a part of its area of cultivation within the limits of Gilead. In any case it was to such an extent an article of commerce in that district that it went by the name of *balm of Gilead*. Dioscorides erroneously says that the tree grew "only in the country of the Jews, which is Palestine, in the Ghor." Balm of Gilead was once an important element in the *materia medica*; but it has now fallen into disuse. Some have supposed that *mastich* is the balm of Gilead. Avicenna, however, clearly distinguishes it from that well-known gum. The so-called balm of Gilead, prepared by the monks of Jericho, from the fruits of

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the *zaqqûm*, *Balanites Ægyptiaca*, Del., has no claim except their authority. It is said, however, to have healing properties.

BARLEY (Heb. שְׂעֹרָה, *seh-o-raw'*; שְׂעֹר, *seh-ore'*; Gr. κρίθινος, *kree'-thee-nos*), a well-known grain, cultivated from the remotest antiquity, and frequently mentioned in the Bible. A wild species, found in Galilee, and northeastward to the Syrian desert, *Hordeum Ithaburense*, Boiss. (*H. spontaneum*, Koch), may be the original stock from which the cultivated varieties were derived. It is conspicuous by its very long awns, which are sometimes a foot in length. Barley is the universal provender for horses, mules, and, to a certain extent, for asses (1 Kings 4:28), taking the place of oats with us. It is still used for bread among the very poor (2 Kings 4:42). It was sometimes mixed with other cheap grains, for making bread (Ezek. 4:9). From its cheapness it was the jealousy offering (Num. 5:15); part of the price of an adulteress (Hos. 3:2) and of lewd women (Ezek. 13:19); a barley cake expressed the low rank and poverty of Gideon (Judg. 7:13).

The barley harvest is earlier than the wheat harvest(Exod. 9:31, 32), and begins in April, in the Jordan valley, and continues to be later as the altitude increases, until, at a height of six thousand feet above the sea, it takes place in July and August. Barley is sown in October and November, after the "early rain." It is never sown in the spring, for the simple reason that it would not have rain, and so could not mature any grain, even if there were moisture enough in the soil to cause it to germinate. That which is sown on the higher levels behaves like winter wheat in cold climates, dying down under the snow, and sprouting again in the spring.

BAY TREE (Heb. אֶזְרָח, *ez-rawkh'*, *springing up*). The translation of the A. V., "like a green bay tree" (Psa. 37:35), is well amended by the R. V., to "like a green tree in its native soil."

BEANS (Heb. פּוֹל, *pole*, *thick*, *plump*). Beans are mentioned twice, once as part of a mixture of cheap cereals, used for making a coarse kind of bread (Ezek. 4:9), and once as part of the provisions of David at Mahanaim (2 Sam. 17:28). The vegetable alluded to in each case is the *horse bean*, *Faba vulgaris*, L., which is extensively cultivated, both as human food and for fodder. As human food it is either cooked unripe in the green pod, like string beans, or the ripe seeds are boiled like our white beans.

BITTER HERBS (Heb. מָרוֹר, מְרֹרִי, *meror'*, *bitter*). The Hebrews were commanded to eat the passover lamb with *bitter herbs* (Exod. 12:8; Num. 9:11). There are many such, wild and cultivated, which are habitually used by the natives of the East in salads; among them are *lettuce*, *water cress*, *pepper grass*, and *endive*. The object of the ordinance was not to remind the Israelites of their "bitter bondage" (Exod. 1:14), but of the *haste* with which they made their exit from Egypt. Unleavened bread, a roast lamb, and a few bitter herbs constituted a meal the elements of which were always at hand and could be got together with the least possible delay. So far from these herbs being distasteful to them, the orientals are very fond of them.

BOX TREE (Heb. תְּאַשּׁוּר, *teh-ash shoor'*). We have no reliable data to enable us to determine the tree intended by the Hebrew original of this word. It is mentioned in two passages (Isa. 41:19; 60:13) in connection with the *cedar*, *shittah*, *myrtle*, *fir*, and *pine*. It seems rather unlikely that a shrub, known only in far northern Syria, should be associated with these familiar trees. The Syrian box, *Buxus longifolia*, Boiss., is only two to three feet in height, and must have been unfamiliar to the readers of the Bible in the time of Isaiah. The old Arabic version gives *sherbin*, which is either the *wild cypress* or the *lizzáb*, *Juniperus excelsa*, M. B. It might be better to transliterate the Hebrew, as is done in the case of algum, and call the tree *teashshûr*.

BRAMBLE. See THISTLES, THORNS.

BRIERS. See THISTLES, THORNS.

BULRUSH. See REED.

BURNING BUSH (Heb. סְנֶה, *sen-eh'*, *bramble*, Exod. 3:2–4; Deut. 33:16), one of the many thorny shrubs growing in Sinai. The monks of the Convent of St. Catherine point out a *blackberry bush* (*Rubus tomentosus*, Borck, var. *collinus*, Boiss.), growing behind the chapel of the convent, as the bush in question. This is improbable, as Rubus is not indigenous there. The burning bush might be one of the *seyal* trees, *Acacia tortilis*, Hayne, or *A. Seyal*, Del., or the *nebk*, *Zizyphus Spina Christi*, L., or some other thorn bush.

CALAMUS. See REED.

CAMPHIRE (Heb. כֹּפֶר, *ko'-fer*). This is the *henna* plant, *Lawsonia alba*, L. It is cultivated everywhere in the Holy Land. Its clusters of cream-colored flowers are much admired by the orientals, and form a part of almost every nosegay during the flowering season. The scriptural allusions (Cant. 1:14; 4:13, 14) show that it was equally esteemed in ancient times. Its leaves are also used for staining the hands and feet. There is, however, no allusion to this use of the plant in the Scripture.

CANE. See REED.

CAPERBERRY (R. V. Eccles. 12:5; A. V. "desire;" Heb. אֶבְיוֹנָה, *ab-ee-yo-naw'*, provocative of *desire*), the immature fruit of *Capparis spinosa*, L., a plant growing everywhere in clefts of rocks and walls. It is stimulant, and supposed to be aphrodisiac. If *caperberry* be the correct rendering of *ab-ee-yo-naw'* the meaning of the passage is that even the caperberry shall fail to excite desire, a meaning in effect similar to that of A. V.

CASSIA (Heb. קְדָה, *kid-daw'*, *shriveled*, Exod. 30:24; Ezek. 27:19; קְצִיעָה, *kets-ee-aw'*, *peeled*, Psa. 45:8). Probably *Cassia lignea* of commerce, which consists of strips of the bark of *Cinnamomum Cassia*, Blume, a plant growing in China and Malaysia. *Cassia buds* are the immature flowers of the same. Both have the flavor and aroma of cinnamon.

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CEDAR (Heb. אֶרֶז, *eh'-rez*). By far the greater number of references to the cedar in the Scriptures are to be understood of the famous "cedar of Lebanon." This is a tree of very wide distribution, and fulfills well the conditions demanded, with the following exceptions: 1. The *cedar wood used in purification*, in connection with scarlet and hyssop. This would seem to have been a tree found in the Sinaitic desert, and in use long before the Israelites could have easily obtained the cedar of Lebanon. It might well have been *Juniperus Phœnicea*, L., which is found in Mount Hor and its neighborhood, and could also have grown on the mountains of Sinai. 2. The "cedars in the garden of God" (Ezek. 31:8). The comparison of the Assyrian, who is called "a cedar of Lebanon" (v. 5), with these trees would seem to indicate some other tree. We have no means of determining what it was. 3. The "cedars by the waters" (Num. 24:6) can hardly be cedars of Lebanon, because this tree never grows in such situation. True, in poetry, even in the Scriptures, it is not to be expected that all the congruities of time and place shall be rigidly observed. But unless we suppose such poetic license, we must infer that the trees here referred to were some water-loving species then known as *cedars*, now no longer determinable.

It is likely that the subalpine regions of Lebanon and Antilebanon were clothed with these trees. They are still found at a number of points on Lebanon, along the flanks and top of Jebel Barûk, and above the gorge of the Kadîsha, as also above Sîr, and in the Dunniyeh. They are abundant in Amanus and the Taurus. Their range is from the Himalayas to the Atlas, and from central Asia Minor to Lebanon. They also existed in Cyprus. It is a tall tree (Isa. 2:13, etc.), "with fair branches and with a shadowing shroud" (Ezek. 31:3); suitable for masts of ships (27:5), and for beams, pillars, and boards (1 Kings 6:9; 7:2), and for carved work (Isa. 44:14). Of this noble tree much of the temple was built, as well as Solomon's house and other important public edifices in Jerusalem. It was used for roofing the temple of Diana at Ephesus and that of Apollo at Utica, and other famous buildings. Its claim to be the "king of trees" is not to be considered with reference to the whole forest world, but only in comparison with the trees found in Bible lands. This claim was never disputed in the period of the Hebrew nationality in this land, and the sacred grove at Besherri, on Lebanon, still bears the ancient name of "the cedars of the Lord."

Cedars of Lebanon.

CHAFF, the husks which surround the seeds of the cereals. A. V. incorrectly renders by *chaff* *khaw-shash'*, which should be *cut grass*, and *teh'-ben*, which should be *cut straw*. *Chaff* is the correct rendering for the Hebrew מֹץ (*motes*, *winnowed*). *Chaff*, after the thrashing is over, is mingled with the *cut* and *split straw* (*teh'-ben*). Winnowing separates the product of thrashing into four heaps—*grain*, *cut straw*, *chaff*, and finally the *dust*, caused by the comminution of a part of the straw and chaff and its commingling with the dust of the earthen floor. This, which is *'ûr* in Hebrew, is also erroneously translated (Dan. 2:35) "chaff."

CHESTNUT TREE (Heb. עַרְמוֹן, *ar-mone'*). As this tree is not found in the Holy Land, some other must be sought that will fill the conditions required. The R. V. very properly follows the LXX. and the Vulg., and gives *plane tree*. A scratch in the bark of this tree would at once show a *white streak* (Gen. 30:37). The plane tree is also of a stature and imposing appearance sufficient to make it suitable for comparison in the group with which the cedar of Lebanon is compared (Ezek. 31:8). This tree often attains a height of a hundred feet and a diameter at its base of from six to ten feet. It is abundant along all water courses in Syria and Mesopotamia.

CINNAMON (Heb. קִנָּמוֹן, *kin-naw-mone'*; Gr. κινάμωμον, *kin-am'-o-mon*). No one can doubt the substance intended, as the Hebrew name is the same as the English. It was used by that race as a perfume for the holy oil (Exod. 30:23) and for beds (Prov. 7:17). It seems to have been cultivated by Solomon (Cant. 4:14). It is a part of the wares of Babylon the Great (Rev. 18:13).

COCKLE (Heb. בָּאְשָׁה, *bosh-aw'*). The word rendered cockle (Job 31:40) should be, as in the margin of the A. V., *stinking weeds*, or of R. V. *noisome weeds*. There are multitudes of these in the fields of Palestine and Syria, as the *goose weeds*, *stink weeds*, *arums*, *henbane*, and *mandrake*. The *wild grapes* (Isa. 5:2, 4) should be rendered *stinking fruits*. Such are the fruits of *Solanum ni-*

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grum, L., a plant growing in all vineyards in this land, the fruit of which is black, resembling a small grape, and having an ill odor, which would correspond with the requirements of the comparison. It is called in Arabic *'inab-edh-dhîb*, *wolf's grapes*.

CORIANDER (Heb. גַּד, *gad*, *cutting*), the aromatic seed of *Coriandrum sativum*, L. It is somewhat larger than a hemp seed, and only spoken of to illustrate the size and color of the grains of manna (Exod. 16:31; Num. 11:7).

CORN, the generic name for the cereal grains. Those cultivated in Bible lands are *wheat*, *barley*, *vetch*, *fitches* (*Nigella sativa*, L.), *millet*, *beans*, *pulse* (edible seeds in general), *lentils*, and *maize* (not mentioned in Scripture, as it is a grain of modern introduction). *Rye* (Exod. 9:32; Isa. 28:25) is an erroneous translation for *vetch*. See HARVEST, FAN, THRASHING FLOOR, AGRICULTURE.

An Ear of Egyptian Corn.

COTTON, the marginal rendering of the R. V. for *green* in both versions (Esth. 1:6). We have no evidence that the ancient Hebrews knew it, although it has been cultivated from time immemorial in India and other parts of the East.

CROWN OF THORNS. See THISTLES, THORNS.

CUCUMBER. There are two kinds of cucumbers cultivated in the East, both of which were probably known to the ancient Egyptians and the Hebrews. One is identical with our ordinary kind, but more delicate in flavor and more wholesome. The other is tougher, more dry, and less delicate in flavor. The former kind grows only in irrigated ground, while the latter flourishes during the hot, rainless months of summer, without a drop of water, except what it can extract from the parched soil or absorb from the atmosphere during the night. It was doubtless the custom in Egypt to water both kinds, and hence the succulent character of the vegetable so keenly regretted by the Israelites during their thirsty journey in the wilderness (Num. 11:5; Heb. קִשֻּׁא, *kish-shoo'*, *hard*).

The garden of cucumbers (Isa. 1:8; Heb. מִקְשֶׁה, *mik-shaw'*) is still a feature of oriental landscapes, some of these being on rolling ground, exposed to the blazing sun of August, without water, and others being among the irrigated orchards of orange and other fruit trees, but all supplied with a *lodge*, where the watchman keeps guard over the tempting vegetable, none of which would reach its lawful owner but for this precaution. This lodge is a frail structure of poles and leaves, adapted only to protect the watchman from the sun by day and the dew by night, during the rainless summer of Syria and Palestine. As soon as the last of the cucumbers is gathered the lodge is "left," a useless reminder of past plenty and prosperity.

CUMMIN (Heb. כַּמּוֹן, *kam-mone'*, *preserving*; Gr. κύμινον, *koo'-min-on*), one of the aromatic seeds, subject to tithe by the Jewish law (Matt. 23:23). It is still known by its ancient name (*kammûn*) throughout the Arabic world. It is an aromatic and carminative, used in cooking and in domestic medicine. It is still thrashed with a rod (Isa. 28:25, 27).

CYPRESS (R. V. **HOLM OAK**). It is impossible to determine what tree is meant by the Hebrew (תִּדְהָר, *teer-zaw'*, Isa. 44:14) original of the word translated as above. The meaning of the root, *hard* or *strong*, would apply to many trees. It would therefore be better to transliterate it, as in the case of algum, than to guess at it, as has been done by both versions. See FIR.

DILL. See ANISE.

EBONY (Heb. הֹבְנִי, *ho'-ben*, *hard*), the hard, close-grained, black heart wood of *Diospyros Ebenum*, L., which grows in the East Indies. It has been an article of commerce from ancient times, having been brought to Palestine from Dedan, on the Persian Gulf (Ezek. 27:15). It is used for cabinet work, rulers, etc. An ebony was brought in ancient times from Ethiopia, but we have no certainty as to the tree which produced it. Virgil (*Georg.*, ii, 116) says that "India also produces the black ebony."

ELM (Hos. 4:13) should be *terebinth*, as in R. V.

FIG (Heb. תְּאֵנָה, *teh-ane'*, or תְּאֵנָה, *teh-ay-naw'*; Gr. σῦκον, *soo'-kon*), the fruit of the well-known

Fig, Foliage and Fruit.

tree. It is one of the favorite articles of food in the East, and, in the dried state, a considerable

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article of commerce. The failure of the fig trees was a national calamity. Their productiveness was a token of peace and the divine favor. They are associated with the *vine*, the *palm*, the *pomegranate*. The *fig tree* differs from most other fruit trees in that its fruit is green and inconspicuous, concealed among leaves until near the time of ripening. If the promise given from a distance by the leaves be not fulfilled on approaching (Mark 11:13), the tree is a *hypocrite*. Such a one our Saviour cursed.

FIR (Heb. בְּרוֹשׁ, *ber-ōsh'*), probably the *cypress*, *Cupressus sempervirens*, L. This tree fulfills all the conditions of the various passages in which *fir* occurs (1 Kings 6:15, 34; 2 Chron. 3:5; Ezek. 27:5). The tall trunk of this tree is well adapted for masts. Other possible candidates which have been suggested are *Pinus Halepensis*, Mill., and *Juniperus excelsa*, M. B. The R. V. margin, in the first three of the above passages, favors "cypress."

FITCHES, the rendering of two different words.

1. *Koos-seh'-meth* (Heb. כֻּסֶּמֶת, Ezek. 4:9), which should be *vetch*, or *kirsenneh*. See RYE.

2. *Keh'-tsakh* (Heb. קֶצַח, Isa. 28:25, 27), which refers to the fruit of the *nutmeg flower*, *Nigella sativa*, L. It is a black seed, used in the East as a condiment, R. V. marg., i. e., "black cummin." It is still thrashed in this country with a stick.

FLAG (Heb. אָחוּ, *aw'-khoo*), a generic word for such plants as have a more or less grasslike or sedgy form, and grow in swamps or by river banks (Job 8:11). The Hebrew original, אָחוּ, is rendered (Gen. 41:2, 18) A. V. "meadow," R. V. "reed grass." It would be better to render it in all the passages *fens*. Another word, *soof* (Exod. 2:3, 5), is well translated "flags."

FLAX (Heb. פִּשְׁתָּה, *pish-taw'*), a well-known plant, *Linum sativum*, L. The fibers of the bark, when separated, twisted, bleached, and woven, are *linen*. In the raw state they are "tow" (Judg. 16:9; Isa. 1:31). Somewhat twisted, tow constitutes a "wick" (R. V. marg. Isa. 42:3; 43:17).

FLOWERS. The flowers of the Holy Land are renowned for their beauty. The most showy and widely diffused are the *scarlet* and *blue anemones*, the *scarlet ranunculi* and *poppies*, the numerous *silenes*, the purple *pea blossom*, a number of showy *roses*, the scarlet *pomegranate*, a host of *composites*, the *styrax*, a number of *crocuses*, *colchicums*, *irises*, *tulips*, and *ixiolirions*, etc. In many places they are so abundant as to impart a rich and varied coloring to the landscape.

FOREST (Heb. יַעַר, *yah'-ar*, a *thicket*). While the Holy Land has never been a wooded country in historic times, it was doubtless more so at the time of the Hebrew conquest than it has been ever since. Numerous woods and forests are mentioned by name. Several Hebrew names are used for collections of trees. While not consistently translated, *sebhak* and *'abhîm* denote *thickets; pardês*, *park* or *orchard;* and *hôrêsh* and *ya'ar*, *wood* or *forest*. Few considerable forests remain in our day, except north of Antioch, beyond the proper limits of the Holy Land.

FRANKINCENSE (Heb. לְבוֹנָה, *leb-o-naw'*). See GALBANUM, below.

FRUIT. The Holy Land is not only a land of *flowers*, but also of *fruits*. Owing to the great diversity of level, from the tropical valley of the Jordan, one thousand three hundred feet below the sea, to subalpine Lebanon, the fruits of the country present a cosmopolitan variety. The most characteristic are the *banana*, *orange*, and its congeners, *dates*, most of the *rosaceous fruits*, *persimmon*, *jujube*, *grapes*, *figs*, *olives*, and *pomegranates*. The orange is in season for six months, the grape nearly as long. Figs ripen during four months. Almost all *garden vegetables* thrive, and many of them are in season for months.

Fig Tree.

GALBANUM (Heb. לְבוֹנָה, *leb-o-naw'*, *whiteness*), a gum resin with a pungent balsamic odor (Exod. 30:34). It was one of the constituents of the sacred incense. Two ferulas, *F. galbaniflua*, Boiss. et Buhse, and *F. rubricaulis*, Boiss., both growing in Persia, are believed to be the sources of the gum. It is used in medicine as an *antispasmodic*. "It is a greasy, sticky, granulated resin, presenting a whitish appearance at first, but afterward changing to yellow, and having a pungent odor and taste, and which, when mixed with fragrant substances,

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has the effect of increasing the odor and fixing it longer" (Keil, *Bib. Arch.*, i, 121).

GALL. While some of the references to *gall* clearly point to *bile*, or *gall bladder* (Job 16:13; 20:14, 25, Heb. מְרֹרָה, *mer-o'-raw*), others as clearly point to a *plant* (Deut. 29:18; Lam. 3:19, etc., Heb. רֹאשׁ, *roshe*). It is probable that the *poppy* is the plant intended. The "gall" which was offered to Christ on the cross (Matt. 27:34) was doubtless *myrrh* (Mark 15:23).

GARDEN, a term used in Scripture with a far wider signification than in ordinary literature. It includes *park*, *orchard*, *vegetable*, and *flower gardens*. The *garden of Eden* was a vast farm, including all the above. A peculiar feature of most oriental cities is that, while the houses are crowded together, and few gardens are found among them, the environs are mostly composed of fruit and vegetable gardens, and trees of various sorts, planted for utilitarian purposes. The effect of these gardens, surrounding the towns, as in the case of Jaffa, Sidon, Beirut, Damascus, and Hems, is extremely beautiful.

GARLIC (Heb. שׁוּם, *shoom*, *odor*), a well-known vegetable, more agreeable to oriental than to most European palates. It is mentioned but once (Num. 11:5).

GOPHER WOOD (Heb. גֹּפֶר, *go'-fer*), an unknown wood, used in the construction of the ark (Gen. 6:14).

GOURD (Heb. קִיקָיוֹן, *kee-kaw-yone'*, *nauseous*). The *ivy* and *castor oil* plant have been supposed to be the *kee-kaw-yone'* (Jonah 4:6–10). But the *bottle gourd*, *Cucurbita Lagenaria*, L., fulfills the conditions of the narrative, and is, we believe, the plant intended.

GOURDS, WILD (Heb. פַּקֻּעָה, *pak-koo-aw'*, *splitting* open, 2 Kings 4:39), were probably *colocynths*, which grew abundantly in the locality alluded to, and suit the requirements of the passage.

GRAPES. See VINE.

GRASS, a term used in Scripture in an indefinite sense, referring to *green herbage* in general. All the four Hebrew words, *yerek*, *hâzir*, *dêshe*, and *'eseḇh*, translated "grass," have this wide meaning. The idea conveyed to us by the term *grasses*, as plants with hollow culms, strap-shaped leaves, and an inflorescence of glumes and pales, is a strictly modern creation of descriptive botany.

GREEN HERBS, GREEN GRASS, GREEN THING. See GRASS.

GROVE, the equivalent in A. V. of two words.

1. *Ash-ay-raw'* (Heb. אֲשֵׁרָה), which may be translated *mast* or *flagstaff*, or transliterated, as in R. V.

2. *Ay'-shel* (Heb. אֶשֶׁל), which should be translated *tamarisk*, as in R. V. (Gen. 21:33; 1 Sam. 22:6, marg.).

HAY. Hay is never, and probably never has been, made in the Holy Land. The grasses from which it is prepared are not cultivated. In the three passages where it occurs in A. V. (Prov. 27:25; Isa. 15:6; 1 Cor. 3:12) it would better be rendered *herbage* or *grass*, understood in the most generic sense.

HAZEL (Gen. 30:37) should be *almond*, as in R. V. (Heb. לוּז, *looz*).

HEATH (Heb. עֲרוֹעֵר, *ar-o-ayr'*). There is one species of *heath*, *Erica verticillata*, Forsk., which grows in Lebanon. But this cannot be the plant intended (Jer. 17:6; 48:6), called *'ar'ar*, which is the Arabic name for *Juniperus Phœnicea*, L., a tree found in the mountains of Edom. It is no way likely that it is "tamarisk," as in R. V. marg. in the above passages.

HEDGE. Hedges are more commonly used to separate gardens and orchards in the East than are walls. Many thorny plants are set out for this purpose. Also some of the giant grasses, as *Arundo Donax*, L., and *Saccharum Ægyptiacum*, L.

HEMLOCK, an unfortunate translation of the Heb. רֹאשׁ, *roshe* (A. V. Hos. 10:4) (see GALL), and of לַעֲנָה, *lah-an-aw'* (Amos 6:12), which should be, as in R. V., "wormwood."

HENNA. R. V. for A. V. "camphire," marg. "cypress" (Cant. 1:14; 4:13).

HERB. See GRASS.

HOLM TREE (R. V. Isa. 44:14, A. V. "cypress," Sus. 58). The *holm oak* is *Quercus coccifera*, L., one of the finest trees of Bible lands. It is widely diffused, and usually planted near solitary tombs.

HUSKS (Gr. κεράτιον, *ker-at'-ee-on*, *horned*, Luke 16:15), the pods of *Ceratonia Siliqua*, L., the *carob tree*. This tree is an evergreen, cultivated everywhere in the Holy Land. The pods are still often fed to swine, and are eaten by the people. An inspissated decoction of them is known as *dibs kharrûb*, i. e., *carob honey*.

Carob Leaves and Pods.

HYSSOP (Heb. אֵזוֹב, *ay-zobe'*; Gr. ὕσσωπος, *hoos'-so-pos*), a labiate plant, probably *Origanum Maru*, L. It was used in sprinkling (Exod. 12:22; Lev., ch. 14; Heb. 9:19), and in quenching the thirst of a victim on the cross (John 19:29). It grew out of walls (1 Kings 4:33), probably the walls of terraces. There is no reason to believe that the "reed" (Matt. 27:48; Mark 15:36), on which the sponge soaked in vinegar was raised to Christ's

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mouth, was the same as the "hyssop" upon which the sponge was put (John 19:29). Even were it so the stem of the *caper plant*, which has been proposed as the *hyssop*, would not suit the requirements of the term "reed," which suggests a *straight*, not a *zigzag* stem.

IVY (2 Macc. 6:7) grows everywhere over rocky walls in the Holy Land.

JUNIPER (Heb. רֹתֶם, *ro'-them*, 1 Kings 19:4, R. V. marg. "broom;" Job 30:4, R. V. text "broom"). The plant intended is doubtless the *retem* of the Arabs, *Retama roetam*, L., a desert, almost leafless, shrub, furnishing a very poor refuge from the sun's rays. Its roots make good fuel and charcoal (Psa. 120:4).

LEEKS (Heb. חֲצִיר, *khaw-tseer'*), a kind of onion, *Allium Porrum*, L., cultivated extensively in the East. It is mentioned once with onions and garlic (Num. 11:5).

LENTILS (Heb. עָדָשׁ, *aw-dawsh'*, Gen. 25:34; 2 Sam. 17:28; 23:11; Ezek. 4:9). The seed of *Ervum Lens*, L., a cereal everywhere cultivated in the East. A pottage made of it is as much used now as food as it was in Jacob's time.

LIGN ALOES. See ALOES.

LILY (Heb. שׁוֹשַׁן, *shoo-shan'*), while in a special sense the word for *iris*, is as broad in its application as its rendering in our versions, *lily*. The expression "lily of the valleys" (Cant. 2:1) does not refer to the flower understood by this designation in ordinary speech, as it is not found in Palestine. The lily of other passages in Canticles was evidently a garden flower (2:16; 4:5; 6:3). The allusion (5:13) may be to rosy color, or fragrance, or both. From earliest times the lily has been imitated in stone and bronze, as an architectural ornament (1 Kings 7:19; 2 Chron. 4:5). The expression "lilies of the field" (*τὰ κρίνα του ἀγρου*, Matt. 6:28–30) is well translated. Fortunately we have only to go to the grain fields of Palestine to find precisely what fulfills the conditions of the allusion. They are as follows: A plant which would naturally be called a *lily* (not a *ranunculus*, nor an *anemone*, nor a *poppy*, plants having names of their own in both Greek and English, and never confounded with lilies in either ancient or modern speech), growing among the wheat, adorned with regal colors, and having stems, which, when dried, would answer as fuel for the oriental oven. There are three species of the *sword lily*, *Gladiolus segetum*, Gawl, *G. Illyricus*, Koch, and *G. atro-violaceus*, Boiss., with pink to purple and blackish-violet flowers, which grow everywhere among standing corn, and have stems suitable for light fuel. As they are the only plants which fulfill all the conditions, we cannot but believe that they were the very plants to which our Saviour pointed to illustrate the heavenly Father's care of his children.

A Lily of Palestine.

MALLOWS (Heb. מַלּוּחַ, *mal-loo'-akh*), a term used only once in the Bible (Job 30:4, R. V. "saltwort"). The Arabic equivalent of the Hebrew *mal-loo'-akh* refers to the *sea orache*, *Atriplex Halimus*, L., a plant growing in just such regions as the one referred to by Job. Dioscorides says that they were cooked as vegetables. The leaves are sour, and furnish little nourishment.

MALOBATHRON (Heb. בְּהַר, *beh'-ther*), a spice (R. V. marg. Cant. 2:17 for "Bether"). It is an Indian and Chinese tree, which does not grow in Palestine, and therefore could not have given its name to a chain of mountains. If it is to be translated, A. V. marg. "division" is better than malobathron. The transliteration of both A. V. and R. V. text, "Bether," is better.

MANDRAKE (Heb. דּוּדַי, *doo-dah'ee*, Gen. 30:14; Cant. 7:13, R. V. marg. in both "love apples"), a narcotic plant of the order *Solanaceæ*, *Mandragora officinarum*, L., esteemed by the ancients as a love philter, and evidently so referred to in both the above-cited passages. Taken in considerable quantities, it is an acrid narcotic poison. It is not used in modern medicine.

MANNA (Heb. מָן, *mawn*, *what?*). Many have sought to identify manna with some substance naturally produced in the desert, answering to the conditions of the food rained down on the Israelites in the wilderness, during a period of forty years. There is a substance called *mann* by the Arabs, and having some nutrient properties, which exudes from *Tamarix mannifera*, Ehr., and certain oaks, and *Alhagi Maurorum*, D. C., and *A. Camelorum*, Fisch. But this substance corresponds in no way with the properties of the scriptural *manna*. The latter was clearly a miraculous production, and ceased as soon as the necessity for it passed away (Exod. 16:14, 31; Num. 11:7, 8; Josh. 5:12). Among its most remarkable characteristics was the double supply on Friday, and the total lack on the Sabbath.

MASTICH, a fragrant, terebinthine gum, exuding from *Pistacia Lentiscus*, L., a small tree, growing abundantly in Palestine and Syria, mentioned only in the Apocrypha (Sus. 54). It is the universal chewing gum of the East. A preserve is also made of it.

MELONS (Heb. אֲבַטִּיחַ, *ab-at-tee'-akh*, Num. 11:5), doubtless generic for *watermelons* and *cantaloupes*, of which there are several luscious varieties in the Holy Land. Being very cheap, and serving to quench the thirst engendered by the hot climate of Bible lands, it would naturally be lamented by the Israelites in the desert.

MILDEW (Heb. יֶרֶקוֹן, *yay-raw-kone'*, *paleness*). Various sorts of parasitic fungi, on plants, the growth of which is favored by moisture. It is the opposite of *blasting*, *shid-daw-fone'*, which is the drying up of plants by the hot sirocco, or khamsin winds (see Deut. 28:22; 1 Kings 8:37, etc.).

MILLET (Heb. דֹּחַן, *do'-khan*, Ezek. 4:9), the seed of *Panicum miliaceum*, L., and of *Setaria Italica*, Kth. It is about as large as a mustard

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seed. In the single passage where it occurs it formed part of the basis of a very complex bread. Some have supposed that *Sorghum vulgare*, L., is the plant intended by the Hebrew original *do'-khan*. This seems to us improbable.

MINT, a tithable herb. The most common species of mint is *Mentha sativa*, L., which is universally cultivated and used as a flavoring in salads and in cookery. Ἡδύοσμα (Gr. *hay-doo'-os-mah*, Matt. 23:23; Luke 11:42) was probably generic for other kinds of mint, as well as the above.

MULBERRY TREE (Heb. בְּכָא, *baw-kaw'*, 2 Sam. 5:23, 24; 1 Chron. 14:14, 15), a tree, to the identification of which we have no clue. It would be better to transliterate the Hebrew term, which is from the same root as Baca (Psa. 84:6), which signifies *weeping*. The expression would then read *trees of becaim*. They were certainly not *mulberries*. The *mulberry* is mentioned, however, in the Apocrypha (1 Macc. 6:34). The *sycamine* (Luke 17:6) is the *black mulberry* (see SYCAMINE).

MUSTARD (Gr. σίναπι, *sin'-ap-ee*), a well-known plant, of which two species, *Sinapis arvensis*, L., and *S. alba*, L., flourish in the Holy Land. Beside these, *S. nigra*, L., the *black mustard*, is cultivated as a condiment. All produce minute seeds (Matt. 17:20; Luke 17:6). All, in favorable soil in this warm climate, attain a size quite sufficient for the exigencies of the passages (Matt. 13:31, 32; Mark 4:32; Luke 13:19). The birds, in the latter passage, it will be observed, *lodge*, not *nest*, in the branches. The term "great tree" is to be taken only as an exaggerated contrast with the minute seed, and to be explained by the parallel "greatest among herbs" (Matt. 13:32). There seems to us to be no evidence whatever that *Salvadora Persica*, Garcin, is the plant intended by *sin'-ap-ee*.

MYRRH (Heb. מֹר, or מוֹר, *more*, *distilling;* Arabic *murr*) is the well-known gum resin extracted from the Arabian *Balsamodendron Myrrha*, Nees. It was used as a perfume, for embalming, and as an ingredient of the holy anointing oil. It was one of the gifts of the Magi. Another Hebrew word, לֹט (*lote*), is translated *myrrh* (Gen. 37:25; 43:11). It should be translated *ladanum* (R. V. Gen. 37:25, marg.). This is a gummy exudation from *Cistus villosus*, L., a plant growing in great abundance in the Holy Land.

MYRTLE, a well-known and beautiful evergreen shrub, *Myrtus communis*, L., with white

Myrtle.

flowers, berries which are at first white, and then turn bluish black. They are edible, though rather too astringent for Western palates. The Hebrew name of Esther, *Madassah*, is derived from the name of this plant. The translation "myrtle

Ancient Oak of Palestine.

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trees" (Zech. 1:8, 10, 11) is an error, as the original has only הֲדַסִּים (*had-as'-seem*), *myrtles*, with no hint as to whether they were *trees* or *shrubs*.

NETTLE. The Hebrew חָרוּל (*khaw-rool'*), which occurs thrice (Job 30:7; Prov. 24:31; Zeph. 2:9), and is translated "nettle," R. V. marg. "wild vetches," probably signifies *thorn*, *scrub*, or *brush*. The Holy Land is preeminently a land of such scrubs, and the sense of the above passages is well met by the term. The Hebrew words קִמּוֹשׁ (*kim-mosh'*) and קִימֹשׁ (*kee-mosh'*) (Isa. 34:13; Hos. 9:6), from a root signifying *to sting*, doubtless refer to the true *nettles*, of the genera *Urtica* and *Forskahlea*, of the order *Urticaceæ*, of which there are a number of species in this land. This rendering perfectly suits the passages cited.

NUTS. The nuts of Gen. 43:11 (Heb. בָּטְנִים, *bo'-tem*) are without doubt *pistachios*, as in R. V. marg. They are, and always have been, luxuries in the East. The nuts of Cant. 6:11 (אֱגוֹז, *eg-oze'*) are *walnuts*. They are universally cultivated and greatly esteemed in Bible lands.

OAK. Four Hebrew words are rendered oak. Of these, three, אַיִל (*ah'-yil*), אֵלָה (*ay-law'*), and אַלּוֹן (*al-lone'*), are uncertain in meaning, some referring them to the *oak* and others to the *terebinth*. The other, אַלָּה (*al-law'*), probably refers definitely to the *oak*. They are always so translated in A. V. and R. V. There are nine species of oak in the Holy Land, many of them being large and fine trees. They were doubtless much more abundant in ancient times in Bashan (Isa. 2:13; Ezek. 27:6; Zech. 11:2). They are still, as in ancient times (Gen. 35:8), planted by tombs. The wood is valuable for many industrial purposes.

OIL TREE. The Hebrew expression עֵץ שֶׁמֶן (*ates sheh'-men*) is of uncertain meaning. It occurs only in three connections (1 Kings 6:23, 31–33, "olive"; Neh. 8:15, A. V. "pine," R. V. "wild olive;" Isa. 41:19, "oil tree," R. V. marg. "oleaster"). It evidently, from its name, denotes some tree rich in oleaginous or resinous matter, the presence of which is a sign of fertility. It is of a size and hardness sufficient to furnish material for a carved image ten cubits high. It grows in the mountains and has foliage suited for booths, and is not the olive, which is mentioned by name in the same connection (Neh. 8:15); some *fatwood* tree, for example any of the *pines* (as in A. V., Neh. 8:15, not "wild olive" as in R. V.). It is useless to seek to identify it. Better call it "oil tree."

OLIVE (Heb. זַיִת, *zah'-yith*; שֶׁמֶן, *sheh'-men*; Gr. from ἐλαία, *el-ah'-yah*), a tree, with leaves of the characteristic dull green at their upper surface and a silvery sheen at their lower, universally cultivated in Bible countries. It is alluded to many times in the Bible, often as an emblem of peace, prosperity, and wealth. Much is said of its beauty, fruitfulness, and usefulness to mankind. Its berries and oil are now, as always, leading articles of commerce. Disasters to olive trees are national afflictions, and the failure of the crop is a cause of ruin and a sign of the divine wrath. The olive berry (Isa. 17:6; James 3:12) is a small drupe, of an oblong ovoid shape, green when young, becoming dark purple, then black, and containing a large amount of oil and a bitter principle. The bitter, appetizing taste and the nutritive properties of the berry cause it to be a prime article of diet in all Eastern lands. It is eaten after pickling in brine, or preserved in olive oil. Only the fully ripe berries are preserved in the latter way. But the chief value of the olive tree consists in the rich and abundant oil which is expressed from the berry. Large groves of olive trees exist in the neighborhood of most of the cities of the coast of Syria and Palestine, and throughout Lebanon and the hill country of Palestine. The oil produced from them is one of the chief articles of commerce in this land. Oil forms a large element in the diet of the people, being used for salads, which are an accompaniment of most of their meals, and for frying, in place of butter, especially during the fasts of the various Christian sects. It is also much used in the manufacture of soap. It is boiled with crude carbonate of soda; and makes a very excellent grade of hard soap, of which considerable quantities are exported to Europe, and the remainder consumed in the country.

Olives and Olive Press.

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ONIONS (Heb. בְּצָל, *beh'-tsel*, *peeled*). Much as the onion is cultivated and used as an article of food and commerce, it is only mentioned once in the Bible, in connection with the longing of the Israelites in the desert for the good things of Egypt (Num. 11:5). Those familiar with the delicately flavored onions of the East prefer them to the ranker product of the West.

PALM TREE (Heb. תָּמָר, *taw-mawr'*, *erect*; Gr. φοινιξ, *foy'-nix*), a well-known tree, *Phœnix dactylifera*, L., widely disseminated in Bible lands. Its trunk, the midribs of its leaves, and its fruit are all important. It is an emblem of the righteous, owing to its straight trunk and abundant yield (Psa. 92:12). Its beauty is compared with that of woman (Cant. 7:7). The failure of the palm was a sign of general calamity (Joel 1:12). The names of many places contain the word *Tamar*, the Hebrew for this noble tree.

PANNAG (Heb. פַּנַּג, *pan-nag'*, Ezek. 27:17),

Palms.

a substance, perhaps the one known by the Arabs as *halâwa*. It is made of a decoction of soapwort root, to which is added syrup of dibs and sesame oil. The mixture is stirred over the fire until the elements are fully incorporated, and set aside to crystallize. *Pannag* was, as *halâwa* is now, an article of internal commerce in Palestine and Syria, and of export to other lands.

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PAPER REEDS, PAPYRUS. See REED.

PINE TREE. We have already seen under OIL TREE that *ates sheh'-men* (Heb. עֵץ שֶׁמֶן, Neh. 8:15) is probably, as in A. V., "pine," or *fat wood*, not, as in R. V., "wild olive." Another word (Heb. תִּדְהָר, *tid-hawr'*, *enduring*) is rendered in the only place in which it occurs "pine" (Isa. 41:19, R. V. marg. "plane"). There is, however, no etymological basis for this rendering, nor for R. V. marg. "plane," for which there is another Hebrew word, *ar-mone'*, עַרְמוֹן (see CHESTNUT), nor for Gesenius's rendering "oak." We prefer to transliterate it *tid-hawr'*. Under ASH we have given our reasons for the opinion that *o'-ren* (Heb. אֹרֶן) probably refers to the *stone pine*, *Pinus Pinea*, L. On the whole it must be admitted, however, that it is not absolutely certain that any of these words signifies *pine*.

PLANE TREE. See CHESTNUT.

POMEGRANATE (Heb. רִמּוֹן, *rim-mone'*), a well-known tree, *Punica Granatum*, L., cultivated everywhere in the East. The fruit is spherical, often four inches or more in diameter, green when young, turning red in ripening, with a woody, astringent rind, inclosing a large number of luscious pulpy seeds of a pinkish color. The pomegranate is frequently mentioned in company with the vine, fig, and palm. The rind contains much tannin, and a decoction of it is a specific against the tape worm (see 1 Sam. 14:2; Cant. 4:13, etc.).

POPLAR, the translation of Heb. לִבְנֶה (*lib-neh'*), Arabic *lubna*, *white tree* (Gen. 30:37, R. V. marg. "storax;" Hos. 4:13). There can be little doubt that *storax* is the correct rendering. *Storax officinale*, L., although usually a shrub, often attains a height of twenty feet, which would answer the requirements of the passage in Hosea. The lower surface of its leaves is white, and it bears a wealth of large white blossoms, which well entitle it to the name of the *white tree*. Its effect in the landscape is similar to that of *Cornus florida*, L., the *flowering dogwood* of the northern woods in the United States.

POTTAGE. See LENTILS.

PULSE (Dan. 1:12, 16), a word of far more restricted meaning than the Hebrew זֵרַע, *zay-ro'-ah*, or זֶרַע, *zay-raw-ohn'*, something *sown*, which signifies primarily *vegetables* in general, and more particularly *edible seeds which are cooked*, as *lentils*, *horse beans*, *beans*, *chick peas*, and the like. Daniel and his companions were pleading for a simple vegetable diet in place of the rich, unwholesome dishes of the king's table.

PURSLANE. See EGG.

RAISIN. See VINE.

REED GRASS. See FLAG.

REEDS, RUSHES. Six Hebrew words are used for marsh plants. Two, *aw'-khoo* (Heb. אָחוּ), and *soof* (Heb. סוּף), are frequently but not always rendered "flag" (see FLAG). Of the remaining four:

1. *Ag-mone'* (Heb. אַגְמוֹן) is rendered "reed," "marsh," "hook," "rope," "caldron," "burning rushes," "rush," and "bulrush." It doubtless refers in a general way to swamp plants of the orders *Cyperaceæ* and *Gramineæ*, and the like.

Papyrus.

2. *Go'-meh* (Heb. גֹּמֶא) probably includes the *papyrus*, *bulrushes*, *club rushes*, and *twig rush*, i. e., plants of the orders *Juncaceæ* and *Cyperaceæ*.

3. *Kaw-neh'* (Heb. קָנֶה), which is cognate with *cane*, may be considered as the equivalent of the English *reed*, taken as that term is in a broad sense. It includes the tall grasses with woody stems, such as *Arundo Donax*, L., the *Persian reed*, *Saccharum Ægyptiacum*, Willd., the Arabic *ghazzâr* (both of which may be considered as included under the expression "reed shaken with the wind," Matt. 11:7), *Phragmites communis*, L., the *true reed*. *Kaw-neh'* is variously translated "reed," "stalk," "bone," "beam" of a balance, "branches" of a lampstand, "cane," "calamus."

4. *Aw-roth'* (Heb. עָרוֹת), translated "paper reeds" (A. V. Isa. 19:7), should be, as in R. V., "meadows."

ROSE (Heb. חֲבַצֶּלֶת, *khab-ats-tseh'-leth*). The word occurs in A. V. twice (Cant. 2:1; Isa. 35:1), in both of which R. V. marg. has "autumn crocus." It is probable that *narcissus* is the correct rendering. Two species, *Narcissus Tazetta*, L., and *N. serotinus*, L., grow in the Holy Land. The rose is mentioned in the Apocrypha (Ecclus. 24:14; 39:13). There are seven species of rose which grow in the Holy Land. The most widely distributed of these is *Rosa Phœnicea*, Boiss, which grows on the coast and in the mountains. A pink rose, with very fragrant petals, is cultivated in Damascus for the sake of its essential oil, the famous *attar of roses*. *Rose water* and *syrup of rose leaves* are also extensively manufactured throughout the country.

RUE (Gr. πήγανον, *pay'-gan-on*), a plant with a penetrating, to most persons disagreeable, odor. It was tithable (Luke 11:42). The officinal species, *Ruta graveolens*, L., is cultivated. The allied wild

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species, *R. Chalepensis*, L., is widely diffused throughout the country.

RUSH. See Reed.

RYE, the A. V. rendering (Exod. 9:32; Isa. 28:25) of the Heb. כֻּסֶּמֶת, *koos-seh'-meth* (A. V. "fitches," Ezek. 4:9). The R. V. renders it in all three passages "spelt." We believe it to be the *kirsenneh*, which is the cognate Arabic for the leguminous plant *Vicia Ervilia*, L., a cereal universally cultivated in the East. Rye is unknown in these lands, and spelt is not commonly cultivated. The Vulgate renders the word *vicia. Fitches* is a corruption of this Latin word, but it is elsewhere used for the seeds of *Nigella sativa* (see Fitches). It is not a happy choice here. It would be better to translate *koos-seh'-meth* by *vetch*, with a marginal note, "the kirsenneh of the Arabs."

SAFFRON (Heb. כַּרְכֹּם, *kar-kome'*, Cant. 4:14), an aromatic, composed of the styles of several species of crocus, principally *C. cancellatus*, Herb. Bot. They are of an orange color, and are principally used to impart an agreeable odor and flavor to boiled rice. The flowerets of *Carthamus tinctorius*, L., known as *safflower*, or *bastard saffron*, are used for a similar purpose.

SALTWORT. See Mallows.

SHITTAH TREE, SHITTIM WOOD (Heb. שִׁטָּה, *shit-taw'*; שִׁטִּים, *shit-teem'*), a tree, of which two species, *Acacia Seyal*, Del., and *A. Tortilis*, Hayne, grow in the deserts of Sinai and et-Tih,

Acacia (Shittim) Foliage, Flower, and Fruit.

and around the Dead Sea. The wood is hard, very heavy, indestructible by insects, of a fine and beautiful grain, and thus suitable in every way for the construction of the framework and furniture of the tabernacle. It also yields the officinal gum arabic. Shittim, Abel-Shittim, and the Valley of Shittim were named from this tree.

SOD'OM, VINE OF. See Vine.

SPELT. See Rye.

SPICE, SPICERY. Two generic Hebrew words for aromatics occur in the Old Testament, *sam* (סַם) and *baw-sawm'* (בֹּשֶׂם); *bo'-sem* (בֹּשֶׂם) and *beh'-sem* (בֶּשֶׂם) being alternative forms of the same. Several of the individual aromatics included under these words are given, as *frankincense*, *stacte*, *onycha*, *galbanum*, *myrrh*, *cinnamon*, *calamus*, and *cassia* (Exod. 30:23, 34). These and numerous other aromatics, among them *spikenard* and *lign aloes*, were used as perfumes, anointing oils, and incense, and for embalming bodies. *Nek-ohth'* (Heb. נְכֹאת, Gen. 37:25) has been supposed by some to be *gum tragacanth*. We are inclined, however, to regard it as also a generic term, which is not badly expressed by "spicery," better by *aromatics*.

SPIKENARD (Heb. נֵרְד, *nayrd'*; Gr. νάρδος, *nar'-dos*), an aromatic oil extracted from an East Indian plant, *Nardostachys Jatamansi*, D. C. (Cant. 1:12; 4:13, 14; Mark 14:3; John 12:3). It cost the woman who anointed Christ's feet $62.50 for her devotion.

STACTE (Heb. נָטָף, *naw-tawf'*, Exod. 30:34), an aromatic; R.V. marg. "opobalsamum" is not probable; nor is it likely that it is *storax*, which we believe to be a product of the plant designated as *libneh* (see Poplar). *Stacte* is in fact *myrrh*, and its Hebrew original in the above passage, *naw-tawf'*, signifying *drops*, probably refers to *myrrh in tears*. The same word (Job 36:27) is used for *drops of water*.

STORAX. See Myrrh, Poplar, Stacte.

STRAW. During the process of oriental thrashing the straw is cut into bits half an inch to two in length, and more or less crushed and shredded, and pulverized, and mixed with the chaff. This product is known in Arabic as *tibn*, the cognate of the Hebrew תֶּבֶן (*teh'-ben*), which is usually translated *straw*, sometimes incorrectly *chaff* and *stubble*. As hay is unknown this cut straw is its substitute.

STUBBLE (Heb. קַשׁ, *kash*, *dry*; תֶּבֶן, *teh'-ben*, Job 21:18; Gr. καλάμη, *kal-am'ay*, 1 Cor. 3:12). As grain is, for the most part, pulled up by the roots in oriental harvesting, there is very little true *stubble* in an Eastern field. But there is an abundance of dry sticks and fallen straws, with weeds and thorny plants growing among them. On this *stubble* the herds and flocks subsist in summer, and it astonishes occidentals to see what large numbers of animals get a living from land that to their eyes seems blasted and desert. Such dry sticks and straws are readily lighted, and the flames spread like prairie fire.

SWEET CANE. See Reed.

SYCAMINE. The Gr. συκάμινος (*soo-kam'-ee-nos*) meant also the *sycomore*, but the English term has come to mean only the *black mulberry*,

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Morus nigra, L. The fruit of it resembles in shape and external appearance the larger sorts of blackberries, but it has a decidedly different, though pleasant acid flavor. It is mentioned but once, in the New Testament (Luke 17:6). Wherever συκάμινος occurs in the LXX. it refers to the *sycomore*.

SYCOMORE, the rendering in the Old Testament of שִׁקְמָם (*shav-kawm'*) and שִׁקְמָה (*shik-maw'*) in the Hebrew, and συκάμινος (*soo-kam'-ee-nos*) in the LXX. It is a spreading tree, *Ficus Sycomorus*, L., of the order *Urticaceæ*, often planted by roadsides, where it affords a favorable point of view for sightseers. It also grows wild and reaches a very large size. Its wood is light but durable, and much used for house carpentry and fuel. It was once abundant in the Holy Land (1 Kings 10:27, etc.) and in Egypt (Psa. 78: 47). Its fruit is a small edible fig.

TAMARISK, R. V. correctly for Heb. אֶשֶׁל (*ay'-shel*) (Gen. 21:33, A. V. "grove," marg., "tree;" 1 Sam. 22:16, A. V. "tree," marg. "grove in a high place;" 31:13, A. V. "tree"). There are nine species of *tamarisk* in the Holy Land, many of which make fine heads of foliage, suitable to the needs of the above references.

TARES (Gr. ζιζάνιον, *dzidz-an'-ee-on*). Tares are very numerous in the grain fields, along with a large number of other species of plants not suitable for human food. They are left until the stalks are well grown together, and then, not long before the harvest (Matt. 13:30), women and children, and sometimes men, go carefully among the grain and pull up all but the wheat and barley. Nowadays these weeds are not burned, but fed to cattle. If any tares remain unnoticed until the grain is harvested and thrashed out, the seeds are separated from the wheat and barley and set aside for poultry. There are four kinds of tares in the Holy Land, far the most common of which in the grain fields is *Lolium temulentum*, L.

Tare.

TEIL TREE (Isa. 6:13) should be *terebinth*, as in R. V.

TEREBINTH. See Turpentine, Oak, Teil Tree.

THICKET. See Forest.

THISTLES, THORNS (including Bramble, Brier). Seventeen Hebrew words are used for plants with prickles and thorns. Probably most of them once referred to definite species, which we have now no means of fixing. It is clear that translators, both ancient and modern, have given up in despair all hope of unraveling the intricacies of the tangle, and have translated these numerous terms to suit their conviction of the needs of the context of the various passages in which they occur. One of them, *sar-pawd'* (Heb. סָרְפָּד, Isa. 55:13), is probably no thorn, but the *elecampane*, which is placed in the above passage in parallelism with the *myrtle*. The number of names for thorny plants, though so large, is small in comparison with the number of such plants. At least fifty genera, and more than two hundred species, in the Holy Land, are armed with prickles or thorns, and many more with stinging hairs. If the weary traveler sits confidingly on a grassy bank by the wayside, he is sure to rise more quickly than he sat down, happy if he is able to extract the thorns which are often broken off in his flesh. It is often difficult to force horses through fields overrun with *Eryngiums*, *Cirsiums*, *Onopordons*, and the like. They will swerve from side to side, and attempt to leap over their tormentors, and sometimes become almost frantic from the pain. Many herbs have heads several inches in diameter, bristling with spines two to six inches long. Such are sometimes dragged out on the thrashing floors and broken to pieces, as food for asses and camels. With such, perhaps, Gideon "taught [thrashed] the men of Succoth" (Judg. 8:16). The number of intricate thorn bushes suitable for hedges is large (Job 5:5).

Thistle and Thorny Cactus.

The "*crown* of *thorns*" which was platted for our Saviour's head (Mark 15:17, etc.; Gr. ἀκάνθινος, *ak-an'-thee-nos*) may have been composed of *Calycotome villosa*,

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L., or *Poterium spinosum*, L. *Zizyphus Spina-Christi*, L., the traditional Christ thorn, would not have been easy to procure in Jerusalem.

THYINE WOOD (Gr. θύϊνος, *thoo'-ee-nos*, *fragrant*), the fragrant brown wood of *Thuja articulata*, Desf., growing in the Atlas, analogous to lignum vitæ, and used for costly furniture (Rev. 18:12).

TOW. See FLAX.

TREES. Trees are valued in this land, mainly as yielding fruit or timber. Systematic planting of shade trees is almost unknown, except in cemeteries and around the tombs of saints. The forests have been greatly reduced in number and contain few large trees (see FOREST). Some efforts have been made from time to time to acclimatize foreign trees. Solomon appears to have had botanical gardens, and such are mentioned by Josephus in his days. Pliny mentions the palm groves of Jericho. Trees have important symbolical meanings in Scripture. Man fell from eating the fruit of the "tree of knowledge of good and evil," and was driven off in the attempt to attain the "tree of life." This tree, transplanted to heaven, supplies food and medicine for all.

TURPENTINE. This tree is only mentioned in the Apocrypha (Ecclus. 24:16). It is the *terebinth* (*butm* of the Arabs), *Pistacia Terebinthus*, L., and its variety Palæstina (*P. Palæstina*, Boiss.). It is generally diffused, the trees being usually solitary, seldom in groves or forests. Another species, *Pistacia mutica*, Fisch et Meyer, is more common east of the Jordan and in Jebel Bil'âs, of the Syrian Desert. Several of the words translated "oak" in A. V. may refer to this tree. See OAK.

VINE, a plant mentioned early and very frequently in Scripture. It was and is one of the most important sources of livelihood and wealth to the people of the East. It is associated with the *fig*, *palm*, and *pomegranate* in the enumeration of the products of the land. *Gheh'-fen* (Heb.

Vine Leaf and Flower.

גֶּפֶן) is generic for *vine*, *so-rake'* (Heb. שֹׂרֵק, Jer. 2:21), a *choice vine*, and *naw-zeer'* (Heb. נָזִיר, *unpruned vine*).

VINE OF SODOM (Heb. גַּפְנָם וּמִשַּׁדְמֹת, *gaph-nawm' oo-mish-shad-moth'*, Deut. 32:32). It is impossible to identify any plant growing near the site of Sodom which corresponds with this poetical allusion. Various plants have been suggested, but none of them fulfill the necessary conditions. The *colocynth* is a vine, but does not produce clusters nor grapelike fruit. The *'ushr*, *Calotropis procera*, Willd., also bears neither clusters nor grapes. *Solanum nigrum*, L., and its allied species, called in Arabic *'inab-edh-dhîb*, *wolf's grapes*, have fruits too small to be called grapes, are not vines, and are not peculiar to this region. *Solanum coagulans*, Forsk., is not a vine, and bears fruits like small tomatoes

An Eastern Vineyard (Gathering Grapes).

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not grapes. *Cucumis prophetarum*, L., produces no clusters nor grapes. In our view it is better to regard the *vine of Sodom* as a poetic creation, similar to the wine in the same passage. The poet, filled with the idea of bitterness suggested by the waters of the Dead Sea, pictures an ideal vine, nourished by this bitter sea, producing bitter clusters, grapes of gall, the wine of which is dragon's poison and the cruel venom of asps. Such imagery is in strict accord with Hebrew poetical license.

VINEGAR of excellent quality is made from the light wines of the country. It is uncertain whether the vinegar presented to our Saviour on the cross was acid wine or true vinegar.

VINEYARDS are often hedged about, but as often not. They are provided with towers or booths for watchmen. The vines must be regularly pruned. *Grapes* are of many kinds in the Holy Land and of superior excellence. The *vintage* takes place in September and October, and is a season of great rejoicing. The grapes are either eaten as such, or dried into raisins, or the juice expressed in the wine vat and fermented into wine, or boiled down in great caldrons into dibs, i. e., grape honey. Neither the unfermented juice (*mistár*) of the grapes nor the inspissated syrup is known as wine. The latter is never diluted as a beverage.

WEEDS (Heb. סוּף, *soof*, Jonah 2:5) are *sea weeds* (Gr. *χόρτος*, *khor'-tos*, Ecclus. 40:16), *worthless land plants*.

WHEAT, the translation of Heb. בַּר, *bar*, usually generic for cereals; *daw-gawn'* (Heb. דָּגָן), also usually generic for cereals; *ree-faw'* (Heb. רִסָּה, A. V. Prov. 27:22, R. V. "bruised corn"), which should be translated *grits*, *komh*, and *hittah*, the specific names for wheat. The date of the first cultivation of wheat mounts to the remotest antiquity. Grains of it have been found in Egyptian tombs, in the deeper strata of the ruins at Lachish, and elsewhere in ancient monuments. The wild original is unknown.

WILLOW. Several species of willows are found in the Holy Land. There are two Hebrew words for willow—*tsaf-tsaw-faw'* (צַפְצָפָה), the equivalent of the Arabic *sifsáf*, and *aw-rawb'* (עֲרָב). Tradition says that the willow on which the Israelites hung their harps was the *weeping willow*, called from that circumstance *Salix Babylonica*, L. Many places mentioned in Scripture are named from willows.

WORMWOOD (Heb. לַעֲנָה, *lah-an-aw'*; Gr. *ἄψινθος*, *ap'-sin-thos*), bitter plants growing in waste, usually desert places. They are an emblem of calamity and injustice. They belong to the genus *Artemisia*, of which there are five species in the table-lands and deserts of Palestine and Syria.—G. F. Post.

VEIL (Heb. פָּרֹכֶת, *paw-ro'-keth*), the screen separating the Holy and Most Holy Places in the tabernacle (q. v.) and temple (q. v.). It was this piece of tapestry that was rent by the earthquake at Christ's crucifixion (Matt. 27:51, etc.).

VEIN (Heb. מוֹצָא, *mo-tsaw'*, a *source*), signifies the issuing place, i. e., the place from which anything naturally comes forth (Job 38:27), or whence it is obtained (1 Kings 10:28); the place where a mineral is found, the *mine* (Job 28:19), the place where the gold comes forth, therefore a gold mine.

VENGEANCE. 1. *Naw-kam'* (Heb. נָקַם, to *grudge*) is to punish. In a bad sense, as of an injured person, it is to take vengeance, to avenge oneself (Judg. 15:7; 1 Sam. 18:25; Ezek. 25:15), and is the manifestation of *vindictiveness* (Lam. 3:60). When vengeance is predicted of the Lord it must be taken in the better sense of righteous punishment (Psa. 94:1; Jer. 11:20; 20:12, etc.).

2. *Dee'-kay* (Gr. *δίκη*, *right*, *justice*); *ek-dik'-aysis* (Gr. *ἐκδίκησις*, *punishment*). Both these words express the idea of executing righteous judgment (Acts 28:4), vindicating one from wrongs (Luke 18:7, sq.; 21:22), avenging an injured person (Acts 7:24).

3. *Or-gay'* (Gr. *ὀργή*, *impulse*, *desire*), as attributed to God in the New Testament, is that in God which stands opposed to man's disobedience, and passes over into the notion of retribution, punishment (Rom. 3:5). See WRATH.

VENISON (Heb. צַיִד, *tsah'-yid*, the *chase*; צֵידָה, *tsay-daw'*, Gen. 27:3), *game* taken in hunting (25:28; 27:5–33).

VERSIONS OF THE SCRIPTURES, a general name for translations of the Scriptures into other languages than the original. After the Hebrew language became a dead language in the 2d century before Christ, and still more after the spread of Christianity, translations of the Hebrew Scriptures into the prevailing languages became a necessity. Accordingly, almost every language then current had at least one version, which received ecclesiastical authority, and was used instead of the original Hebrew text.

"In the case of the New Testament, there did not for a long time exist any occasion for a translation, as the Greek language, in which it was written, was universally prevalent in the civilized world at the time of the promulgation of the Gospel. In certain provinces of the Roman empire, however, the Latin soon came into common use, especially in North Africa, and hence the old Italic and afterward the Vulgate arose. Still later the Syriac version was made for the use of the oriental Christians, to whom that language was vernacular" (McC. and S., *Cyc.*).

In this article the several versions are arranged into two general groups, ancient and modern.

1. Ancient. (1) **Arabic.** (1) VERSIONS OF THE OLD TESTAMENT. (*a*) Made from the Hebrew text. Rabbi Saadiah Haggaon, the Hebrew commentator of the 10th century, translated portions (some think the whole) of the Old Testament into Arabic. His version of the Pentateuch was printed at Constantinople in 1546. The version of Isaiah by Saadiah was printed by Paulus at Jena in 1791, from a Bodleian manuscript; the same library contains a manuscript of his version of Hosea. The Book of Joshua in the Paris and Walton's Polyglots is also from the Hebrew; and this

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Rödiger states to be the fact in the case of the polyglot text of 1 Kings, ch. 12; 2 Kings 12:16; Neh. 1–9:27. (*b*) Made from the Peshito Syriac. This is the base of the Arabic text contained in the polyglots of Judges, Ruth, Samuel, Kings, and Nehemiah. (*c*) Made from the LXX. The version in the polyglots of the books not specified above. Another text of the Psalter in *Justiniani Psalterium Octuplum*, Genoa, 1516. (2) VERSIONS OF THE NEW TESTAMENT. (*a*) The Roman edition of the four Gospels, 1590–91. (*b*) The Erpenian Arabic. The whole New Testament, edited by Erpenius, 1616, at Leyden, from a manuscript of the 13th or 14th century. (*c*) The Arabic of the Paris Polyglot, 1645. In the Gospels this follows mostly the Roman text; in the Epistles a manuscript from Aleppo was used. (*d*) The *Carshuni* Arabic text (i. e., in Syriac letters), the Syriac and Arabic New Testament, published in Rome, 1703.

(2) Armenian. This translation was undertaken by Mesrob (Miesrob), A. D. 410, aided by his pupils Joannes Eccelensis and Josephus Palnensis. Their work was begun with translating Proverbs, ending with the completion of the whole Old Testament. In the New Testament they used the Syriac as their basis, from their inability to obtain any Greek books. In 431 Joseph and Eznak returned from the Council of Ephesus, bringing with them a copy of the Scriptures; and Isaac, the Armenian patriarch, and Mesrob began a new version from the Greek. Hindered by their want of a competent knowledge of the Greek, Eznak and Joseph were sent, with Moses Chorenensis, to Alexandria to study that language. There they made what Moses called a *third* translation. The first printed edition of the Old and New Testaments in Armenian appeared at Amsterdam, 1666, under the care of Oscan (or Uscan), described as an Armenian bishop. Zohrab, in 1789, published at Venice an improved text of the Armenian New Testament; and in 1805 he and his coadjutors completed an edition of the entire Armenian Scriptures based upon a manuscript written in the 14th century. Dr. Charles Rieu, of the British Museum, undertook the task of collating the Venice text of 1805 for Tregelles, thus supplying him with a valuable portion of the materials for his critical edition of the New Testament.

(3) Chaldee (Targums).

(4) Egyptian. (1) THE MEMPHITIC VERSION was for some time the only Egyptian translation known to scholars. *Coptic* was then regarded as a sufficiently accurate and definite appellation. It being established that there were at least two Egyptian versions, the name Coptic was found to be indefinite, and even unsuitable for the translation then so termed; for in the dialect of upper Egypt there was another; and it is from the ancient *Coptos* in *Upper*-Egypt that the term Coptic is taken. Thus Copto-Memphitic, or, more simply, Memphitic, is the better name for the version in the dialect of lower Egypt. When Egyptian translations were made we do not know, probably before the beginning of the 4th century. When the attention of European scholars was directed to the language and races of modern Egypt it was found that while the native Christians use only Arabic vernacularly, yet in their services and in their public reading of the Scriptures they employ a dialect of the Coptic. This is the version now called Memphitic. Wilkins, in 1716, published at Oxford the first Memphitic New Testament, founded on manuscripts in the Bodleian, and compared with some at Rome and Paris. It was published by Wilkins (London, 1731, 4to), by Fallet (Paris, 1854, sq.), and by De Lagarde (Leipsic, 1867, 8vo); the Psalms at Rome (1744 and 1749) by the Propaganda Society. In 1837 Ideler published the Psalter more correctly; and in 1844 the best critical edition, by Schwartze, appeared. The twelve minor prophets were published by Tattam (Oxon., 1836, 8vo), and the major prophets by the same (1852). Bardelli published Daniel (Pisa, 1849), and a few other pieces of other earlier books were printed at different times by Mingarelli, Quatremère, and Münter. In 1846 a new and more correct edition was begun by Schwartze, and continued, but in a different manner, after his death, by Botticher (1852, etc.). In 1848–52 the "Society for Promoting Christian Knowledge" published the New Testament in Memphitic and Arabic (London, 2 vols., folio). (2) THE THEBAIC VERSION. The examination of Egyptian manuscripts in the last century showed that beside the Memphitic there is also another version in a cognate Egyptian dialect. To this the name *Sahidic* was applied by some, from an Arabic designation for upper Egypt and its ancient language. It is, however, far better to assign to this version a name not derived from the language of the Arabian occupants of that land; thus Copto-Thebaic (as styled by Giorgi), or simply Thebaic, is far preferable. This version was also made from the Greek, both in the Old and the New Testament, and probably in the 2d century. Only some fragments of it have been printed by Münter, Mingarelli, and Zoega. (3) BASHMURIC OR AMMONIAN. Some Egyptian fragments were noticed by both Münter and Giorgi among the Borgian manuscripts, which in dialect differ both from the Memphitic and Thebaic. These fragments of a third Egyptian translation were edited by both these scholars independently in the same year (1789). In what part of Egypt this third dialect was used, and what should be its distinctive name, has been a good deal discussed. Arabian writers mention a third Egyptian dialect under the name of *Bashmuric*, and this has by some been *assumed* as the appellation for this version. Giorgi supposed that this was the dialect of the Ammonian Oasis; in this Münter agreed with him; and thus they called the version the *Ammonian*.

(5) Gothic. The Moeso-Goths were a German tribe which settled on the borders of the Greek empire, and their language is essentially a German dialect. Their version of the Bible was made by Ulphilas, a bishop born 318 A. D., after Greek manuscripts in the New Testament, and after the Septuagint in the Old Testament. In the latter part of the 16th century the existence of a manu script of this version was known through Morillon having mentioned that he had observed one in the library of the monastery of Werden on the Ruhr, in Westphalia. In 1648, almost at the conclusion

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of the Thirty Years' War, among the spoils from Prague was sent to Stockholm a copy of the Gothic Gospels, known as the *Codex Argenteus*. It is now preserved in the library of the University of Upsal. "The manuscript is written on vellum that was once purple, in silver letters, except those at the beginning of sections, which are golden. The Gospels have many lacunæ. It is calculated that when entire it consisted of three hundred and twenty folios; there are now but one hundred and eighty-eight. It is pretty certain that this beautiful and elaborate manuscript must have been written in the 6th century, probably in upper Italy, when under the Gothic sovereignty. Knittel, in 1762, edited from a Wolfenbüttel palimpsest some portions of the Epistle to the Romans in Gothic, in which the Latin stood by the side of the version of Ulphilas. New light dawned on Ulphilas and his version in 1817. While the late Cardinal Mai was engaged in the examination of palimpsests in the Ambrosian Library at Milan, of which he was at that time a librarian, he noticed traces of some *Gothic* writing under that of one of the codices. This was found to be part of the Books of Ezra and Nehemiah. In making further examination, four other palimpsests were found which contained portions of the Gothic version. Mai deciphered these manuscripts in conjunction with Count Carlo Ottavio Castiglione, and their labors resulted in the recovery, besides a few portions of the Old Testament, of almost the whole of the thirteen Epistles of St. Paul and some parts of the Gospels. The edition of Gabelentz and Loebe (1836–45) contains all that has been discovered of the Gothic version, with a Latin translation, notes, and a Gothic dictionary and grammar."

(6) Greek Versions of the Old Testament. Of these there are six.

(1) SEPTUAGINT. "When the Jews returned from the Babylonian exile the common people had lost the use of the old classic Hebrew, and this led to the formation of Targums, or translations into the Aramæan *patois* spoken by the multitude. And these Targums, gradually perfected during the four and a half centuries between Nehemiah's age and the coming of Christ, and handed down by oral tradition in the Rabbinic schools, guarded the Hebrew text from corruption then, and are most useful to us now for textual criticism. But the most complete version of the Old Testament was that made into Greek in Egypt," called the Septuagint. It was probably begun in the time of the first Ptolemy, about 280 B. C., and completed in the course of the next thirty or forty years. All agree that Alexandria was the birthplace of this version. That which led to the making of this version was, doubtless, the fact that a very large number of Jews had settled in Egypt. Isaiah speaks of their presence not only in lower Egypt, but in Pathros (i. e., Upper Egypt). and even in Cush (i. e., the Soudan and Abyssinia) (Isa. 11:11). He foresaw the time when whole cities there would speak the Aramæan tongue (19:18), and condemned the policy which caused so many Israelites to migrate thither (30:2). They naturally adopted the language of commerce, which was Greek. When the Greek empire of Alexander was divided among his generals, and the Ptolemys took Egypt, and fostered the Jews, they, with increased numbers and wealth, naturally wished to have their law and other Scriptures in the language of their daily life.

"A fabulous account of this version is given in a letter of Aristeas, narrating how King Ptolemy sent an embassy to the high priest at Jerusalem, with large sums in silver and gold; and how the high priest selected six men of each tribe, who, after a magnificent reception, were shut up in cells on the seacoast, and completed the translation in seventy-two days. The internal evidence proves that it was made gradually, and by men deficient in the knowledge handed down in the schools in Palestine. They often divide sentences wrongly, mistake the meaning of rare words, and not unfrequently confess their ignorance by transcribing Hebrew words in Greek characters. But the story was so generally current that the version was called the Septuagint, as being made by seventy [and two] men" (Dean of Canterbury in *The Observer*).

The letter of Aristeas was received as genuine and true for many centuries. The general belief of scholars now is that it was the work of some Alexandrian Jew, whether with the object of enhancing the dignity of his law or the credit of the Greek version, or for the meaner purpose of gain.

This translation holds a very important place in Church history for the following reasons given by the Dean of Canterbury:

"And, first, for many ages it was the sole means by which the Old Testament was known to Christians. The Hebrew Scriptures were absolutely unknown in the West, and only partially known in the East; and thus the Church was unable to distinguish between what was genuine and what apocryphal. The old Latin version (*Vetus Itala*) was made from the Septuagint.

"An equally important service which it rendered was that it prepared the Gentile world for the reception of Christ. Those devout men and women of whom we read so much in St. Paul's missionary tours were Gentiles whose hearts had been reached by the revelation in the Old Testament of the unity, holiness, omnipresence, and almighty power of God; and it was the Septuagint which had given them this knowledge. Without this preparation, going on for nearly three centuries, the Gentile world would not have been fit to receive doctrines so pure and refined as those of Christianity.

"To us a third most important use is that the Septuagint bears witness to the substantial accuracy of the Hebrew text. Made in Egypt at a distance from the Palestinian schools, and by men evidently untrained in the vast traditional knowledge of the scribes, it has preserved for us a text long current in Egypt, and made from manuscripts some of which may possibly have been carried thither in the times of Isaiah and Jeremiah. Of course there are considerable differences of reading, and these often are of great value. But the wonder is that this text, which branched off from the main stem three centuries before Christ, agrees so generally, and often even minutely, with

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the ordinary Hebrew text as given us by the Massorites in the 9th and 10th centuries after Christ.

"Finally, this version rendered to Christianity a fourth and most important service; for it formed the Greek of the New Testament both in its vocabulary and its grammar. The New Testament, humanly speaking, could not have been written unless the Septuagint had provided for it a language. Possibly a vocabulary had grown up in Egypt to express both the technical terms of the law, and also ideas altogether beyond the range of the Greek philosophies. These the Septuagint has preserved for us, and only by its study can we reach the full meaning of many of the words used by the apostles and evangelists. Even the names of Christian graces are often of Septuagint origin. Thus the word for *love—agapé*—is not found in any classic writer, but in the Septuagint alone."

(2) AQUILA. In the 2d century there were three versions executed of the Old Testament Scriptures into Greek. The first of these was made by Aquila, a native of Sinope in Pontus, who had become a proselyte to Judaism. The Jerusalem Talmud describes him as a disciple of Rabbi Akiba, which would place him some time in the reign of the emperor Hadrian (A. D. 117–138). It is supposed that this object was to aid the Jews in their controversies with the Christians.

(3) THEODOTION. The second version, of which we have information as executed in the 2d century, is that of Theodotion. He is said to have been an Ephesian, and most generally described as an Ebionite. His work was rather a revision of the Septuagint, with the Hebrew text, than a *translation*.

(4) Symmachus is stated by Eusebius and Jerome to have been an Ebionite; while Epiphanius and others style him a Samaritan. It may be that as a Samaritan he made this version for some of that people who used the Greek, and who had learned to receive more than the Pentateuch. Epiphanius says that he lived under the emperor Severus. The translation which he produced was probably better than the others as to sense and general phraseology.

(5) THE FIFTH, SIXTH, AND SEVENTH VERSIONS. Besides the translations of Aquila, Symmachus, and Theodotion, the great critical work of Origen, comprised as to portions of the Old Testament three other versions, placed for comparison with the LXX., which, from their being anonymous, are only known as the fifth, sixth, and seventh; designations taken from the places which they respectively occupied in Origen's columnar arrangement. Eusebius says that two of these versions were found, the one at Jericho and the other at Nicopolis, on the Gulf of Actium. Epiphanius says that the fifth was found at Jericho, and the sixth at Nicopolis; while Jerome speaks of the fifth as having been found at the latter place. The contents of the *fifth version* appear to have been the Pentateuch, Psalms, Canticles, and the minor prophets. The existing fragments prove that the Hebrew translator used the Hebrew original; but it is quite certain that he was aided by the work of former translators. The *sixth version* seems to have been just the same in its contents as the fifth (except 2 Kings). Of the *seventh version* very few fragments remain. It seems to have contained the Psalms and the minor prophets; and the translator was probably a Jew. The existing fragments of these varied versions are mostly to be found in the editions of Origen's *Hexapla*, by Montfaucon and by Bardht.

(6) THE VENETO-GRECIAN VERSION. A manuscript of the 14th century, in the library of St. Mark, at Venice, contains a peculiar version of the Pentateuch, Proverbs, Ecclesiastes, Canticles, Ruth, Lamentations, and Daniel. All of these books except the Pentateuch were published by Villoison at Strasburg in 1784; the Pentateuch was edited by Ammon at Erlangen (1790–91). It may be said briefly that the translation was made from the Hebrew, although the present punctuation and accentuation is often not followed; and the translator was no doubt acquainted with some other Greek versions.

(7) **Latin Versions.** See VULGATE.

(8) **Samaritan Versions.** THE SAMARITAN PENTATEUCH A recension of the commonly received Hebrew text of the Mosaic law, in use with the Samaritans, and written in the ancient Hebrew (*Ibri*), or so-called Samaritan character.

(*a*) *History.* This recension is found vaguely quoted by some of the early fathers of the Church, under the name of "Παλαιότατον Ἑβραϊκὸν τὸ παρὰ Σαμαρειταῖς." Eusebius of Cæsarea observes that the LXX. and the Samaritan Pentateuch agree against the received text in the number of years from the deluge to Abraham. Cyril of Alexandria speaks of certain words (Gen. 4:8) wanting in the Hebrew, but found in the Samaritan. The Talmud, on the other hand, mentions the Samaritan Pentateuch distinctly and contemptuously as a clumsily forged record. Down to within the last two hundred and fifty years, however, no copy of this divergent code of laws had reached Europe, and it began to be pronounced a fiction, and the plain words of the Church fathers—the better known authorities—who quoted it, were subjected to subtle interpretations. Suddenly, in 1616, Pietro della Valle, one of the first discoverers also of the cuneiform inscriptions, acquired a complete codex from the Samaritans in Damascus. In 1623 it was presented by Achille Harley de Sancy to the Library of the Oratory in Paris, and in 1628 there appeared a brief description of it by J. Morinus in his preface to the Roman text of the LXX. It was published in the Paris Polyglot, whence it was copied, with few emendations from other codices, by Walton. The number of manuscripts in Europe gradually grew to sixteen. During the present century another but very fragmentary copy was acquired by the Gotha Library. A copy of the entire (?) Pentateuch, with Targum (? Samaritan Version) in parallel columns, 4to, on parchment, was brought from Nâblus by Mr. Grove, in 1861, for the Comte de Paris, in whose library it is.

(*b*) *Description.* Respecting the external condition of these manuscripts, it may be observed that their sizes vary from 12mo to folio, and that no scroll, such as the Jews and the Samaritans use in their synagogues, is to be found among them. Their material is vellum, or cotton paper; the ink used is black in all cases, save the scroll

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used by the Samaritans at Nâblus, the letters of which are in gold. There are neither vowels, accents, nor diacritical points. The individual words are separated from each other by a dot. Greater or smaller divisions of the text are marked by two dots placed one above the other, and by an asterisk. A small line above a consonant indicates a peculiar meaning of the word, an unusual form, a passive, and the like; it is, in fact, a contrivance to bespeak attention. The whole Pentateuch is divided into nine hundred and sixty-four paragraphs, or *Kazzin*, the termination of which is indicated by these figures, =, .·., or <. To none of the manuscripts which have as yet reached Europe can be assigned a higher date than the tenth Christian century. The scroll used in Nâblus is said by the Samaritans to have been written by Abishua, the son of Phinehas. Its true date is not known.

(*c*) *Critical character.* A controversy was maintained respecting the claims of the Samaritan Pentateuch for genuineness above the received text, until 1815, when Gesenius (*De Pent. Sam. Origine, Indole, et Auctoritate*) abolished the remnant of the authority of the Samaritan Pentateuch. There are many variations in the Samaritan Pentateuch, some mere blunders arising from an imperfect knowledge of the first elements of grammar and exegesis; others, from the studied purpose of conforming certain passages to the Samaritan mode of thought, speech, and faith; still others, to a tendency toward removing, as well as linguistic shortcomings would allow, all that seemed obscure or in any way doubtful, and toward filling up all apparent imperfections either by repetitions or by means of newly invented and badly fitting words and phrases. These variations have been arranged by Gesenius as follows: 1. The *first* class, then, consists of readings by which emendations of a grammatical nature have been attempted. 2. The *second* class of variants consists of glosses and interpretations received into the text. 3. The *third* class exhibits conjectural emendations of real or imaginary difficulties in the Masoretic text. 4. The *fourth* class exhibits readings in which apparent deficiencies have been corrected or supplied from parallel passages in the common text. 5. The *fifth* class is an extension of the one immediately preceding, and comprises larger phrases, additions, and repetitions from parallel passages. 6. To the *sixth* class belong those "emendations" of passages and words of the Hebrew text which contain something objectionable in the eyes of the Samaritans, on account either of historical improbability or apparent want of dignity in the terms applied to the Creator. 7. The *seventh* class comprises what we might briefly call Samaritanisms, i. e., certain Hebrew forms, translated into the idiomatic Samaritan. 8. The *eighth* and last class contains alterations made in favor or on behalf of Samaritan theology, hermeneutics, and domestic worship. Thus the word *Elohim*, four times construed with the plural verb in the Hebrew Pentateuch, is in the Samaritan Pentateuch joined to the singular verb (Gen. 20:13; 31:53; 35:7; Exod. 22:9).

(*d*) *Origin and age.* Respecting these questions opinions have been much divided: that the Samaritan Pentateuch came into the hands of the Samaritans as an inheritance from the ten tribes, whom they succeeded, which is the popular opinion; that it was introduced by Manasseh at the time of the foundation of the Samaritan sanctuary on Mount Gerizim. Other, but very isolated, notions are those of Morin, Le Clerc, Poncet, etc., that the Israelitish priest sent by the king of Assyria to instruct the new inhabitants in the religion of the country brought the Pentateuch with him. Further, that the Samaritan Pentateuch was the production of an impostor, Dositheus, who lived during the time of the apostles, and who falsified the sacred records in order to prove that he was the Messiah (Ussher). Against which there is only this to be observed, that there is not the slightest alteration of such a nature to be found. Finally, that it is a very late and faulty recension, made after the Masoretic text (6th century after Christ), into which glosses from the LXX. had been received (Frankel).

(*e*) *Versions.* According to the Samaritans themselves, a Samaritan version of the Samaritan Pentateuch was made by the high priest Nathaniel, who died about B. C. 20. It would seem to have been composed before the destruction of the second temple; and being intended, like the Targums, for the use of the people exclusively, it was written in the popular Samaritan idiom, a mixture of Hebrew, Aramaic, and Syriac. In this version the original has been followed, with a very few exceptions, in a slavish and sometimes perfectly childish manner, the sense evidently being of minor consideration. In other cases, where no Samaritan equivalent could be found for the Hebrew word, the translator, instead of paraphrasing it, simply transposes its letters, so as to make it *look* Samaritan. On the whole it may be considered a very valuable aid toward the study of the Samaritan text, on account of its very close verbal adherence.

Τὸ Σαμαρειτικόν. The hatred between the Samaritans and the Jews is supposed to have caused the former to prepare a Greek translation of their Pentateuch in opposition to the LXX. of the Jews. In this way at least the existence of certain fragments of a Greek version of the Samaritan Pentateuch, preserved in some manuscripts of the LXX., together with portions of Aquila, Symmachus, Theodotion, etc., is accounted for. These fragments are supposed to be alluded to by the Greek fathers under the name Σαμαρειτικόν. It is doubtful, however, whether it ever existed in the shape of a complete translation, or only designated a certain number of scholia translated from the Samaritan version.

(9) Slavonic version. In the year 862 there was a desire expressed, or an inquiry made, for Christian teachers in Moravia, and in the following year the labors of missionaries began among them. They were Cyrillus and Methodius, two brothers from Thessalonica. To the former is ascribed the invention of the Slavonian alphabet and the commencement of translating the Scriptures. He appears to have died in Rome, while Methodius continued for many years to be the bishop of the Slavonians. He is said to have continued his brother's translation, although *how*

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much they themselves actually executed is quite uncertain. The Old Testament is, as might be supposed, a version of the LXX., but what measure of revision it may since have received appears by no means certain. As the oldest known manuscript of the whole Bible is of A. D. 1499, it may reasonably be questioned whether this version may not in large portion be comparatively modern. The oldest manuscript of any part of this version is an Evangeliarium in Cyrillic characters (A. D. 1056). The first printed portion was an edition of the Gospels in Wallachia (1512); in 1575 the same portion was printed at Wilna; and in 1581 the whole Bible was printed at Ostrog in Volhynia. The general text is such as would have been expected in the 9th century; so some readings from the Latin have, it appears, been introduced in places.

(10) Syriac versions. (1) OF THE OLD TESTAMENT. 1. *From the Hebrew.* In the early times of Syrian Christianity there was executed a version from the Old Testament of the original Hebrew, the use of which must have been widely extended among those professing the Christian religion among that people.

(*a*) *Name.* Ephraem the Syrian, in the latter half of the 4th century, gives abundant proof of its use in general by his countrymen. When he calls it *our version* it does not appear to be in opposition to any other Syriac translation, but in contrast to the original Hebrew text, or to those in other languages. At a later period this Syriac translation was designated *Peshito* (*Simple*). It is probable that this name was applied to the version after another had been formed from the Hexaplar Greek text.

(*b*) *Date.* This translation from the Hebrew has always been the ecclesiastical version of the Syrians. Its existence and use prior to the divisions of the Syrian churches is sufficiently proved by Ephraem alone. It is highly improbable that any part of the Syriac version is older than the advent of our Lord; those who placed it under Abgarus, king of Edessa, seem to have argued on the account that the Syrian people then received Christianity. All that the account shows clearly is, that it was believed to belong to the earliest period of the Christian faith among them. Ephraem, in the 4th century, not only shows that it was then current, but also gives the impression that this had even then been *long* the case. For in his commentaries he gives explanations of terms which were even then obscure. This might have been from age; if so, the version was made comparatively long before his days; or it might be from its having been in a dialect different from that to which he was accustomed at Edessa. In this case, then, the translation was made in some other part of Syria. Probably the origin of the old Syriac version is to be compared with that of the old Latin; and that it differed as much from the polished language of Edessa as did the old Latin, made in the African province, from the contemporary writers of Rome. The old Syriac has the peculiar value of being the first version from the Hebrew original made for Christian use.

(*c*) *Origin and history.* The proof that this version was made from the Hebrew is twofold; we have the direct statements of Ephraem, and we find the same thing as evident from the internal examination of the version itself. The first printed edition of this version was that which appeared in the Paris Polyglot of Le Jay in 1645; it is said that the editor, Gabriel Sionita, a Maronite, had only an imperfect manuscript. In Walton's Polyglot, 1657, the Paris text is reprinted, but with the addition of the Apocryphal books which had been wanting. In the punctuation given in the polyglots a system was introduced which was in part a peculiarity of Gabriel Sionita himself. Dr. Lee collated for the text which he edited for the Bible Society six Syriac manuscripts of the Old Testament in general, and a very ancient copy of the Pentateuch; he also used in part the commentaries of Ephraem and of Bar-Hebræus. From these various sources he constructed his text, with the aid of that found already in the polyglots. But we now have in the manuscript treasures brought from the Nitrian valleys, the means of far more accurately editing this version. It has been much discussed whether this translation were a Jewish or a Christian work. There need be no reasonable objection made to the opinion that it is a Christian work.

(*d*) *Relation to other texts.* It may be said that the Syriac *in general* supports the Hebrew text that we have. A resemblance has been pointed out between the Syriac and the reading of some of the Chaldee Targums. If the Targum is the older, it is not unlikely that the Syriac translator examined the Targums in difficult passages. If existing Targums are more recent than the Syriac it may happen that their coincidences arise from the use of a common source—an earlier Targum. But there is another point of inquiry of more importance; it is, how far has this version been affected by the LXX.? and to what are we to attribute this influence? It is possible that the influence of the LXX. is partly to be ascribed to copyists and revisers; while in part this belonged to the version as originally made. When the extensive use of the LXX. is remembered, and how soon it was superstitiously imagined to have been made by direct inspiration, so that it was deemed canonically authoritative, we cannot feel wonder that readings from the LXX. should have been from time to time introduced. Some comparison with the Greek is probable even before the time of Ephraem; for, as to the Apocryphal books, while he cites some of them (though not as Scripture), the Apocryphal additions to Daniel and the Books of Maccabees were not yet found in Syriac. Whoever translated any of these books from the Greek may easily have also compared with it in some place the books previously translated from the Hebrew.

(*e*) *Recensions.* In the Book of Psalms this version exhibits many peculiarities. Either the translation of the Psalter must be a work independent of the Peshito in general, or else it has been strangely revised and altered, not only from the Greek, but also from liturgical use. It is stated that, after the divisions of the Syrian Church, there were revisions of this one version by the Monophysites and by the Nestorians. The *Karkaphensian* recension mentioned by Bar-Hebræus

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was only known by name prior to the investigations of Wiseman. It is found in two manuscripts in the Vatican, and was formed for the use of Monophysites.

2. *The Syriac version from the Hexaplar Greek text.* The only Syriac version of the Old Testament up to the 6th century was apparently the Peshito. Moses Aghelæus, who lived in the middle of the 6th century, speaks of the versions of the New Testament and the Psalter, "which Polycarp (rest his soul!), the chorepiscopus, made in Syriac for the faithful Xenaias, the teacher of Mabug, worthy of the memory of the good." It is said that the Nestorian patriarch, Marabba, A. D. 552, made a version from the Greek. The version by Paul of Tela, a Monophysite, was made in the beginning of the 7th century; for its basis he used the Hexaplar Greek text—i. e., the LXX., with the corrections of Origen, the asterisks, obeli, etc., and with the references to the other Greek versions. The Syro-Hexaplar version was made on the principle of following the Greek, word for word, as exactly as possible. It contains the marks introduced by Origen; and the references to the versions of Aquila, Symmachus, Theodotion, etc. In fact, it is from this Syriac version that we obtain our most accurate acquaintance with the results of the critical labors of Origen. It is from a manuscript in the Ambrosian library at Milan that we possess accurate means of knowing this Syriac version. This manuscript contains the Psalms, Job, Proverbs, Ecclesiastes, Canticles, Wisdom, Ecclesiasticus, minor prophets, Jeremiah, Baruch, Daniel, Ezekiel, and Isaiah.

(2) Syriac New Testament versions. (*a*) *The Peshito Syriac.* It may stand as an admitted fact that a version of the New Testament in Syriac existed in the 2d century; and it seems equally certain that in the 4th century such a version was as well known of the New Testament as of the Old. To the translation in common use among the Syrians—orthodox, Monophysite, or Nestorian—from the 5th century and onward, the name of Peshito has been as commonly applied in the New Testament as the Old. There seem to be but few notices of the old Syriac version in the early writers. In 1552 Moses of Mardin came to Rome to Pope Julius III, commissioned by Ignatius the Jacobite (Monophysite) patriarch, to state his religious opinions, to affect (it is said) a union with the Romish Church, and *to get the Syriac New Testament printed.*

In this last object he failed both at Rome and Venice, but was successful at Vienna. Widmanstadt, chancellor of Ferdinand I, had studied Syriac many years before, and through his influence the emperor undertook the charge of an edition, which appeared in 1555, through the joint labors of Widmanstadt, Moses, and Postell. The lexicon which accompanies this edition is of great value. Later editions are those of Professor Lee (1816); Mr. William Greenfield (1828), published by Messrs. Bagster. It appears probable that the New Testament of the Peshito is not from the same hand as the Old.

This Syriac version has been variously estimated. Some have thought that in it they had a genuine and unaltered monument of the 2d or perhaps even of the 1st century. They naturally upheld it as almost coordinate in authority with the Greek text, and as being of a period anterior to any Greek copy extant. Others, finding in it indubitable marks of a later age, were inclined to deny that it had any claim to a very remote antiquity. It appears probable that the New Testament of the Peshito is not from the same hand as the Old. Not only may Michaelis be right in supposing a peculiar translator of the Epistle to the Hebrews, but also other parts may be from different hands; this opinion will become more general the more the version is studied.

(*b*) *The Curetonian Syriac gospels.* Among the manuscripts brought from the Nitrian monasteries in 1842, Dr. Cureton noticed a copy of the gospels differing greatly from the common text; and to this the name of Curetonian Syriac has been rightly applied. Every criterion which proves the common Peshito not to exhibit a text of extreme antiquity equally proves the early origin of this. Dr. Cureton considers that the manuscript of the gospels is of the 5th century, in which competent judges are agreed. The manuscript contains Matt. 1-8:22; 10:31-23:25; Mark (the last four verses only); Luke 2:48-3:16; 7:33-15:21; 17:24-24:41; John 1:1-42; 3:6-7:37; 14:11-29.

In examining the Curetonian text with the common printed Peshito we often find such identity of phrase and rendering as to show that they were not wholly independent translations. Then again we meet with such variety in the forms of words, etc., as seem to indicate that in the Peshito the phraseology had been revised and refined. But the great (it might be said characteristic) difference between the Curetonian and the Peshito gospels is in their readings; for while the latter cannot in its present state be deemed an unchanged production of the 2d century, the former bears all the marks of extreme antiquity, even though in places it may have suffered from the introduction of readings current in very early times.

(*c*) *The Philoxenian Syriac version, and its revision by Thomas of Harkel.* Philoxenus, or Xenaias, a Monophysite, Bishop of Hierapolis or Mabug at the beginning of the 6th century, caused Polycarp, his chorepiscopus, to make a new translation of the New Testament into Syriac. This was executed in A. D. 508, and it is generally termed Philoxenian from its promoter. This version has not been transmitted to us in the form in which it was first made; we only possess a revision of it, executed by Thomas of Harkel in the following century (The Gospels, A. D. 616). From the subscriptions we learn that the text was revised by Thomas with *three* (some copies say *two*) Greek manuscripts. In describing this version as it has come down to us, the *text* is the first thing to be considered. This is characterized by extreme literality: the Syriac idiom is constantly bent to suit the Greek, and everything is in some manner expressed in the Greek phrase and order. As to the kind of Greek text that it represents, it is just what might have been expected in the 6th century.

(*d*) *Syriac versions of portions wanting in the Peshito.* These are the Second Epistle of Peter, Second and Third of John, Jude, the Apocalypse, John 8:1-11.

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(*e*) *The Jerusalem Syriac Lectionary.* The manuscript in the Vatican containing this version was written in A. D. 1031 in peculiar Syriac writing; the portions are of course those for the different festivals; the dialect is not common Syriac.

(11) **Targum** (Heb. תַּרְגּוּם, *tar-goom'*, a *translation, interpretation*), the name given to a *Chaldee*, or, more accurately, *Aramaic* version of the Old Testament, of which there are several extant.

Moses commanded that at the end of every seven years, in the Feast of Tabernacles, the law should be read in the hearing of all Israel (Deut. 31:10–13). How far the ordinance was observed in early times we have no means of judging. It would appear that such readings did take place in the days of Jeremiah. After the exile Ezra commanded that the law should be read "before the congregation, both men and women" (Neh. 8: 2, 8), with the addition of an *oral* paraphrase in the Chaldee dialect. This ecclesiastical usage, rendered necessary by the change of language consequent on the captivity, was undoubtedly continued in aftertimes. The office of interpreter thus became one of the most important, and the canon of the Talmud, that as the law was given by a mediator, so it can be read and expounded only by a mediator, became paramount. Both translation and explanation were designated by the term *Targum*. In the course of time there sprang up a guild, whose special office it was to act as *interpreters*, while formerly the learned alone volunteered their services. These interpreters were subjected to certain bonds and regulations as to the form and substance of their renderings.

Again, certain passages liable to give offense to the multitude are specified, which may be read in the synagogue and translated; others, which may be read but not translated, others, again, which may be neither read nor translated. Altogether these interpreters (*Meturgemanim*) do not seem to have been held generally in very high respect, one of the reasons being probably that they were paid, and thus made the Torah "a spade to dig with it." The same causes which, after many centuries of oral transmission of the whole body of the traditional law, engendered also, and about the same period, as it would appear, written Targums—for certain portions of the Bible, at least. The fear of the adulterations and mutilations which the divine word, amid the troubles within and without the commonwealth, must undergo at the hands of incompetent or impious exponents, broke through the rule that the Targum should only be *oral*, lest it might acquire undue authority. The gradual growth of the code of the written Targum, such as now embraces almost the whole of the Old Testament, is shrouded in deep obscurity. The Targums now extant are:

(1) The Targum of Onkelos on the Pentateuch. (*a*) *Authorship, etc.* Onkelos is the same name as Aquila, the Greek translator of the Old Testament; and the Targum was so called because the new Chaldee version was started under the name which had become expressive of the type and ideal of a Bible translation; so that, in fact, it was a Targum done in the manner of Aquila—*Aquila-Targum.* Still others dissent, and identify Onkelos and Aquila as the same person. With regard to the date, the Targum was begun to be committed to writing about the end of the 2d century A. D. So far, however, from its superseding the oral Targum at once, it was, on the contrary, strictly forbidden to read it in public. Nor was there any uniformity in the version. Down to the middle of the 2d century we find the masters most materially differing from each other with respect to the Targum of certain passages, and translations quoted not to be found in any of our Targums. We shall not be far wrong in placing the work of collecting the different fragments with their variants, and reducing them into one—finally authorized version—about the end of the 3d or the beginning of the 4th century, and in assigning Babylon to it as the birthplace.

(*b*) *Style, etc.* We now turn to the Targum itself. Its language is Chaldee, closely approaching in purity of idiom to that of Ezra and Daniel. It follows a sober and clear, though not a slavish exegesis, and keeps as closely and minutely to the text as is at all consistent with its purpose, viz., to be chiefly, and above all, a version for the people. Its explanations of difficult and obscure passages bear ample witness to the competence of those who gave it its final shape and infused into it a rare unity. It avoids the legendary character with which all the later Targums entwine the biblical word as far as ever circumstances would allow. Only in the poetical passages it was compelled to yield—though reluctantly—to the popular craving for Haggadah; but even here it chooses and selects with rare taste and tact. In spite of its many and important discrepancies, the Targum never for one moment forgets its aim of being a clear though free translation *for the people*, and nothing more. Wherever it deviates from the literalness of the text, such a course, in its case, is fully justified—nay, necessitated—either by the obscurity of the passage or the wrong construction that naturally would be put upon its wording by the multitude. The explanations given agree either with the real sense, or develop the current traditions supposed to underlie it. As to the Bible text from which the Targum was prepared, we have no certainty whatever on this head, owing to the extraordinary corrupt state of our Targum texts.

(2) Targum on the Prophets—viz., Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets—called Targum of Jonathan ben Uzziel. We shall probably not be far wrong in placing *this* Targum some time, although not long, after Onkelos, or about the middle of the 4th century, the latter years of R. Joseph, who, it is said, occupied himself chiefly with the Targum when he had become blind. This Targum may fairly be described as holding, in point of interpretation and enlargement of the text, the middle place between Onkelos, who only in extreme cases deviates into paraphrase, and the subsequent Targums, whose connection with their texts is frequently of the most flighty character.

(3 and 4) Targum of Jonathan-Ben-Uzziel and Jerushalmi-Targum on the Pentateuch. Onkelos and Jonathan on the Pentateuch and

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Prophets, whatever be their exact date, place, authorship, and editorship, are the oldest of existing Targums, and belong, in their present shape, to Babylon and the Babylonian academies flourishing between the 3d and 4th centuries A. D. The one which extends from the first verse of Genesis to the last of Deuteronomy is known under the name of Targum Jonathan (ben Uzziel), or Pseudo-Jonathan, on the Pentateuch. The other, interpreting single verses, often single words only, is extant in the following proportions: a third on Genesis, a fourth on Deuteronomy, a fifth on Numbers, three twentieths on Exodus, and about one fourteenth on Leviticus. The latter is generally called *Targum Jerushalmi*, or, down to the 11th century (Hai Gaon, Chananel), *Targum Erets Israel*, Targum of Jerusalem, or of the Land of Israel. Not before the first half of this century did the fact become fully and incontestably established that both Targums were in reality one—that both were known down to the 14th century under no other name than Targum Jerushalmi—and that some forgetful scribe, about that time, must have taken the abbreviation ירו״ת (*T. J.*) over one of the two documents, and, instead of dissolving it into Targum-Jerushalmi, dissolved it erroneously into what he must till then have been engaged in copying, viz., Targum-Jonathan, scribe ben Uzziel (on the Prophets).

(5) Targums of Joseph the Blind on the Hagiographa. These Targums on the Hagiographa which we now possess have been attributed vaguely to different authors, it being assumed in the first instance that they were the work of one man. Popular belief fastened upon Joseph the Blind. Yet, if ever he did translate the Hagiographa, certain it is that those which we possess are not by his or his disciples' hands, i. e., of the time of the 4th century. Between him and our hagiographical Targums, many centuries must have elapsed.

(6) Targum on the Book of Chronicles. This Targum was unknown up to a very recent period. In 1680 it was edited for the first time from an Erfurt manuscript by M. F. Beck, and in 1715 from a more complete as well as correct manuscript at Cambridge, by D. Wilkins. The name of Hungary occurring in it, and its frequent use of the Jerusalem-Targum to the Pentateuch, amounting sometimes to simple copying, show sufficiently that its author is neither "Jonathan b. Uzziel" nor "Joseph the Blind," as has been suggested. But the language, style, and the Haggadah, with which it abounds, point to a late period and to Palestine as the place where it was written. Its use must be limited to philological, historical, and geographical studies.

(7) The Targum to Daniel. It is for the first time that this Targum is here formally introduced into the regular rank and file of Targums, although it has been known for now more than five-and-twenty years. Munk found it, not indeed in the original Aramaic, but in what appears to him to be an extract of it written in Persian.

(8) There is also a Chaldee translation extant of the Apocryphal pieces of Esther.

(12) Vulgate. The popular name given to the common Latin version of the Bible, usually attributed to Jerome. This version should have a deep interest for all the Western churches. For many centuries it was the only Bible generally used; and, directly or indirectly, it is the real parent of all the vernacular versions of western Europe. The Gothic version of Ulphilas alone is independent of it. In the age of the Reformation the Vulgate was rather the guide than the source of the popular versions. That of Luther (N. T., in 1523) was the most important, and in this the Vulgate had great weight. From Luther the influence of the Latin passed to our own Authorized Version. But the claims of the Vulgate to the attention of scholars rest on wider grounds. It is not only the source of our current theological terminology, but it is, in one shape or other, the most important early witness to the text and interpretation of the whole Bible.

(1) Name. The name *Vulgate*, which is equivalent to *Vulgata editio* (the *current* text of Holy Scripture), has necessarily been used differently in various ages of the Church. There can be no doubt that the phrase originally answered to the κοινὴ ἔκδοσις of the Greek Scriptures. In this sense it is used constantly by Jerome in his Commentaries. In some places Jerome distinctly quotes the Greek text; but generally he regards the old Latin, which was rendered from the LXX., as substantially identical with it, and thus introduces Latin quotations under the name of the LXX. or *Vulgata editio*. In this way the transference of the name from the current Greek text to the current Latin text became easy and natural. Yet more: as the phrase κοινὴ ἔκδοσις came to signify an uncorrected (and so corrupt) text, the same secondary meaning was attached to *Vulgata editio*. Thus in some places the *Vulgata editio* stands in contrast with the true Hexaplaric text of the LXX. This use of the text *Vulgata editio* to describe the LXX. (and the Latin version of the LXX.) was continued to later times. As a general rule the Latin fathers speak of Jerome's version as "our" version (*nostra editio*, *nostri codices*).

(2) The old Latin versions. (*a*) *Origin.* The history of the earliest Latin version of the Bible is lost in complete obscurity. All that can be affirmed with certainty is that it was made in Africa. During the first two centuries the Church of Rome was essentially Greek. The same remark holds true of Gaul; but the Church of North Africa seems to have been Latin-speaking from the first. At what date this Church was founded is uncertain. It is from Tertullian that we must seek the earliest testimony to the existence and character of the *Old Latin* (*Vetus Latina*). On the first point the evidence of Tertullian, if candidly examined, is decisive. He distinctly recognizes the general currency of a Latin version of the New Testament, though not necessarily of every book at present included in the canon. This was characterized by a "rudeness" and "simplicity" which seems to point to the nature of its origin. The version of the New Testament appears to have arisen from individual and successive efforts; and the work of private hands would necessarily be subject to revision for ecclesiastical use. The separate books would be united in a volume, and thus a standard text of the whole collection would

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be established. With regard to the Old Testament the case is less clear. It is probable that the Jews who were settled in North Africa were confined to the Greek towns; otherwise it might be supposed that the Latin version of the Old Testament is in part anterior to the Christian era, and that (as in the case of Greek) a preparation for a Christian Latin dialect was already made when the Gospel was introduced into Africa. However this may have been, the substantial similarity of the different parts of the Old and New Testaments establishes a real connection between them, and justifies the belief that there was one popular Latin version of the Bible current in Africa in the last quarter of the 2d century.

(*b*) *Canon.* With regard to the African canon of the New Testament the old version offers important evidence. From considerations of style and language it seems certain that the Epistle to the Hebrews, James, and Second Peter did not form part of the original African version. In the Old Testament, on the other hand, the Old Latin erred by excess and not by defect.

(*c*) *Revision.* After the translation once received a definite shape in Africa, which could not have been long after the middle of the 2d century, it was not publicly revised. The old text was jealously guarded by ecclesiastical use, and was retained there at a time when Jerome's version was elsewhere almost universally received. In the Old Testament the version was made from the unrevised edition of the LXX. But while the earliest Latin version was preserved generally unchanged in North Africa, it fared differently in Italy. There the provincial rudeness of the version was necessarily more offensive. In the 4th century a definite ecclesiastical recension (of the gospels at least) appears to have been made in North Italy by reference to the Greek, which was distinguished by the name of *Itala*. The *Itala* appears to have been made in some degree with authority: other revisions were made for private use, in which such changes were introduced as suited the taste of scribe or critic. The next stage in the deterioration of the text was the intermixture of these various revisions.

(*d*) *The labors of Jerome.* At the close of the 4th century the Latin texts of the Bible current in the Western Church had fallen into the greatest corruption. The evil was yet greater in prospect than at the time; for the separation of the East and West was growing imminent. But in the crisis of danger the great scholar was raised up which probably alone, for fifteen hundred years, possessed the qualifications necessary for producing an original version of the Scriptures for the use of the Latin churches. Jerome (Eusebius Hieronymus) was born, A. D. 329, at Stridon, in Dalmatia, and died at Bethlehem A. D. 420. After long and self-denying studies in the East and West, Jerome went to Rome A. D. 382, probably at the request of Damasus, the pope, to assist in an important synod. His active biblical labors date from this epoch, and in examining them it will be convenient to follow the order of time, noticing (1) the revision of the old Latin version of the New Testament; (2) the revision of the old Latin version (from the Greek) of the Old Testament; (3) the new version of the Old Testament from the Hebrew.

Jerome had not been long in Rome (A. D. 383), when Damasus applied to him for a revision of the current Latin version of the New Testament by the help of the Greek original. "There were," he says, "almost as many forms of text as copies." The gospels had naturally suffered most. Jerome therefore applied himself to these first. But his aim was to revise the old Latin, and not to make a new version. Yet, although he proposed to himself this limited object, the various forms of corruption which had been introduced were, as he describes, so numerous that the difference of the old and revised (Hieronymian) text is throughout clear and striking. Some of the changes which Jerome introduced were made purely on linguistic grounds, but it is impossible to ascertain on what principle he proceeded in this respect. Others involved questions of interpretation. But the greater number consisted in the removal of the interpolations by which the synoptic gospels especially were disfigured. This revision, however, was hasty.

Jerome next undertook the revision of the Old Testament from the LXX. About the same time (about A. D. 383) at which he was engaged on the revision of the New Testament, Jerome undertook also a first revision of the Psalter. This he made by the help of the Greek, but the work was not very complete or careful. This revision obtained the name of the *Roman* Psalter, probably because it was made for the use of the Roman Church at the request of Damasus. In a short time "the old error prevailed over the new correction," and at the urgent request of Paula and Eustochium Jerome commenced a new and more thorough revision (*Gallican* Psalter). The exact date at which this was made is not known, but it may be fixed with great probability very shortly after A. D. 387, when he retired to Bethlehem, and certainly before 391, when he had begun his new translations from the Hebrew. In the new revision Jerome attempted to represent as far as possible, by the help of the Greek versions, the real reading of the Hebrew. This new edition soon obtained a wide popularity. Gregory of Tours is said to have introduced it from Rome into the public services in France, and from this it obtained the name of the *Gallican* Psalter. Numerous manuscripts remain which contain the Latin Psalter in two or more forms. From the second (Gallican) revision of the Psalms Jerome appears to have proceeded to a revision of the other books of the Old Testament, restoring all, by the help of the Greek, to a general conformity with the Hebrew. The revised texts of the Psalter and Job have alone been preserved; but there is no reason to doubt that Jerome carried out his design of revising all the "canonical Scriptures." He speaks of this work as a whole in several places, and distinctly represents it as a Latin version of Origen's Hexaplar text, if, indeed, the reference is not to be confined to the Psalter, which was the immediate subject of discussion. But though it seems certain that the revision was made, there is very great difficulty in tracing its history.

The next work of Jerome was the translation

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of the Old Testament from the Hebrew. This version was not undertaken with any ecclesiastical sanction, as the revision of the gospels was, but at the urgent request of private friends, or from his own sense of the imperious necessity of the work. Its history is told in the main in the prefaces to the several installments which were successively published. The Books of Samuel and Kings were issued first, and to these he prefixed the famous *Prologus galeatus*, addressed to Paula and Eustochium, in which he gives an account of the Hebrew canon. At the time when this was published (about A. D. 391–392) other books seem to have been already translated; and in 393 the sixteen prophets were in circulation, and Job had lately been put into the hands of his most intimate friends. Indeed, it would appear that already in 392 he had in some sense completed a version of the Old Testament; but many books were not completed and published till some years afterward. The next books which he put into circulation, yet with the provision that they should be confined to friends, were Ezra and Nehemiah, which he translated at the request of Dominica and Rogatianus, who had urged him to the task for three years. This was probably in the year 394, for in the preface he alludes to his intention of discussing a question which he treats in *Ep.* lvii, written in 395. In the preface to the Chronicles he alludes to the same epistle as "lately written," and these books may therefore be set down for that year. The three books of Solomon followed (A. D. 398), having been "the work of three days," when he had just recovered from the effects of a severe illness. The *Octateuch* (i. e., Pentateuch, Joshua, Judges, Ruth, and Esther) was probably issued after A. D. 400. The remaining books were completed at the request of Eustochius, shortly after the death of Paula (A. D. 404).

Thus the present Vulgate contains elements which belong to every period and form of the Latin version: (1) *Unrevised old Latin:* Wisdom, Ecclus., 1 and 2 Macc., Baruch. (2) *Old Latin revised from the LXX.:* Psalter. (3) *Jerome's free translation from the original text:* Judith, Tobit. (4) *Jerome's translation from the original:* Old Testament except Psalter. (5) *Old Latin revised from manuscripts:* Gospels. (6) *Old Latin cursorily revised:* the remainder of New Testament.

(*e*) *Revision of Alcuin.* Meanwhile the text of the different parts of the Latin Bible were rapidly deteriorating, the simultaneous use of the old and new versions necessarily leading to great corruptions of both texts. Mixed texts were formed according to the taste or judgment of scribes, and the confusion was further increased by changes introduced by those having some knowledge of the Greek. The growing corruption, which could not be checked by private labor, attracted the attention of Charlemagne, who intrusted to Alcuin (about A. D. 802) the task of revising the Latin text for public use. This Alcuin appears to have done simply by the use of manuscripts of the Vulgate, and not by reference to the original texts. Alcuin's revision probably contributed much toward preserving a good Vulgate text. The best manuscripts of his recension do not differ widely from the pure Hieronymian text, and his authority must have done much to check the spread of the interpolations which reappear afterward, and which were derived from the intermixture of the old and new versions. But the new revision was gradually deformed, though later attempts at correction were made by Lanfranc of Canterbury (A. D. 1089), Cardinal Nicolaus (A. D. 1150), and the Cistercian abbot Stephanus (about A. D. 1150).

History of the Printed Text. Early editions. It was a noble omen for the future of printing that the first book which issued from the press was the Bible; and the splendid pages of the *Mazarin Vulgate* (Mainz: Gutenburg and Fust) stand yet unsurpassed by the latest efforts of typography. This work is referred to about the year 1455, and presents the common text of the 15th century. Other editions followed in rapid succession. The first collection of various readings appears in a Paris edition of 1504, and others followed at Venice and Lyons in 1511, 1513; but Cardinal Ximenes (1502–17) was the first who seriously revised the Latin text, to which he assigned the middle place of honor in his polyglot between the Hebrew and Greek texts. This was followed in 1528 (2d edition, 1532) by an edition of R. Stephens. About the same time various attempts were made to correct the Latin from the original texts (Erasmus, 1516; Pagninus, 1518–28; Cardinal Cajetanus; Steuchius, 1529; Clarius, 1542), or even to make a new Latin version (Jo. Campensis, 1533). A more important edition of R. Stephens followed in 1540, in which he made use of twenty manuscripts, and introduced considerable alterations into his former text. In 1541 another edition was published by Jo. Benedictus at Paris, which was based on the collation of manuscripts and editions, and was often reprinted afterward. Vercellone speaks much more highly of the *Biblia Ordinaria*, with glosses, etc., published at Lyons, 1545, as giving readings in accordance with the oldest manuscripts, though the sources from which they are derived are not given.

(*f*) *The Sixtine and Clementine Vulgates.* The first session of the Council of Trent was held on December 13, 1545. After some preliminary arrangements the Nicene Creed was formally promulgated as the foundation of the Christian faith on February 4, 1546, and then the council proceeded to the question of the authority, text, and interpretation of Holy Scripture. A committee was appointed to report upon the subject, which held private meetings from February 20 to March 17. Considerable varieties of opinion existed as to the relative value of the original and Latin texts, and the final decree was intended to serve as a compromise. In affirming the authority of the "old Vulgate" it contains no estimate of the value of the original texts. A papal board was engaged upon the work of revision, but it was currently reported that the difficulties of publishing an authoritative edition were insuperable. Nothing further was done toward the revision of the Vulgate under Gregory XIII, but preparations were made for an edition of the LXX. This appeared in 1587, in the second year of the pontificate of Sixtus V, who had been one of the chief promoters of the work. After the publication of the LXX. Sixtus immediately

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devoted himself to the production of an edition of the Vulgate. He himself revised the text, and when the work was printed he examined the sheets with the utmost care, and corrected the errors with his own hand. The edition appeared in 1590, with the famous constitution *Æternus ille* (dated March 1, 1589) prefixed, in which Sixtus affirmed with characteristic decision the plenary authority of the edition for all future time. He further forbade expressly the publication of various readings in copies of the Vulgate. Upon the accession of Gregory XIV, a commission was appointed to revise the Sixtine text, under the presidency of the Cardinal Colonna (Columna). At first the commissioners made but slow progress, and it seemed likely that a year would elapse before the revision was completed. The mode of proceeding was therefore changed, and the commission moved to Zagorolo, the country seat of Colonna; and, if we may believe the inscription which still commemorates the event, and the current report of the time, the work was completed in *nineteen* days. The task was hardly finished when Gregory died (October, 1591), and the publication of the revised text was again delayed. His successor, Innocent IX, died within the same year, and at the beginning of 1592 Clement VIII was raised to the popedom. Clement intrusted the final revision of the text to Toletus, and the whole was printed by Aldus Manutius (the grandson) before the end of 1592.

2. Modern Versions. In the English language see *Bib. Dict.*, p. 150, sq.

The number of versions of Scriptures in whole or in parts has greatly increased of late years. The American Bible Society made an exhibit at the World's Columbian Exposition in 1893 of two hundred and forty-two languages and dialects in which the Bible has been printed in whole or in part, and circulated. These versions were arranged in the following groups:

(1) **The languages of the British Isles.** English, Gaelic (Highlands of Scotland), Irish, Irish (Roman characters), Manx (Isle of Man), Welsh; total, 6.

(2) **The Continent of Europe.** Breton (Brittany), French, French Basque (Pyrrhenees), Spanish, Catalan (Eastern Spain), Spanish Basque, Spanish Basque (Guipuscoan dialect), Gitano (Spanish Gypsies), Portuguese, Icelandic, Norwegian, Swedish, Norway-Lapponese (or Quanian), Lapponese, Russ Lapp, Finnish, Dutch, Flemish, German, German (Hebrew), Lithuanian, Polish, Polish (Hebrew), Upper Wendish (Lusatia), Lower Wendish (Lusatia), Bohemian, Hungarian, Hungarian-Wendish (Wends in Hungary), Slovenian, Latin, Italian, Romanese (Oberland, Switzerland), Romanese (Enghadine, Switzerland), Piedmontese, Vaudois (Waldenses, Northern Italy), Maltese, Greek (Ancient), Greek (Modern), Greek (Modern, Roman characters), Albanian (Gheg), Albanian (Tosk), Turkish (Arabic), Turkish (Greek characters), Turkish (Armenian), Spanish (Hebrew, for Spanish Jews in Turkey), Rouman (Roman characters, Danubian Provinces), Rouman (Cyril characters), Ruthenian (Little Russia), Servian, Croatian, Bulgarian, Slavonic, Russian, Esthonian (Reval, Russia), Esthonian (Dorpat), Lettish (Livonia), Karelian (Finland), Zirian or Siryenian (Finns about Vologda), Samogitian (Wilna, Mordvin), Tcheremissian (Finns on the Volga), Tchuwash (Volga); total, 62.

(3) **Countries of Asia.** Wotjak (Western Siberia), Wogul (Ural Mountains), Orenburg or Kirghise Tartar, Ossetinian (Caucasus), Hebrew, Armenian (Ancient), Armenian (Modern), Armenian (Ararat), Georgian, Koordish, Azerbijan, Turkish Tartar or Karass (Astrakhan), Arabic, Arabic (Hebrew, Jews in Syria, Yemen, etc.), Arabic (Carshun, Mesopotamia, etc.), Syriac (Ancient), Syriac (Modern), Persian, Persian (Hebrew, Jews in Persia), Pushtoo or Afghan, Sanskrit, Urdu or Hindustani (Arabic), Urdu (Persian), Urdu (Roman), Bengali, Bengali (Roman), Mussulman-Bengali, Santali (Bengal), Mondari (Kolee of Chota Nagpore), Lepcha, Orissa, Hindi or Hindui, Hindi (Kaithi), Sindhi (Arabic, West India), Sindhi (Gurumukhi), Moultan (or Wuch, or Ooch), Punjabi or Sikh, Gondi (Central India), Nepalese or Parbutti, Telugu (Southeast India), Canarese (Mysore), Singhalese (Ceylon), Pali, Tamil, Dakhani or Madras Hindustani, Malayalam (Travancore), Tulu (West of the Mysore), Marathi (Western India), Marathi (Modi), Gujerati, Parsi-Gujerati, Indo-Portuguese (colonies in Ceylon), Assamese, Khassi (Eastern India), Siamese, Peguese (Burmah), Burman, Karen (Burmah), Bghai-Karen, Sgau-Karen, Pwo-Karen, Tibetan, Malay, Malay (Roman), Low Malay or Soerabayan (Batavia), Dajak (Borneo), Javanese, Balinese (Dutch East Indies), Sundanese, Nias (island near Sumatra), Batta (Toba, Sumatra), Batta (Mandaheling), Chinese (Classical), Mandarin, Foochow (Colloquial), Ningpo (Colloquial, Roman), Swatow (Colloquial), Shanghai (Colloquial), Soochow (Colloquial), Amoy (Colloquial, Roman), Nanking (Colloquial), Canton (Colloquial), Shanghai (Colloquial, Roman), Swatow (Colloquial, Roman), Hakka (Colloquial, Roman), Canton (Colloquial, Roman), Calmuc (or Western Mongolian), Japanese, Chino-Japanese, Chino-Corean, Japanese (Roman), Manchu, Mongolian Literary, Mongolian (Colloquial), Mongolian (Buriat Colloquial); total, 94.

(4) **The Islands.** Malagasy (Madagascar), Narrinyeri (Australia), Maori (New Zealand), Nengone or Mare (Loyalty Isles), Lifu, Iaian, Aneityum (New Hebrides), Eromanga, Fate, Fiji, Rotuman, Tongan (Friendly Islands), Nieué, or Savage Island, Samoan (Navigator's Island), Rarotongan (Cook's Island), Tahitian (Society Islands), Marquesan, Ebon (Marshall Islands), Kusaien (Strong's Island), Gilbert Islands, Ponape (Ascension Island), Mortlock, Hawaiian (Sandwich Islands); total, 23.

(5) **Africa.** Ethiopic, Amharic (Abyssinia), Tigre (Abyssinia), Coptic (Egypt), Galla (South of Abyssinia), Kinika, Swahili (East Coast of Africa), Sechuana, Zulu, Otiyeherero, Kafir, Damara, Namacqua (these six in South Africa), Sesuto, Dualla, Ibo, Haussa, Nupé, Yoruba, Accra or Ga, Tschi or Twi, Mandingo, Mende, Temne, Benga, Grebo, Mpongwe, Dikele (all fourteen in West Africa), Galla (South of Abyssinia), Bullom (near Sierra Leone), Ewe (Gold Coast), Berber (North Africa); total, 32.

(6) **America.** Greenland, Esquimaux, Cree (Roman, British America), Cree, Micmac (Nova

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Scotia), Tinne (Hudson's Bay), Chippewayan, Tukudh (Loucheux Indians), Maliseet (New Brunswick), Mohawk, Choctaw, Seneca, Dakota, Ojibwa, Muskokee, Cherokee, Delaware, Nez Perces (nine North American Indian tribes), Mayan (Yucatan), Mexican or Aztec, Negro-English (Surinam), Creolese (West Indies), Aymara (Peru), Arrawack (Guiana), Quichuan (Argentine); total, 25.

VERY. See GLOSSARY.

VESTRY (Heb. מַלְתַּחָה, *mel-taw-khaw'*, from an old root *to spread* out), the *wardrobe* of the temple of Baal (2 Kings 10:22). The priests of Baal, like those of almost all religions, had their sacred dresses (A. V. "vestments"), which were worn at the time of worship, and were kept in a wardrobe in the temple.

VESTURE. See GLOSSARY.

VEX. See GLOSSARY.

VIAL. 1. *Pak* (Heb. פַּךְ, from root *to distil*), a bottle or *flask*, as of oil (1 Sam. 10:1; "box" in 2 Kings 9:1, 3).

2. *Fee-al'-ay* (Gr. φιάλη, Rev. 5:8, etc.), a *bowl*.

VICTUAL. The rendering of several Hebrew and Greek words. See BANQUET; FOOD, etc.

VILLAGE, a collection of houses less regular and important than a town (q. v.) or city (q. v.). "Village," in the A. V., is the rendering of several Hebrew and Greek words.

1. *Kaw-fawr'* (Heb. כָּפָר, *protected*, 1 Chron. 27:25; Cant. 7:11) is the proper Hebrew term for village. It appears also in the forms *kef-eer'* (כְּפִיר, *covered* as by walls, Neh. 6:2), and *ko'-fer* (כֹּפֶר, 1 Sam. 6:18), and is represented by the Arabic *kefr*, still so much used. In the Hebrew the prefix *kaw-fawr'* implied a regular village, as Capernaum, which had in later times, however, outgrown the limits implied by its original designation.

2. *Khaw-tsare'* (Heb. חָצֵר, *inclosed*) is properly an *inclosure*, as of farm buildings inclosing a court (Josh. 13:23, 28), the encampment of nomads (Gen. 25:16; Deut. 2:23, A. V. "Hazerim"), and of hamlets near towns (Josh. 15:32, sq.; 1 Chron. 4:33; Neh. 11:25), especially unwalled suburbs of walled towns (Lev. 25:31; comp. v. 34).

3. *Ko'-may* (Gr. κώμη) is applied to Bethpage (Matt. 21:2), Bethany (Luke 10:38; John 11:1), Emmaus (Luke 24:13), Bethlehem (John 7:42). A distinction between city or town (πόλις) and village (κώμη) is pointed out in Luke 8:1.

4. Other terms are improperly rendered "village." Thus the plural of *paw-raze'* (Heb. from פָּרַז, to *separate*), rendered "villages" (Hab. 3:14), should be "captains," or "eminent men," i. e., men separated by their rank or prowess from the mass. In Judg. 5:7, 11, *per-aw-zone'* (Heb. פְּרָזוֹן, properly *rulers*) is rendered "villages," and in Ezek. 38:11, *per-aw-zoth'* (Heb. פְּרָזוֹת) means "open country." See CITY; TOWN.

VILLAINY (Heb. נְבָלָה, *neb-aw-law'*, *foolishness*). In Isa. 32:6 "the vile person will speak villainy" may better be rendered "the fool speaks folly." In Jer. 29:23 "villainy" is wickedness in the practice of adultery.

VINE. 1. Names. The following Hebrew and Greek names denote the vine:

(1) *Gheh'-fen* (Heb. גֶּפֶן, *twining*), or more definitely, *gheh'-fen hay-yah'-yeen* (גֶּפֶן הַיַּיִן, Gen. 40:9 and fifty-two other places).

(2) *So-rake'* (Heb. שֹׂרֵק), or *so-ray-kaw'* (שֹׂרֵקָה), is a term denoting some choice kind of vine (Jer. 2:21; Isa. 5:2; Gen. 49:11), thought to be the same as that now called in Morocco *serki*, and in Persia *kishmish*, with small round dark berries and soft stones.

(3) *Naw-zeer'* (Heb. נָזִיר, *unpruned*) is an "undressed vine" (A. V., Lev. 25:5, 11), i. e., one which every seventh and every fiftieth year was *not pruned*.

(4) *Am'-pel-os* (Gr. ἄμπελος), a generic word for vine.

2. Culture. The grapevine (*Vitus vinifera*) is supposed to be a native of the shores of the Caspian. Its culture "extends from about the twenty-first to the fiftieth degree of north latitude, and reaches from Portugal on the west to the confines of India on the east. It is, however, only along the center of this zone that the finest wines are made" (Hogg, *Vegetable Kingdom*, p. 181). Although Egypt is not now noted for its grapes, yet we find it mentioned early in Scripture (Gen. 40:9–11; Num. 20:5; Psa. 78:47). The Egyptians "trained their vines on a trelliswork, supported by transverse rafters resting on pillars; and a wall, extending round it, separated this part from the rest of the garden. Sometimes the orchard and vineyard were not separated by any wall, and figs and other trees were planted within the same limits as the vines. But if not connected with it, the vineyard was close to the orchard. . . . Some vines were allowed to grow as standing bushes, and, being kept low, did not require any support; others were formed into a series of bowers. . . . When the vineyard was inclosed within its own wall or circuit, it frequently had a reservoir of water attached to it, as well as the building which contained the winepress; but the various ways of arranging the vineyard, as well as the other parts of the garden, depended, of course, on the taste of each individual. . . . When the grapes were gathered the bunches were carefully put into deep wicker baskets, which men carried, either on their head or shoulders, or slung upon a yoke, to the winepress; but when intended for eating, they were put, like other fruits, into flat open baskets, and generally covered with the leaves of the palm, vine, or other trees" (Wilkinson, *Anc. Egyp.*, vol. i, pp. 38–44).

Palestine, even before Israel took possession of it, was a land of vineyards (Deut. 6:11; 28:30; Num. 13:23); and Moses enacted rules and regulations for the culture of the vine, while their prospective owners still wandered in the desert (Exod. 22:5; 23:11; Lev. 25:5, 11; Num. 6:3; Deut. 22:9; 23:24; 24:21). For this culture the portion of Judah was especially adapted, and in obtaining

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for his inheritance the hilly slopes of the south, the prophecy of his ancestor was fulfilled, "He washed his garments in wine, and his clothes in the blood of grapes" (Gen. 49:11). Here, more than elsewhere, are to be seen on the sides of the hills the vineyards, marked by their watchtowers (see TOWERS) and walls, seated on their ancient terraces—the earliest and latest symbol of Judah. The elevation of the hills and table-lands of Judah is the true climate of the vine, and at Hebron, according to the Jewish tradition, was its primeval seat. It was from the Judean valley of Eshcol—"the torrent of the cluster"—that the spies cut down the gigantic cluster of grapes. Although from many of its most famous haunts the vine has disappeared—e. g., from En-gedi—both in southern Palestine and on the slopes of Lebanon there are specimens sufficient to vindicate the old renown of this "land of vineyards." The grapes of Hebron are still considered the finest in the Holy Land. Bunches weighing from six to seven pounds are said to be by no means uncommon, and Sir Moses Montefiore said he saw one bunch at Hebron a yard long (*Imp. Dict.*, s. v.).

3. Vineyard (Heb. כֶּרֶם, *keh'-rem*, *garden*; כָּנַם, *kan-naw'*, *planted*; Gr. ἀμπελών, *am-pel-ohn'*). "The preparation of a vineyard is the most costly and onerous of all the operations of that primitive husbandry in Eastern lands, the methods of which have remained unchanged and unimproved from the earliest times of which we possess any records. It is, in fact, the only branch of agriculture, as there practiced, which demands any considerable outlay. In the first place, the vineyard must be carefully inclosed by a permanent fence, which is required for no other crop. The pasture lands outside the villages are all unfenced, and the boundaries only marked by well-known stones or landmarks. The cornfields are equally open, or only protected by thorn branches strewn on the ground, while the olive yards nearer the town or village are equally unprotected. When the vineyard has been thus hedged, the next operation is to gather out the stones, not the small stones which strew all the hillsides, and are indispensable for the retention of moisture in the soil, but the larger bowlders, which are heaped in long rows like a ruined stone wall. On these rows the vines are trailed, to preserve the fruit from damp. Next, there must be a wine press (q. v.) hewn out of the native rock; for the grapes are always pressed on the spot, lest they should be bruised and injured by conveyance to a distance. These wine presses, or vats, are the most imperishable records of the past in the deserted land. They are simply two parallel troughs, one above the other, with a perforated conduit between them. The bunches of grapes are thrown into the upper vat, where they are trodden, and the juice flows into the lower one. These 'wine fats,' found in abundance through the whole land, and even far into the southern desert, are silent witnesses to its former fertility. Then, unless the vineyard adjoins the village, there must be a temporary lodge, or booth, erected on poles; but, more generally, a permanent tower, of which many traces may still be seen, for the watchman, during the season, to guard the vintage from thieves or jackals" (Dr. H. B. Tristram, in *S. S. Times*).

4. Mosaic Regulations. It was contrary to the law to eat the fruit of a vineyard during the first three years after its planting. The fourth year all the fruit was holy to the Lord, "to praise the Lord withal." Only in the fifth year did the produce of the vines fall entirely to the owner's disposal (Lev. 19:23–25; comp. Mark 12:2). In later times, however, while it was still held wrong to eat during the first three years, the rule was greatly relaxed regarding the fourth year. Various markings were adopted whereby the passer-by might distinguish the three years' from the four years' vineyard, and so escape the peril of eating from the former. The proper "season" for claiming produce would therefore not come until the fifth year.

The vine in the Mosaic ritual was subject to the usual restrictions of the "seventh year" (Exod. 23:11), and the jubilee of the fiftieth year (Lev. 25:11). The gleanings were to be left for the poor and the stranger (Jer. 49:9; Deut. 24:21). The vineyard was not to be sown "with divers seed" (Deut. 22:9), but fig trees were sometimes planted in vineyards (Luke 13:6; comp. 1 Kings 4:25: "Every man under his vine and under his fig tree"). Persons passing through a vineyard were allowed to eat grapes therein, but not to carry any away (Deut. 23:24).

5. Vintage (Heb. בָּצִיר, *baw-tseer'*, *clipped*). The vintage began in September, and was a time of general festivity. The towns were deserted, and the people lived in the vineyards—in lodges and tents (Judg. 9:27; Jer. 25:30; Isa. 16:10). The grapes were gathered with shouts of joy by the "grape gatherers" (Jer. 25:30), and put into baskets (6:9), and then carried to the wine press.

In Palestine at present the finest grapes, says Robinson, are dried as raisins, and the juice of the remainder, after having been trodden and pressed, is boiled down to a syrup, which, under the name of *dibs* (Heb. דִּבְשׁ), is much used by all classes, wherever vineyards are found, as a condiment with their food. Even the leaves and the stocks of the vine are useful. The cuttings of the vine and the leaves are much used for manure to the vineyards. The leaves are also used as a vegetable, chopped meat and rice being rolled up together in single leaves, and boiled for the table, making a very agreeable dish. The leaves are also used for fodder, while the wood serves as fuel (Ezek. 15:3, 4; comp. John 15:6).

6. Figurative. The vine is a symbol; thus Israel was a vine brought from Egypt (Psa. 80:8; comp. Isa. 5:2, sq.). To dwell under one's vine and fig tree is an emblem of domestic happiness and peace (1 Kings 4:25; Psa. 128:3; Mic. 4:4). The rebellious people of Israel are compared to "wild grapes," "an empty vine," "the degenerate plant of a strange vine" (Isa. 5:2, 4; Jer. 2:21; Hos. 10:1). By the vine our Lord symbolizes the spiritual union existing between himself and believers (John 15:1–6), unfruitful branches being mere professors. The quick growth of the vine is a symbol of the growth of saints in grace (Hos. 14:7); its rich clusters, of the graces of the Church

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(Cant. 7:8); the worthlessness of its wood, of the unprofitableness of the wicked (Ezek. 15:2, 3, 6); a vine setting fruit, but not bringing it to maturity, is representative of Israel not answering the rightful expectations of Jehovah (Hos. 10:1). The vineyard is used as a figure of Israel (Isa. 5:7; 27:2; Jer. 12:10; comp. Matt. 21:33); while the failure of the vineyard is a symbol of severe calamities (Isa. 32:10); to plant vineyards and eat the fruit thereof is a figure of peaceful prosperity (Neh. 9:25; Isa. 65:21; Ezek. 28:26). See VEGETABLE KINGDOM.

VINE OF SODOM. See VEGETABLE KINGDOM.

VINEGAR. See WINE.

VINEYARD. See VINE.

VINEYARDS, PLAIN OF THE (Heb. אָבֵל כְּרָמִים, *aw-bale' ker-aw-meem'*), a place mentioned in Judg. 11:33 only; and possibly now represented by a ruin bearing the name of *Beit el-Kerm*—"house of the vine"—to the north of Kerak. Its situation cannot be definitely determined.

VINTAGE. See VINE.

VIOL. See MUSIC.

VIOLENCE. The rendering of two Hebrew and three Greek words:

1. *Khaw-mawce'* (Heb. חָמָס) has the sense of using violence, especially with evil intent (Gen. 6:11, 13; 49:5, A. V. "cruelty;" Psa. 18:48, A. V. "violent man").

2. *Gaw-zal'* (Heb. גָּזַל, to *strip off*) has the meaning of to *rob* (Lev. 6:2; Job 20:19; 24:2), in which passages the sense is that of seizing another's property by fraud or injustice, especially of the rich and powerful who seize upon the possessions of the poor by fraud and force (Eccles. 5:8; Jer. 22:3; Ezek. 18:7, 12, 16, 18).

3. *Bee'-ah* (Gr. *βία, vital activity*), strength in violent action, force (Acts 5:26; 24:7). In Matt. 11:12, "The kingdom of heaven suffereth violence" (*ἡ βασιλεία τ. οὐρ. βιάζεται*), carried by storm, i. e., a share in the heavenly kingdom is sought for with the most ardent zeal and the intensest exertion.

4. *Doo'-nam-is* (Gr. *δύναμις, strength, ability*) is used in the expression, "Quenched the violence of fire" (Heb. 11:34).

5. *Dee-as-ee'-o* (Gr. *διασείω*, Luke 3:14), "do violence to no man," means to extort money, or other property, from one by intimidation.

VIPER. See ANIMAL KINGDOM.

VIRGIN, the rendering of two Hebrew words and one Greek word:

1. *Beth-oo-law'* (Heb. בְּתוּלָה, *separated*) properly denotes a *virgin, maiden* (Gen. 24:16; Lev. 21:13; Deut. 22:14, 23, 28; Judg. 11:37; 1 Kings 1:2); the passage Joel 1:8 is not an exception, as it refers to the loss of one betrothed, not married.

2. *Al-maw'* (Heb. עַלְמָה, *veiled*), a young woman of marriageable age (Gen. 24:43; Exod. 2:8; Psa. 68:25, A. V. "damsel"; Prov. 30:19; Cant. 1:3; 6:8; Isa. 7:14). "The primary idea of this word is not that of unspotted virginity, for which the Hebrews have the special word *beth-oo-law'* (בְּתוּלָה), but simply being of marriageable age, the age of puberty."

3. *Par-then'-os* (Gr. *παρθένος*), a virgin (Matt. 1:23; 25:1, 7, 11; Luke 1:27; Acts 21:9; 1 Cor. 7:25, 28, 33), i. e., either a marriageable maiden or a young married woman, a pure virgin (2 Cor. 11:2). In Rev. 14:4 it is used in the sense of a man who has abstained from all uncleanness and whoredom attendant upon idolatry, and so has kept his chastity.

Respecting the virginity of Mary, the mother of our Lord, see MARY.

VIRTUE (Gr. *ἀρέτη, ar-et'-ay, manliness; δύναμις, doo'-nam-is, power, strength*). The first of these terms denotes a virtuous course of thought, feeling, and action, moral goodness (2 Pet. 1:5), any *particular* moral excellence, as modesty, purity (Phil. 4:8). The latter term indicates *power, ability*, and is often so rendered. In Mark 5:30; Luke 6:19; 8:46, it indicates the power of Christ to heal disease. See GLOSSARY.

VISION (some derivative of Heb. חָזָה, *khaw-zaw'*, to *perceive;* Gr. *ὁράω, hor-ah'-o;* or of רָאָה, *raw-aw'*, to *see;* *ὀπτομαι, op'-tom-ahee*), a supernatural presentation of certain scenery or circumstances to the mind of a person while awake (Num. 12:6–8). Balaam speaks of himself as having seen "the vision of the Almighty" (24:16). In the time of Eli it is said, "And the word of the Lord was precious in those days; there was no open vision" (1 Sam. 3:1), i. e., there was no public and recognized revelation of the divine will (comp. Prov. 29:18, "Where there is no vision the people perish"). See DREAM.

VISITATION (Heb. פְּקוּדָה, *pek-ood-daw'*; Gr. *ἐπισκοπή, ep-is-kop-ay'*), inspection, is sometimes taken for a visit of mercy from God (Gen 50:24; Exod. 13:19; Luke 1:68), but oftener for a visit of rigor and vengeance, or at least of close inspection (Exod. 32:34; Isa. 23:17; 1 Pet. 2:12).

VOCATION (Gr. *κλῆσις, klay'-sis,* an *invitation*), a theological term signifying calling (Rom. 11:29; 1 Cor. 1:26; Eph. 1:18; 4:4; Phil. 3:14; 2 Thess. 1:11; 2 Tim. 1:9; Heb. 3:1; 2 Pet. 1:10).

The dominant idea is that God in his grace calls men to forsake a sinful life and to enter into the kingdom and service of the Lord Jesus Christ.

The long-standing point of controversy between Calvinistic and Arminian theologians relates to the character of this call, the former holding that there is an "external call" to all men, addressed indiscriminately to all men, while the "effectual call" is given only to those who by the divine decree are predestined to everlasting life, the latter refusing to recognize any such distinction.

Methodists and Arminians generally regard the divine call, under whatever external conditions it is made, as in every case one of thoroughly gracious reality, and so efficacious that if it is heeded the man is certain of salvation.

See ELECTION; ATONEMENT; HOLY GHOST.—E. McC.

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VOPH'SI (Heb. יָפְסִי, *vof-see'*, *additional*), the father of Nahbi, one of the explorers of Canaan (Num. 13:14).

VOW (Heb. from נָדַר, *naw-dar*, to *promise*; Gr. *εὐχή*, *yoo-khay'*, a *prayer*), defined as a religious undertaking, either, positive, to do something, or, negative, to abstain from doing a certain thing. Under the old covenant the principle of vowing was recognized as in itself a suitable expression of the religious sentiment, and as such was placed under certain regulations. It was not, except in a few special cases, imposed as an obligation on the individual conscience. The Lord never said, Thou shalt vow so and so; but, If thou shouldst make a vow, or when thou dost so, then let such and such conditions be observed. The conditions specified in the law related almost exclusively to the faithful performance of what had been freely undertaken by the worshiper—what he had pledged himself before God to render in active service or dedicated gifts. He was on no account to draw back from his plighted word, but conscientiously to carry it into effect, since otherwise a slight would manifestly be put upon God and a stain left upon the conscience of the worshiper (Deut. 23:21–23; Eccles. 5:5; Psa. 50:14; Nah. 1:15).

Mosaic Regulations. (1) A man could not devote to sacred uses the firstborn of man or beast, which was devoted already (Lev. 27:26); if he vowed land, he might redeem it or not (vers. 16, 20) (see REDEMPTION). (2) Animals fit for sacrifice, if devoted, were not to be redeemed or changed, and if a man attempted to do so he was required to bring both the devotee and the changling (27:9, 10, 33). They were to be free from blemish (Mal. 1:14). An animal unfit for sacrifice might be redeemed, with the addition to the priest's valuation of a fifth, or it became the property of the priests (Lev. 27:12, 13). (3) The case of *persons* stood thus: A man might devote either himself, his child (not the firstborn), or his slave. If no redemption took place, the devoted person became a slave of the sanctuary (2 Sam. 15:8) (see NAZARITE). Otherwise he might be redeemed at a valuation according to age and sex (Lev. 27:1–7). (4) **General regulations.** Vows were entirely voluntary, but once made were regarded as compulsory, and evasion of performance of them was held to be contrary to true religion (Num. 30:2; Deut. 23:21; Eccles. 5:4). If persons in a dependent condition made vows—as an unmarried daughter living in her father's house, or a wife, even if she afterward became a widow—the vow, if in the first case her father, or in the second her husband, heard and disallowed it, was void; but if they heard without disallowance, it was to remain good (Num. 30:3–16). Votive offerings arising from the profit of any impure traffic were wholly forbidden (Deut. 23:18).

Vows in general and their binding force as a test of religion are mentioned (Job 22:27; Psa. 22:25; 50:14; 66:13; 116:14; Prov. 7:14; Isa. 19:21; Nah. 1:15). See OATH.

VULGATE. See VERSIONS.

VULTURE. See ANIMAL KINGDOM.

W

WAGES. 1. Usually some form of Heb. שָׂכַר (*saw-kar'*, Gen. 31:8; Exod. 2:9; Ezek. 29:18, 19); elsewhere "hire," "reward," etc.

2. *Mas-koh'-reth* (Heb. מַשְׂכֹּרֶת, Gen. 29:15; 31:41; Ruth 2:12, "reward").

3. *Peh-ool-law'* (Heb. פְּעֻלָּה, Lev. 19:13; Psa. 109:20, "reward").

4. Two Greek words are thus rendered: *Mis-thos'* (*μισθός*, John 4:36, elsewhere "reward," or "hire"); *op-so'-nee-on* (*ὀψώνιον*, Luke 3:14; 2 Cor. 11:8; Luke 6:23, "reward").

Wages, according to the earliest usages of mankind, are a return for something of value, specifically for work performed. Thus labor is recognized as property, and wages as the price paid or obtained in exchange for such property. The earliest mention of wages is of a recompense not in money, but in kind. This was given to Jacob by Laban (Gen. 29:15, 20; 31:7, 8, 41). Such payment was natural among a pastoral and changing population like that of the tent-dwellers of Syria. Burckhardt (*Syria*, p. 297) mentions a case in Syria resembling closely that of Jacob with Laban—a man who served eight years for his food, on condition of obtaining his master's daughter in marriage, and was afterward compelled by his father-in-law to perform acts of service for him. In Egypt money payments by way of wages were in use, but the terms cannot now be ascertained.

Among the Hebrews wages in general, whether of soldiers or laborers, are mentioned (Hag. 1:6; Ezek. 29:18, 19; John 4:36). The *rate* of wages is only mentioned in the parable of the householder and vineyard (Matt. 20:2), where the laborer's wages are given as one denarius per day (about sixteen cents), a rate which agrees with Tob. 5:14, where a drachma is mentioned as the rate per day, a sum which may be taken as fairly equivalent to the denarius, and to the usual pay of a soldier in the latter days of the Roman republic. In earlier times it is probable that the rate was lower. But it is likely that laborers, and also soldiers, were supplied with provisions. The Mosaic law was very strict in requiring daily payment of wages (Lev. 19:13; Deut. 25:14, 15). The employer who refused to give his laborers sufficient provisions was censured (Job 24:11), and the iniquity of withholding wages is denounced (Jer. 22:13; Mal. 3:5; James 5:4) (Smith). See SERVICE.

WAGON (Heb. עֲגָלָה, *ag-aw-law'*, that which *rolls* or *turns* round, Gen. 45:19, 21, 27; 46:5; Num. 7:3, 6–8; רֶכֶב, *reh'-keb*, Ezek. 23:24, elsewhere "chariot"). The oriental wagon, or *arabah*,

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is a vehicle composed of two or three planks, fixed on two solid circular blocks of wood, from two to five feet in diameter, which serve as wheels. To the floor are sometimes attached wings, which splay outward like the sides of a wheelbarrow. For the conveyance of passengers mattresses or clothes are laid in the bottom, and the vehicle is drawn by bullocks or oxen. The covered wagons for conveying the materials for the tabernacle were probably constructed on Egyptian models. Others of a lighter description, and more nearly approaching the modern cart, occur in the Assyrian monuments. Some of these have eight, others as many as twelve spokes in their wheels.

WAIL. See MOURNING.

WALK. Figurative. *Walk* is often used in Scripture for conduct in life, general demeanor, and deportment. Thus it is said that Enoch and Noah "walked with God," i. e., they maintained a course of action conformed to God's will and acceptable in his sight. In the Old and New Testaments we find God promising to walk with his people; and his people, on the other hand, desiring the influence of the Holy Spirit, that they may walk in his statutes. "To walk in darkness," (1 John 1:6, 7) is to be involved in unbelief and misled by error; "to walk in the light" (v. 7) is to be well informed, holy, and happy; "to walk by faith" (2 Cor. 5:7) may be rendered "through faith we walk," i. e., faith is the sphere through which we walk. "To walk after the flesh" (Rom. 8:1, 4; 2 Pet. 2:10) is to gratify the carnal desires, to yield to fleshly appetites, and to be obedient to the lusts of the flesh; while "to walk after the Spirit" (Gal. 5:16) is to be guided and aided by the Holy Spirit, the active and animating principle of the Christian life.

WALL (Heb. properly קִיר, *keer*, as a *defense;* or חוֹמָה, *kho-maw'*, as a *barrier;* sometimes שׁוּר, *shoor*, perhaps from its *rocky* character; various forms of גָּדַר, *gaw-dar'*, to *inclose;* occasionally חֵיל, *khale*, from its *strength;* חֵיץ, *khah'-yits*, from its *exterior* position; חֹרֶץ, *khaw-roots'*, from its being *dug*, etc.; Gr. τεῖχος, *ti'-khos;* τοῖχος, *toy'-khos*). In ancient times the walls of cities and houses were usually built of earth, or of bricks (q. v.) of clay, mixed with reeds and hardened in the sun. When any breach took place in such a mass of earth, by heavy rains or a defect in the foundation, the consequences were serious (Gen. 49:6; Psa. 62:3; Isa. 30:13); and we can easily understand how such walls could be readily destroyed by fire (Amos 1:7, 10, 14). The extensive mounds on the plains of Mesopotamia and Assyria, marking the sites of ancient cities, show that the walls were principally constructed of earth or clay. The wall surrounding the palace of Khorsabad is fixed by Botta at forty-eight feet nine inches; probably about the same as that of Nineveh, upon which three chariots could be driven abreast. The wall of Babylon was eighty-seven feet broad, and six chariots could be driven together upon it. Not infrequently stone walls, with towers and a fosse, surrounded fortified cities (Isa. 2:15; 9:10; Neh. 4:3; Zeph. 1:16).

The following additional points are mentioned by Smith (*Bib. Dict.*, s. v.): "1. The practice common in Palestine of carrying foundations down to the solid rock, as in the case of the temple, and in the present day with structures intended to be permanent (Luke 11:48). 2. A feature of some parts of Solomon's buildings, as described by Josephus, corresponds remarkably to the method adopted at Nineveh of incrusting or veneering a wall of brick or stone with slabs of a more costly material, as marble or alabaster. 3. Another use of walls in Palestine is to support mountain roads or terraces formed on the sides of hills for purposes of cultivation. 4. The 'path of the vineyards' (Num. 22:24) is a pathway through vineyards, with walls on each side."

Figurative. In Scripture language a wall is a symbol of *salvation* (Isa. 26:1; 60:18); of *protection*—of God (Zech. 2:5), of those who afford protection (1 Sam. 25:16; Isa. 2:15), of the Church as a protection to the nation (Cant. 8:9, 10), of ordinances as a protection to the Church (Cant. 2:9; Isa. 5:5); of the *wealth of the rich* in his own conceit (Prov. 18:11). A "brazen wall" is symbolical of prophets in their testimony against the wicked (Jer. 15:20); the "wall of partition" (Eph. 2:14), of the separation of Jews and Gentiles; "whited walls" (Acts 23:3), of hypocrites.

WAN. See GLOSSARY.

WANDERING IN THE WILDERNESS. See WILDERNESS OF WANDERING.

WAR. The rendering of several Hebrew and Greek words: Heb. מִלְחָמָה, *mil-khaw-maw'*, *fighting;* צָבָא, *tsaw-baw'*, or צְבָאָה, *tseb-aw-aw'*, to *make war;* used also for the sacred service of the Levites (Num. 4:23); לָחַם, *law-kham'*, literally to *consume;* Gr. πόλεμος, *pol'-em-os*, a *conflict;* στρατεύω, *strat-yoo'-o*, to *make a military expedition.*

1. The Egyptians. "Military service in Egypt was not universally compulsory, but rather the profession and privilege of a special class of whose origin but little is known. Perhaps originally it comprised only the descendants of the conquering race, but in historic times it was not exclusively confined to the latter, and recruits were raised everywhere among the fellahs, the Bedouins of the neighborhood, the negroes, the Nubians, and even from among the prisoners of war, or adventurers from beyond the seas. This motley collection of foreign mercenaries composed ordinarily the bodyguard of the king or of his barons, the permanent nucleus round which in times of war the levies of native recruits were rallied. Every Egyptian soldier received from the chief to whom he was attached a holding of land for the maintenance of himself and his family. . . . They were enrolled in special registers, with the indication of the holding which was temporarily assigned to them. A military scribe kept this register in every royal home or principality. Military service seemed in the eyes of the fellahs so great that for the most part those who were engaged in it had their children also enrolled, and taken to the barracks, where they were taught not only the use of the bow, the battle-ax, the mace, the lance, and the shield, but were all instructed in

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such exercises as rendered the body supple and prepared them for maneuvering, regimental marching, running, jumping, and wrestling either with closed or open hand. Their training being finished, they were incorporated into local companies and invested with their privileges. When they were required for service part or the whole of the class was mustered, arms kept in the arsenal were distributed among them, and they were conveyed in boats to the scene of action" (Maspero, *Dawn of Civ.*, p. 305–309).

2. The Chaldeans. "When a war was imminent a military levy was made upon his (the king's) domains, but we are unable to find out whether the recruits thus raised were drawn indiscriminately from the population in general or merely from a special class analogous to that of the warriors which we find in Egypt, who were paid in the same way by grants of land. The equipment of these soldiers was of the rudest kind; they had no cuirass, but carried a rectangular shield, and, in the case of those of higher rank at all events, a conical metal helmet, probably of beaten copper, provided with a piece to protect the back of the neck. The heavy infantry were armed with a pike tipped with bronze or copper, an ax or sharp adze, a stone-headed mace, and a dagger. The light troops were provided only with the bow and sling. As early as the millenium B. C. the king went to battle in a chariot drawn by onagers, or perhaps horses; he had his own peculiar weapon, which was a curved baton probably terminating in a metal point, and resembling the scepter of the Pharaohs. . . . At the beginning of a campaign a distribution of weapons to the newly levied troops took place; but as soon as the war was at an end the men brought back their accouterments, which were stored till they were again required" (*ibid.*, pp. 721, 722).

3. The Hebrews. (1) Preliminary. Before entering on an aggressive warfare the Hebrews sought for the divine sanction by consulting either the Urim and Thummim (Judg. 1:1; 20:2, 27, 28; 1 Sam. 14:37; 23:2; 28:6; 30:8) or some acknowledged prophet (1 Kings 22:6; 2 Chron. 18:5). Divine aid was further sought in actual warfare by bringing into the field the ark of the covenant, which was the symbol of Jehovah himself (1 Sam. 4:4, 18; 14:18). Formal proclamations of war were not interchanged between the belligerents. Before entering the enemy's district spies were sent to ascertain the character of the country and the preparations of its inhabitants for resistance (Num. 13:17; Josh. 2:1; Judg. 7:10; 1 Sam. 26:4).

(2) Actual warfare. When an engagement was imminent a sacrifice was offered (1 Sam. 7:9; 13:9), and an inspiriting address delivered either by the commander (2 Chron. 20:20) or by a priest (Deut. 20:2). Then followed the battle signal (1 Sam. 17:52; Isa. 42:13; Jer. 50:42; Ezek. 21:22; Amos 1:14). The combat assumed the form of a number of hand-to-hand contests. Hence the high value attached to fleetness of foot and strength of arm (2 Sam. 1:23; 2:18; 1 Chron. 12:8). At the same time various strategic devices were practiced, such as the ambuscade (Josh. 8:2, 12; Judg. 20:36), surprise (Judg. 7:16), or circumvention (2 Sam. 5:23). Another mode of settling the dispute was by the selection of champions (1 Sam., ch. 17; 2 Sam. 2:14), who were spurred on to exertion by the offer of high reward (1 Sam. 17:25; 18:25; 2 Sam. 18:11; 1 Chron. 11:6). The contest having been decided, the conquerors were recalled from the pursuit by the sound of a trumpet (2 Sam. 2:28; 18:16; 20:22).

(3) Siege of a town. The siege of a town or fortress was conducted in the following manner: A line of circumvallation was drawn round the place (Ezek. 4:2; Mic. 5:1), constructed out of the trees found in the neighborhood (Deut. 20:20), together with earth and any other materials at hand. This line not only cut off the besieged from the surrounding country, but also served as a base of operations for the besiegers. The next step was to throw out from this line one or more "mounds," or "banks," in the direction of the city (2 Sam. 20:15; 2 Kings 19:32; Isa. 37:33), which were gradually increased in height until they were about half as high as the city wall. On these mounds or banks towers were erected (2 Kings 25:1; Jer. 52:4; Ezek. 4:2; 17:17; 21:22; 26:8), whence the slingers and archers might attack with effect. Battering-rams (Ezek. 4:2; 21:22) were brought up to the walls by means of the bank, and scaling ladders might also be placed on it.

(4) Treatment of conquered, etc. The treatment of the conquered was extremely severe in ancient times. The bodies of the soldiers killed in action were plundered (1 Sam. 31:8; 2 Macc. 8:27); the survivors were either killed in some savage manner (Judg. 9:45; 2 Sam. 12:31; 2 Chron. 25:12), mutilated (Judg. 1:6; 1 Sam. 11:2), or carried into captivity (Num. 31:26; Deut. 20:14). Sometimes the bulk of the population of the conquered country was removed to a distant locality. The Mosaic law mitigated to a certain extent the severity of the ancient usages toward the conquered. The conquerors celebrated their success by the erection of monumental stones (1 Sam. 7:12; 2 Sam. 8:13), by hanging up trophies in their public buildings (1 Sam. 21:9; 31:10; 2 Kings 11:10), and by triumphal songs and dances in which the whole population took part (Exod. 15:1–21; Judg., ch. 5; 1 Sam. 18:6–8; 2 Sam., ch. 22; Judith 16:2–17; 1 Macc. 4:24).

4. Figurative. War is a figure of our contest with death (Eccles. 8:8). In the song of Moses, Jehovah is declared to be "a man of war" (Exod. 15:3), one who knows how to make war, and possesses the power to destroy his foes. War illustrates the malignity of the wicked (Psa. 55:21), the contest of saints with the enemies of their salvation (Rom. 7:23; 2 Cor. 10:3; Eph. 6:12; 1 Tim. 1:18), and between antichrist and the Church (Rev. 11:7; 13:4, 7).

WARE. See GLOSSARY.

WARFARE. See GLOSSARY.

WASHING. See ABLUTION.

WASHPOT. See GLOSSARY.

WATCH. 1. The rendering of some form of the Heb. שָׁמַר (*shaw-mar'*, to *protect*), and may mean day or night watch; thus there was a guard (A.V. "watch") of the king's house (2 Kings 11:5–7), and in Jerusalem under Nehemiah (Neh. 4:9; 7:3).

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The Jews, like the Greeks and Romans, divided the night into military watches instead of hours, each watch representing the period for which sentinels or pickets remained on duty. Thus we read of "a watch in the night" (Psa. 90:4). The proper Jewish reckoning recognized only three such watches, entitled the first or "beginning of the watches" (Lam. 2:19), the middle watch (Judg. 7:19), and the morning watch (Exod. 14:24; 1 Sam. 11:11). These would last respectively from sunset to 10 P. M.; from 10 P. M. to 2 A. M.; and from 2 A. M. to sunrise. Subsequently to the establishment of the Roman supremacy, the number of watches was increased to four, which were described either according to their numerical order, as in the case of the "fourth watch" (Matt. 14:25, Gr. *φυλακή, foo-lak-ay'*), or by the terms "even," "midnight," "cockcrowing," and "morning" (Mark 13:35). These terminated respectively at 9 P. M., midnight, 3 A. M., and 6 A. M.

2. *Shaw-kad'* (Heb. שָׁקַד, to *be alert*) is to be wakeful, and so watchful, either for good (Jer. 31:28; 51:12) or evil (Isa. 29:20).

3. *Koos-to-dee'-ah* (Gr. *κουστωδία*), a Roman sentry, one of the soldiers who guarded the tomb of our Lord (Matt. 27:65, 66).

4. *Gray-gor-eh'-o* (Gr. *γρηγορέω*) means to *keep awake*, to *watch*, and so to take heed lest through remissness and indolence some destructive calamity suddenly overtake one (Matt. 24:42; 25:13; Mark 13:35; Rev. 16:15), or lest one be led to forsake Christ (Matt. 26:41; Mark 14:38), or fall into sin (1 Thess. 5:6; 1 Cor. 16:13; 1 Pet. 5:8; Rev. 3:2, sq.) To "watch" (Col. 4:2) is to employ the most punctilious care.

5. *Nay'-fo* (Gr. *νήφω*, to *abstain from wine, be sober*) is used in the New Testament figuratively, *to be calm and collected in spirit; to be temperate, dispassionate, circumspect* (1 Thess. 5:6, 8; 2 Tim. 4:5; 1 Pet. 1:13; 5:8).

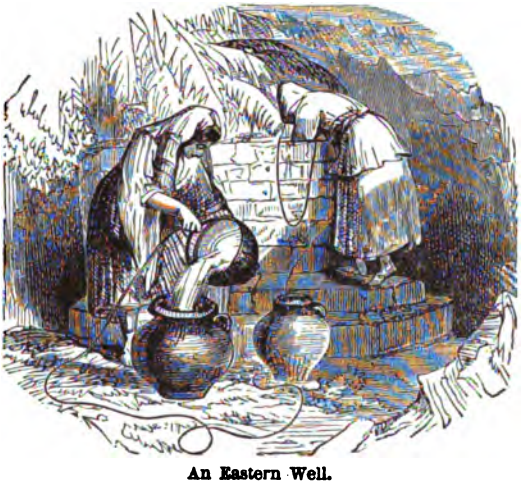
WATCHTOWER. See TOWER.

WATER (Heb. מַיִם, *mah'-yim*; Gr. *ὕδωρ, hoo'-dore*) is frequently mentioned in Scripture both as an element in fertility and as a drink.

1. Supply. "The long rainy season in Palestine means a considerable rainfall, and while it lasts the land gets a thorough soaking. But the land is limestone and very porous. The heavy rains are quickly drained away, the wadies are left dry, the lakes become marshes or dwindle to dirty ponds, and on the west of Jordan there remain only a few short perennial streams, of which but one or two, and these mere rills, are found in the hill country." Hence the water of running streams and fountains, as opposed to that of stagnant cisterns, pools, or marshes, is called *living water* (Gen. 26:19; Zech. 14:8; John 4:10, 11; 7:38; Rev. 7:17). In the hot countries of the East the assuaging of thirst is one of the most delightful sensations that can be experienced (Psa. 143:6; Prov. 25:25), and every attention which humanity and hospitality can suggest is paid to furnish travelers with water. Public reservoirs or pools are opened in several parts of Egypt and Arabia (Matt. 10:42). Sometimes water is so scarce as to be paid for (Num. 20:17, 19; Lam. 5:4).

2. Peculiar Usages. "Among the optical illusions which the deserts of the East have furnished is the *mirage*. This phenomenon of 'waters that fail,' or 'are not sure,' was called by the Hebrews שָׁרָב, *shaw-rawb'*, i. e., *heat*, and is rendered 'the parched ground' (Isa. 35:7); properly, 'And the mirage shall become a pool,' i. e., the desert which presents the appearance of a lake shall be changed into real water."

3. Figurative. Water occasionally is used for *tears* (Jer. 9:1, 7); hence, figuratively, *trouble* (Psa. 66:1) and *misfortune* (Lam. 3:54; Psa. 69:1; 119:136; 124:4, 5); *persecution* (Psa. 88:17); *hostile* armies (Isa. 8:7; 17:13). Water is put for *children* or *posterity* (Num. 24:7; Isa. 48:1); for *clouds* (Psa. 104:3); for the *ordinances* of the Gospel (Isa. 12:3; 35:6, 7; 55:1; John 7:37, 38); divine *support* (Isa. 8:6); the gifts and graces of the Holy Spirit (Isa. 41:17, 18; 44:3; Ezek. 36:25); water *poured out*, the *wrath of God* (Hos. 5:10) and of *faintness* by terror (Psa. 22:14). *Deep*



An Eastern Well.

water is used of the counsel in the heart (Prov. 20:5) and of the words of the wise (18:4). Water "spilled on the ground" is a figure of death (2 Sam. 14:14); while its *instability* figures a wavering disposition (Gen. 49:4). "*Stolen* waters" (Prov. 9:17) denote unlawful pleasures with strange women. The difficulty of stopping water (17:14) is a symbol of strife and contention, while its rapid flowing away represents the career of the wicked (Job 24:18; Psa. 58:7). See FOUNTAIN; WELL.

WATER OF JEALOUSY. See JEALOUSY OFFERING.

WATERPOT (Gr. *ὑδρία, hood-ree'-ah*), a large vessel of stone in which water was kept standing (John 2:6, 7) for the sake of *cleansing*, which the Jews practiced before and after meals.

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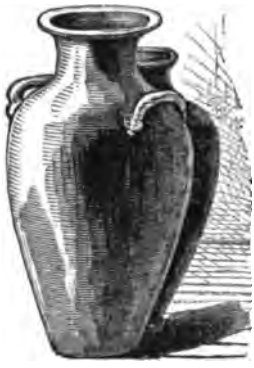
The "firkin" (Gr. μετρητής, *met-ray-tace'*) was a measure containing about eight and seven eighths



gallons. The "waterpot" mentioned in 4:28 was a jar of earthenware in which water was carried.

WATERSPOUT (Heb. צִנּוֹר, *tsin-noor'*, *hollow*) was a cataract, waterspout (Psa. 42:7; rendered in the A. V. of 2 Sam. 5:8, "gutter"; R. V. "water course").

WAVE OFFERING. See SACRIFICIAL OFFERINGS.

WAX, WAXEN. See GLOSSARY.

WAYFARING. See GLOSSARY.

WAYMARKS (Heb. צִיּוּן, *tsee-yoon'*, *conspicuous*), *pillars* to mark the road for the returning exiles (Jer. 31:21). Caravans set up *pillars* or pointed *heaps* of stone to mark the way through the desert against their return.

WEALTHY. See GLOSSARY.

WEAN, WEANING. See CHILDREN.

WEAPON. See ARMOR.

WEASEL. See ANIMAL KINGDOM.

WEAVING. In addition to material on this subject given in article on Handicraft, we give the following from Smith (*Bib. Dict.*, s. v.): "The art of weaving appears to be coeval with the first dawning of civilization. In what country or by whom it was invented we know not, but we find it practiced with great skill by the Egyptians at a very early period. The 'vestures of fine linen' such as Joseph wore (Gen. 41:42) were the product of Egyptian looms, and their quality, as attested by existing specimens, is pronounced to be not inferior to the finest cambric of modern times. The Israelites were probably acquainted with the process before their sojourn in Egypt; but it was undoubtedly there that they attained the proficiency which enabled them to execute the hangings of the tabernacle (Exod. 35:35; 1 Chron. 4: 21) and other artistic textures. At a later period the Egyptians were still famed for their manufactures of 'fine' (i. e., hackled) flax and of *chôrt*, rendered in the A. V. 'networks,' but more probably a *white* material either of linen or cotton (Isa. 19:9; Ezek. 27:7).

"The character of the loom and the process of weaving can only be inferred from incidental notices. The Egyptian loom was usually upright and the weaver stood at his work. The cloth was fixed sometimes at the top, sometimes at the bottom. The modern Arabs use a procumbent loom, raised above the ground by short legs. The Bible does not notice the loom itself, but speaks of the beam to which the warp was attached (1 Sam. 17: 7; 2 Sam. 21:19), and of the pin to which the cloth was fixed and on which it was rolled (Judg. 16:14). We have also notice of the shuttle, which is described by a term significant of the act of weaving (Job 7:6); the thrum or threads which attached the web to the beam (Isa. 38:12, marg.), and the web itself (Judg. 16:14). Whether the two terms in Lev. 13:48 rendered 'warp' and 'woof' really mean these admits of doubt.

"The textures produced by the Jewish weavers were very various. The coarser kinds, such as tent cloth, sackcloth, and the 'hairy garments' of the poor were made of goat's or camel's hair (Exod. 26:7; Matt. 3:4). Wool was extensively used for ordinary clothing (Lev. 13:47; Prov. 27: 26; 31:13; Ezek. 27:18), while for finer work flax was used, varying in quality, and producing the different textures described in the Bible as 'linen' and 'fine linen.' The mixture of wool and flax in cloth intended for a garment was interdicted (Lev. 19:19; Deut. 22:11)."

WEB. See SPIDER; WEAVING.

WEDDING. See MARRIAGE.

WEDGE. See *keh'-them*.

WEEDS. See VEGETABLE KINGDOM.

WEEK, a measure of time (q. v.).

WEEKS, FEAST OF. See FESTIVALS.

WEEPING. See MOURNING.

WEIGHT. **1.** *Eh'-ben* (Heb. אֶבֶן, a *stone*), a weight of a balance, even when not made of stone, since anciently, as at the present day, the orientals often made use of stones for weights (Lev. 19: 36; Deut. 25:15, etc.).

2. *Mish-kawl'* (Heb. מִשְׁקָל), or *mish-kole'* (מִשְׁקוֹל), may mean either the *weight* numerically estimated (Gen. 24:22; Lev. 19:35; Num. 7:13, etc.), or the act of *weighing* (Ezra 8:34).

3. *Peh'-les* (Heb. פֶּלֶס, Prov. 16:11; "balance," Isa. 40:12), a *steelyard*.

4. In the New Testament "weight" is mentioned only once in its literal sense, and is the rendering of Gr. ταλαντιαῖος (*tal-an-tee-ah'-yos*), *talentlike* in weight (Rev. 16:21). The Israelites were commanded to have "just weights" (Lev. 19:36; Deut. 25:15; Prov. 20:10, 23), and the prophet Micah (6:11) denounces "the bag of deceitful weights," referring to the stone weights which were carried in a bag.

5. Figurative. Job, in speaking of the fixed laws ordained by Jehovah for the duration of the world, particularizes by examples: "He appointed the *weight* for the winds" (28:25) i. e., the measure of its force or feebleness. To "eat bread by weight" (Ezek. 4:10, 16) denotes extreme poverty or scarcity of food. The "weight of glory" (2 Cor. 4: 17) is a figurative expression to denote the intensity of the celestial glory, especially as contrasted

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with the transitoriness of our present afflictions. The writer of the Hebrews (12:1) urges his readers to "lay aside every weight" (Gr. *ὄγκος, ong'-kos*). This word means anything *prominent*, an *encumbrance;* it is used figuratively for whatever disposition (as sensuality and worldly-mindedness) bows the soul down to earth, and consequently impedes it in running its spiritual race.

WELL. 1. Names. The rendering of the following Hebrew and Greek words:

(1) *Bĕ-ayr'* (Heb. בְּאֵר, a *pit*), something *dug*, and having the meaning of our word *cistern* (Gen. 16:14; 21:19, sq.; 26:19, sq.; 2 Sam. 17:18, etc.).

(2) *Bore* (Heb. בּוֹר, from No. 1) is found in 1 Sam. 19:22; 2 Sam. 3:26; 23:15, 16; 1 Chron. 11:17, 18.

(3) *Mah-yawn'* (Heb. מַעְיָן, from No. 4), a *spring*, as in Psa. 84:6.

(4) *Ah'-yin* (Heb. עַיִן, an *eye*), a fountain; whether so called from its resemblance to the eye, or, *vice versâ*, the eye, from its resemblance to a fountain, may be doubtful (Gen. 24:13, 16; 49:22; Neh. 2:13); a living *spring*.

(5) *Pay-gay'* (Gr. *πηγή, gushing*), a fountain spread by a spring (John 4:6, 14; 2 Pet. 2:17).

(6) *Freh'-ar* (Gr. *φρέαρ, hole*, John 4:11, 12), a pit *dug*, and thus distinguished from a living spring.

2. Importance. The heat and the large flocks and herds have made a special necessity of a supply of water (Judg. 1:15) in a hot climate; it has always involved among Eastern nations questions of property of the highest importance, and sometimes given rise to serious contention. Thus the well Beer-sheba was opened, and its possession attested with special formality by Abraham (Gen. 21:30, 31). The Koran notices abandoned wells as signs of desertion (Sur. 22). To acquire wells which they had not themselves dug was one of the marks of favor foretold to the Hebrews on their entrance into Canaan (Deut. 6:11). To possess one is noticed as a mark of independence (Prov. 5:15), and to abstain from the use of wells belonging to others, a disclaimer of interference with their property (Num. 20:17, 19; 21:22). Similar rights of possession, actual and hereditary, exist among the Arabs of the present day.

3. Construction. Wells in Palestine are usually excavated from the solid limestone rock, sometimes with steps to descend into them (Gen. 24:16). The brims are furnished with a curb or low wall of stone, bearing marks of high antiquity in the furrows worn by the ropes used in drawing water. It was on a curb of this sort that our Lord sat when he conversed with the woman of Samaria (John 4:6), and it was this, the usual stone cover, which the woman placed on the mouth of the well at Bahurim (2 Sam. 17:19), which was dry at times.

4. Raising the Water. "The usual methods for raising water are the following: 1. The rope and bucket, or water-skin (Gen. 24:14–20; John 4:11). 2. The *sakiyeh*, or Persian wheel. This consists of a vertical wheel furnished with a set of buckets or earthen jars, attached to a cord passing over the wheel, which descend empty and return full as the wheel revolves. 3. A modification of the last method, by which a man, sitting opposite to a wheel furnished with buckets, turns it by drawing with his hands one set of spokes prolonged beyond its circumference, and pushing another set from him with his feet. 4. A method very common, both in ancient and modern Egypt, is the *shadoof*, a simple contrivance consisting of a lever moving on a pivot, which is loaded at one end with a lump of clay or some other weight, and has at the other a bowl or bucket. Wells are usually furnished with troughs of wood or stone, into which the water is emptied for the use of persons or animals coming to the wells. Unless machinery is used, which is commonly worked by men, women are usually the water carriers" (Smith).

5. Figurative. Wells are figurative of: God as the source of salvation (Isa. 12:3; comp. Jer. 2:13; John 4:10; Cant. 4:15); mouth of the righteous (Prov. 10:11); wisdom and understanding in a man (16:22; 18:4); "drinking from one's own," domestic happiness (5:15); "wells without water," of hypocrites (2 Pet. 2:17).

WEN. See DISEASES.

WENCH. See GLOSSARY.

WEST (Heb. אָחוֹר, *aw-khore'*, *behind;* יָם, *yawm*, the *sea;* מַעֲרָב, *mah-ar-awb'*, *evening;* בּוֹא הַשֶּׁמֶשׁ, *bo hash-sheh'-mesh*, the *going down of sun*). The oriental, in speaking of the quarters of the heavens, supposes his face turned to the east. So the east is *before* him, the west *behind*, the south at his *right* hand, and the north at his *left*.

WHALE. See ANIMAL KINGDOM.

WHEAT. See VEGETABLE KINGDOM.

Figurative. On account of its excellence as a food, wheat is a figure of good men, as tares are of evil (Matt. 3:12; 13:25, 29, 30; Luke 3:17).

WHEEL. 1. *O-fawn'* (Heb. אוֹפָן, *revolving*) is usually and properly rendered "wheel" (Exod. 14:25; 1 Kings 7:30–33; Isa. 5:28; 28:27, 28; Ezek. 1:15–21; 3:13; 10:2–19; 11:22; Nah. 3:2).

2. *Gal-gal'* (Heb. גַּלְגַּל), or *ghil-gawl'* (גִּלְגָּל), means *revolving*, and is rendered "wheel" in Psa. 83:13; Eccles. 12:6; Isa. 5:28; 28:28; Jer. 47:3; Ezek. 10:2, 13; Dan. 7:9. In Isa. 17:13 the A. V. has "a rolling thing," thought to be a thistle down.

3. *Pah'-am* (Heb. פַּעַם, Judg. 5:28), a *step*, and often so rendered.

4. *O'-ben* (Heb. אֹבֶן), only in Jer. 18:3, a potter's wheel.

As seen in article on Wagon, many of the wheels in the East were merely circular pieces of solid wood, but we also find evidences of their being also made with spokes and fellies. An Egyptian wheel has been found having a wooden tire to the felly and an inner circle, probably of metal, which passed through and connected its six spokes a short distance from the hub. The diameter of the wheel was about three feet one inch. The felly was in six pieces, the end of one overlap-

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ping the other; and the tire was fastened to it by bands of rawhide passing through long, narrow holes made to receive them (Wilkinson, *Anc. Egyp.*, i, 379, sq.). Among the ancient Assyrians the wheel had eight spokes, and was apparently strengthened by four pieces of metal which bound the fellies.

The wheels mentioned as seen in vision by Ezekiel (1:15, sq.; 10:2–19) seem to have served to put the chariot in motion. "Although the throne of God is not now expressly represented and designated as a chariot throne, yet there can be no doubt that the wheels which Ezekiel sees under the throne beside the cherubim are intended to indicate the possibility and ease with which the throne can be moved in the direction of the four quarters of the heavens" (Keil, *Com.*, in loc.). These wheels were "a wheel in the middle of a wheel" (v. 16), i. e., one wheel placed at right angles with another, so that being turned it could go toward all the four sides. Their being supplied with eyes seems to indicate that their movement was guided by intelligence.

In Jer. 18:3 is a reference to the potter's wheel. Sir J. G. Wilkinson conclusively shows that it must have been in use in Egypt previous to the time of Joseph.

WHELP (Heb. בֵּן, *bane, son* or *offspring*, Job 4:11; 28:8; elsewhere גּוּר, *goor*, or גּוֹר, *gore*, Gen. 49:9; Deut. 33:22; Jer. 51:38; Ezek. 19:2, 3, 5; Nah. 2:13), the cub of a lion, or of a jackal (Lam. 4:3); the cubs of a bear (2 Sam. 17:8; Prov. 17:12; Hos. 13:8) are not designated by the Hebrew word.

WHETHER. See GLOSSARY.

WHIP (Heb. שׁוֹט, *shote, lash;* sometimes rendered "scourge," Job 5:21; 9:23; Isa. 10:26; 28:15). In all slaveholding countries the whip has been used upon human beings as a means of coercion and punishment. The system of administering personal chastisement has been, and is, universal throughout the East. For this purpose, however, the rod was oftener used, and punishment by the *bastinado* is now most common. Whips were made of various materials, from the simple scourge (q. v.) to the cruel scorpion (q. v.).

WHIRLPOOL. See GLOSSARY.

WHIRLWIND. The four Hebrew words rendered in A. V. "whirlwind," all refer, not to a wind revolving with great rapidity upon its own axis, but to a wind blowing with fury and producing blight and destruction; hence *tempest* or *storm*, rather than *whirlwind*, would have been the proper term.

The two in most frequent use are *soo-faw'* (Heb. סוּפָה), from a root meaning to *snatch away*, and signifying a sweeping desolating blast (Job 21:18; 37:9; Isa. 21:1; Hos. 8:7, etc.); and *saw-ar'* (סָעַר, to *toss*), indicating the same thing, but more with reference to its vehement agitating motion (2 Kings 2:1, 11; Job 40:6; Isa. 40:24, etc.). Of the other two, *roo'-akh* (רוּחַ, Ezek. 1:4) should be rendered simply *wind;* and the other *saw'-ar* (שָׂעַר, Psa. 58:9; Dan. 11:40) has respect to the sense of horror which is occasioned by blasts of a more destructive and terrific kind.

Figurative. In a large proportion of the passages the terms are used in a figurative sense, as with reference to the resistless and sweeping destruction sure to overtake the wicked (Psa. 58:9; Prov. 1:27; 10:25; Isa. 41:16, etc.).

WHITED. See GLOSSARY.

WIDOW (Heb. אַלְמָנָה, *al-maw-naw', bereaved;* Gr. χήρα, *khay'-rah, deficient*, as of a husband).

1. Mosaic Regulations. In the Mosaic legislation special regard was paid to widows. 'Tis true that no legal provision was made for their maintenance; but they were left dependent partly on the affection of relations, more especially of the eldest son, whose birthright, or extra share of the property, imposed such a duty upon him, and partly on the privileges accorded to other distressed classes, such as a participation in the triennial third tithe (Deut. 14:29; 26:12), in leasing (24:19–21), and in religious feasts (16:11, 14). God himself claimed a special interest in the widows, even calling himself their husband (Psa. 68:5; 146:9); and uttered the severest denunciations against such as defraud and oppress them (Psa. 94:6; Ezek. 22:7; Mal. 3:5). With regard to the remarriage of widows, the only restriction imposed by the Mosaic law had reference to the contingency of one being left childless, in which case the brother of the deceased husband had a right to marry the widow (Deut. 25:5, 6; Matt. 22:23–30). See MARRIAGE; LEVIRATE.

2. New Testament Usage. In the apostolic Church the widows were sustained at the public expense, the relief being daily administered in kind, under the superintendence of officers appointed for this special purpose (Acts 6:1–6). Particular directions are given by St. Paul as to the class of persons entitled to such public maintenance (1 Tim. 5:3–16). Out of the body of such widows a certain number were to be enrolled, the qualifications for such enrollment being (1) that they were not under sixty years of age; (2) that they had been "the wife of one man," probably meaning *but once married*, and (3) that they had led useful and charitable lives (vers. 9, 10). Some have thought this implies a receiving of the more elderly and approved widows into a kind of ecclesiastical order (v. 9), either of deaconesses or of a sort of overseers for those of their own sex; but the language is certainly vague and indefinite.

WIFE. See MARRIAGE.

WILD BEAST. See ANIMAL KINGDOM.

WILD VINE or **GRAPE.** See VEGETABLE KINGDOM.

WILDERNESS. The Hebrew term most frequently rendered "wilderness" is מִדְבָּר (*mid-bawr'*, in the sense of *driving* flocks, and so *pasture*). In a few cases only the following are the Hebrew terms: *Ar-aw-baw'* (עֲרָבָה, *sterility*, Job 24:5; Isa. 33:9; Jer. 51:43; Amos 6:14); *yesh-ee-mone'* (יְשִׁימוֹן, *desolation*, Deut. 32:10; Psa. 68:7); *tsee-yaw'* (צִיָּה, *aridity*, Job 30:3; Psa. 78:17); *to'-hoo* (תֹּהוּ, *desolation*, Job 12:24; Psa. 107:40).

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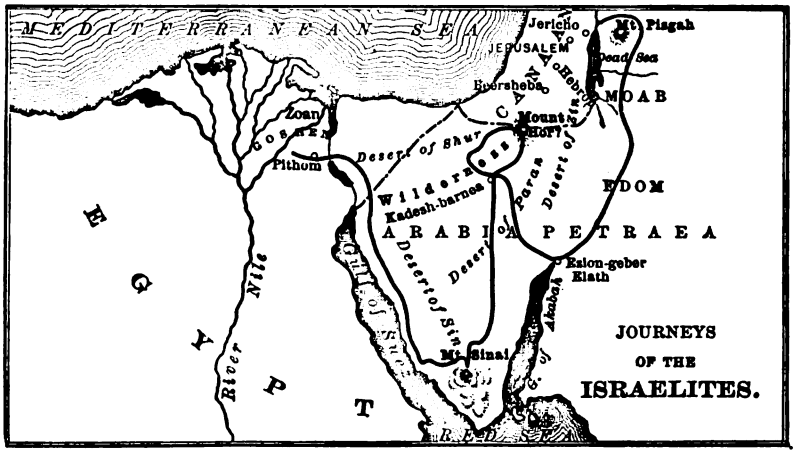
The Greek term is *er-ay-mee'-ah* (ἐρημία, *solitude*) used in New Testament.

WILDERNESS OF WANDERING, the land in which the Israelites sojourned and wandered for forty years on their way from Egypt to Canaan. It lay within the peninsula of Sinai, or that peninsula extended, i. e., within the angle or fork formed by the two branches of the Red Sea—the Gulf of Suez and the Gulf of Akabah—or the lines of these branches produced, having the Holy Land to the north of it. It is that portion of Arabia called Arabia Petræa (or rocky Arabia), from its rocky and rugged character. It consisted, according to Dr. Trumbull, of several districts: (1) The wilderness of Shur, or Etham, i. e., the great wall of Egypt, extending from Suez to the Mediterranean; (2) the wilderness of Paran, occupying the center of the peninsula; (3) the wilderness of Sin, in the lower part of the peninsula; (4) the wilderness of Zin to the northeast. It was in the plain or wilderness of Paran (Gen. 14:6; 21:21; Num. 13:26), still called the Wilderness of Wandering, and in the neighboring mountains, that the children of Israel chiefly wandered after their retreat from Kadesh. But their wandering was not altogether confined to this region, for it seems to have extended to the region of Sinai, or the district of the *Tawarah* Arabs, and then toward the close of the thirty-eight years to the plain of the Arabah and to the wilderness of Zin. All of this region was deficient in water. Hence the occasion for the miraculous stream of water which followed the Israelites for so many years. It was deficient also in food for *man*, but apparently not in food for *cattle*. There is little doubt that the wilderness once afforded greater resources than at present; although there seems to have been no city nor village (Psa. 107:4). The *wandering* of Israel, properly speaking, commenced on their retreat from Kadesh (Num. 14:33; 32:13), for up to that time their journey had been direct, first to Sinai and then to Kadesh.

1. The Direct Journey. The first part, viz., to Sinai, has been given in article on Exodus (q. v.). Having rested there for about one year, the Israelites moved northward to the wilderness of Paran (Num. 10:12); Taberah (Num. 11:3; Deut. 9:22); Kibroth-hattaavah (Num. 11:34; 33:16); Hazeroth (11:35; 33:17); desert of Arabah by the way of Mount Seir (Deut. 1:1, 2, 19); Rithmah (Num. 33:18); Kadesh in the desert of Paran (Num. 12:16; 13:26; Deut. 1:2, 19).

2. Wanderings. In consequence of unbelief and rebellion, the Lord swore that they should *wander* in the wilderness until all that were above twenty years old should perish (Num. 14:33). Their *wandering*, therefore, began on their retreat from Kadesh. The following stations were encamped in until their return to Kadesh: Rimmon-parez (33:19); Libnah (v. 20); Rissah (v. 21); Kehelathah (v. 22); Mount Shapher (v. 23); Haradah (v. 24); Makheloth (v. 25); Tahath (v. 26); Tarah (v. 27); Mithcah (v. 28); Hashmonah (v. 29); Moseroth (v. 30); Bene-jaakan (v. 31); Hor-hagidgad (v. 32); Jotbathah (v. 33); Ebronah (v. 34); Ezion-geber (v. 35), by the way of the Red Sea (Deut. 2:1); Kadesh, in the desert of Zin (Num. 20:1), by the way of Mount Seir (Deut. 2:1).



3. From Kadesh to Jordan. To Beeroth Bene-jaakan (Deut. 10:6); Mount Hor (Num. 20:22; 33:37), or Mosera (Deut. 10:6), where Aaron died; Gudgodah (v. 7); Jotbath (v. 7); by way of the Red Sea (Num. 21:4); by Ezion-geber (Deut. 2:8); Elath (v. 8); Zalmonah (Num. 33:41); Punon (v. 42); Oboth (21:10; 33:43); Ije-abarim (21:11), or Iim (33:44, 45); the brook Zered (21:12; Deut. 2:13, 14); brook Arnon (Num. 21:13; Deut. 2:24); Dibongad (Num. 33:45); Almon-diblathaim (v. 46); Beer (well) in the desert (21:16, 18); Mattanah (21:18); Nahaliel (v. 19); Bamoth (v. 19); Pisgah (v. 20), or mountains of Abarim, near Nebo (33:47); by way of Bashan to the plains of Moab by Jordan (21:33; 22:1; 33:48).

WILL, WILL-WORSHIP. See GLOSSARY.

WILLOW. See VEGETABLE KINGDOM.

WILLOWS, THE BROOK OF THE (Heb. נַחַל הָעֲרָבִים, *nakh'-al haw-ar-aw-beem'*), a stream mentioned by Isaiah (15:7) in his dirge over Moab.

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His language implies that it is one of the boundaries of the country. Some authorities read "the desert stream" (as Hitzig, Maurer, Ewald, and Knobel), and identify it with the *Wady-el-Ahsy;* others (as Gesenius, Pusey, and Delitzsch) think it to be the "Willow Stream," and identify it with one of the rivers which flow to the south of Arnon from the mountains of the Moabitish highlands down to the Dead Sea. One of these is still known as the *Wady Sufsaf*, i. e., the willow brook. See VEGETABLE KINGDOM.

WILLS. Under a system of close inheritance like that of the Jews, the scope for bequest in respect of land was limited by the right of redemption and general reentry in the jubilee year. Keil says (*Bib. Arch.*, p. 309, 311, note 5), "of wills there is not a trace to be found in the Mosaic law or throughout the whole of the Old Testament. . . . Neither the expression 'command his house' (put his house in order), 2 Sam. 17:23; 2 Kings 20:1; Isa. 38:1, nor the writing mentioned in Tob. 7:14, indicates a testamentary disposition. Not till the time of the later Jews do testaments occur; comp. Gal. 3:15; Heb. 9:17, and among princely families (Josephus, *Ant.*, xiii, 16, 1; xvii, 3, 2; *War*, ii, 2, 3), as well as in Talmudic law, after the Greek and Roman fashion."

WIMPLE. See DRESS; GLOSSARY.

WINDOW. See HOUSE.

WINDS. That the Hebrews recognized the existence of four prevailing winds as issuing, broadly speaking, from the four cardinal points—north, south, east, and west—may be inferred from their custom of using the expression "four winds" as equivalent to the "four quarters" of the hemisphere (Ezek. 37:9; Dan. 8:8; Zech. 2:6; Matt. 24:31).

Winnowing with the Wind.

1. The north wind, or, as it was usually called "the north," was naturally the coldest of the four (Ecclus. 43:20), and its presence is hence invoked as favorable to vegetation in Cant. 4:16. It blows chiefly in October, and brings dry cold (Job 37:9). It is described in Prov. 25:23 as bringing rain; in this case we must understand the northwest wind. The northwest wind prevails from the autumnal equinox to the beginning of November, and the north wind from June to the equinox.

2. The east wind crosses the sandy wastes of Arabia Deserta before reaching Palestine, and was hence termed "the wind of the wilderness" (Job 1:19; Jer. 13:24). It blows with violence, and is hence supposed to be used generally for any violent wind (Job 27:21; 38:24; Psa. 48:7; Isa. 27:8; Ezek. 27:26). It is probably in this sense that it is used in Exod. 14:21. In Palestine the east wind prevails from February to June.

3. The name "sherkiyeh," our *sirocco* (literally "the east"), is used of all winds blowing in from the desert, east, southeast, south, and even south-southwest. They are hot winds. "When ye see the south wind blow, ye say, There will be heat; and it cometh to pass" (Luke 12:55; comp. Job 37:17; Jer. 4:11; Ezek. 17:10; 19:12; Hos. 13:15). They blow chiefly in the spring, and for a day at a time; and they readily pass over into rain by a slight change in the direction, from south-southwest to full southwest.

4. The west and southwest winds reach Palestine loaded with moisture gathered from the Mediterranean, and are hence expressively termed by the Arabs "the fathers of the rain." Westerly winds prevail in Palestine from November to February, and, damp from the sea, drop their moisture and cause the winter rains. "In summer the winds blow chiefly out of the drier northwest, and, meeting only warmth, do not cause showers, but greatly mitigate the daily heat. This latter function is fulfilled morning by morning with almost perfect punctuality. . . . He strikes the coast soon after sunrise; in Hauran, in June and July, he used to reach us between ten and twelve o'clock, and blew so well that the hours previous to that were generally the hottest of our day. The peasants do all their winnowing against this steady wind" (Smith, *Hist. Geog.*, pp. 66, 67).

In addition to the four regular winds, we have notice in the Bible of the local squalls (Mark 4:37; Luke 8:23), to which the Sea of Genesareth was liable. In the narrative of St. Paul's voyage we meet with the Greek term *lips* (λίψ) to describe the southwest wind; the Latin *carus* or *caurus* (χῶρος), the northwest wind (Acts 27:12); and *euroclydon*, a wind of a very violent character coming from east-northeast (v. 14).

WINE. 1. Bible Terms. The product of the wine press was described in Hebrew by a variety of terms, indicative either of the quality or of the use of the liquid.

(1) *Yah'-yin* (Heb. יַיִן, *effervescing*) is rendered invariably in the A. V. "wine," excepting Judg. 13:14, "vine"; Cant. 2:4, "banqueting." This term corresponds to the Gr. *oἶνος* (*oy'-nos*), and our *wine*. In most of the passages in the Bible where *yah'-yin* is used (eighty-three out of one

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hundred and thirty-eight), it certainly means *fermented grape juice*, and in the remainder it may fairly be presumed to do so. In four only (Isa. 16:10; Jer. 40:10–12; Lam. 2:12) is it really doubtful. In no passage can it be positively shown to have any other meaning. The intoxicating character of *yah'-yin* in general is plain from Scripture. To it are attributed the "darkly flashing eye" (Gen. 49:12; A. V. "red"), the unbridled tongue (Prov. 20:1; Isa. 28:7), the excitement of the spirit (Prov. 31:6; Isa. 5:11; Zech. 9:15; 10:7), the enchained affections of its votaries (Hos. 4:11), the perverted judgment (Prov. 31:5; Isa. 28:7), the indecent exposure (Hab. 2: 15, 16), and the sickness resulting from the *heat* (*chemâh*, A. V. "bottles") of wine (Hos. 7:5).

So in actual instances: Noah planted a vineyard, and drank of the *yah'-yin* and was *drunken* (Gen. 9:21); Nabal drank *yah'-yin* and was *very drunken* (1 Sam. 25:36, 37); the "drunkards of Ephraim" were "overcome with *yah'-yin*" (Isa. 28:1). Jeremiah says, "I am like a drunken man, and like a man whom *yah'-yin* hath overcome" (Jer. 23:9). The intoxicating quality of *yah'-yin* is confirmed by rabbinical testimony. The Mishna, in the treatise on the Passover, informs us that four cups of wine were poured out and blessed, and drunk by each of the company at the eating of the paschal lamb, and that water was also mixed with wine, because it was considered too strong to be drunk alone. The Gemara adds, "The cup of blessing is not to be blessed, *until it is mixed* with water." To meet the objection, How can intoxication be hindered? the rabbins replied, "Because wine between eating does not intoxicate a man." But although usually intoxicating, yet it was not only permitted to be drunk, but was also used for sacred purposes, and is spoken of as a blessing (Gen. 49:12; Deut. 14:24–26; Exod. 29:40; Lev. 23:13; Num. 15:5; Amos 4:9). "Some, indeed, have argued from these passages that *yah'-yin* could not always have been alcoholic. But this is begging the question, and that in defiance of the facts. Although invariably fermented, it was not always inebriating, and in most instances, doubtless, was but slightly alcoholic, like the *vin ordinaire* of France" (McC. and S., *Cyc.*, s. v.).

(2) *Tee-roshe'* (Heb. תִּירוֹשׁ) properly signifies *must*, the freshly pressed juice of the grape (the γλεῦκος of the Greeks, or sweet wine); rendered "new wine" in Neh. 10:39; 13:5, 12; Prov. 3:10; Isa. 24:7; 65:8; Hos. 4:11; 9:2; Joel 1:10; Hag. 1:11; Zech. 9:17; "sweet wine" in Mic. 6:15. In this last passage it seems to be used for that from which wine is made. The question whether either of the above terms ordinarily signified a solid substance, would be at once settled by a reference to the manner in which they were consumed. With regard to *yah'-yin* we are not aware of a single passage which couples it with the act of *eating*. In the only passage where the act of consuming *tee-roshe'* alone is noticed (Isa. 62:8, 9), the verb is *shaw-thaw'* (Heb. שָׁתָה), which constantly indicates the act of *drinking*. There are, moreover, passages which seem to imply the actual manufacture of *tee-roshe'* by the same process by which wine was ordinarily made (Mic. 6:15; Prov. 3:10; Joel 2:24). As to the intoxicating character of this drink, the allusions to its effects are confined to a single passage, "Whoredom and wine [*yah'-yin*] and new wine [*tee-roshe'*] take away the heart," where *tee-roshe'* appears as the climax of engrossing influences, in immediate connection with *yah'-yin*.

(3) *Kheh'-mer* (Heb. חֶמֶר), or *kham-ar'* (Chald. חֲמַר). This word occurs eight times—twice (Deut. 32:14; Isa. 27:2) in its Hebrew and six in its Chaldee form (Ezra 6:9; 7:22; Dan. 5:1, 2, 4, 23). It conveys the notion of *foaming* or *ebullition*, and may equally well apply to the process of fermentation, or to the frothing of liquid freshly poured out, in which latter case it might be used of an unfermented liquid.

(4) *Shay-kawr'* (Heb. שֵׁכָר, an *intoxicant*), an inebriating drink, whether wine prepared or distilled from barley, honey, or dates. It is rendered in the A. V. "strong drink" twenty-one times, and once "strong wine" (Num. 28:7; Psa. 69:12, "drinkers of strong drink"). Dr. Douglass (*Imp. Dict.*, s. v.) says, "But we incline to the belief that *shechâr* early came to have a fixed meaning related to that of *yâyin;* the latter denoting all the liquid products of the grape, from *'asis* to *mesech;* the former including all similar products of any fruit except the grape. The liquors included under *shechâr* might therefore be pomegranate wine, palm wine, apple wine, honey wine, perhaps even beer, for some have identified it with the liquor obtained from barley by the Egyptians." The word is employed in the following passages in such a manner as to show decisively that it denotes an intoxicating drink: Lev. 10:9, where the priests are forbidden to drink wine, or *shay-kawr'*, when they go into the tabernacle; 1 Sam. 1:15, where Hannah, charged with drunkenness by Eli, replies it is not so—"I have drunk neither wine nor *shay-kawr';*" Psa. 69:12, where the psalmist complains, "I was the song of the drinkers of *shay-kawr'*" (A. V. "drunkards"); Prov. 31:4, 5, "It is not for kings to drink wine; nor for princes *shay-kawr':* lest they drink, and forget the law;" Isa. 5:22, "Woe unto them that are mighty to drink wine, and men of strength to mingle *shay-kawr'*" (comp. 28:7; 29:9).

(5) *Aw-sees'* (Heb. עָסִיס, Cant. 8:2; Isa. 49:26; Joel 1:5; 3:18; Amos 9:13) is derived from a word signifying "to tread," and therefore refers to the method by which the juice was expressed from the fruit. It would very properly refer to *new* wine as being recently trodden out, but not necessarily to unfermented wine.

(6) *So'-beh* (Heb. סֹבֶא, *potation*) occurs only three times (Isa. 1:22, "wine;" Hos. 4:18, "drink;" Nah. 1:10, "drunken"), but the verb and participle often—the latter to denote drunk, a drunkard, a toper.

(7) *Meh'-sek* (Heb. מֶסֶךְ, a *mixture*) is wine mixed with water or aromatics (Psa. 75:8, A. V. "mixture"). But the noun appears to have been restricted in usage to a bad sense, to denote wine mingled with stupefying or exciting drugs, so that the wine might produce more powerful effects

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than was possible otherwise, at a time when distillation had not been discovered.

(8) *Kho'-mets* (Heb. חֹמֶץ) occurs five times, and is simply vinegar. It was probably made from *yah'-yin* or *shay-kawr'*.

(9) *Ay-nawb'* (Heb. עֵנָב, A. V. "wine" in Hos. 3:1; elsewhere correctly "grapes").

(10) *Yeh'-keb* (Heb. יֶקֶב, A. V. "wine" in Deut. 16:13; elsewhere correctly "press"). See WINE PRESS.

(11) In the New Testament we have the following Greek words: *Oy'-nos* (οἶνος), comprehending every sort of wine. *Glyoo'-kos* (γλεῦκος, *must*) sweet or "new wine," which seems to have been of an intoxicating nature (Acts 2:13), where the charge is made, "These men are full of new wine;" to which Peter replies (v. 15), "These men are not drunken as ye suppose." If the wine was not intoxicating the accusation could only have been ironical. From the explanations of the ancient lexicographers we may infer that the luscious qualities of this wine were due not to its being recently made, but to its being produced from the purest juice of the grape. *Gen'-ay-mah tace ám-pel'-oo* (γένημα τῆς ἀμπέλου), fruit of the vine (Luke 22:18). *Oy'-nos ak'-rat-os* (οἶνος ἀκρατος), pure wine (Rev. 14:10). *Ox'-os* (ὄξος), sour wine or vinegar (Matt. 27:48; Mark 15:36, etc.). *Sik'-er-ah* (σίκερα, Luke 1:15, A. V. "strong drink"), an intoxicating beverage made of a mixture of sweet ingredients, whether derived from grain or vegetables, or from the juice of fruits, or a decoction of honey. It corresponds to No. 4.

2. Biblical History of Wine. Wine is first mentioned in the case of Noah, who "planted a vineyard, and did drink of the wine [*yah'-yin*], and was drunken" (Gen. 9:20, 21). The second notice is in Gen. 19:32, etc., where it is said that the daughters of Lot made their father drink wine (*yah'-yin*), so that he became stupidly intoxicated. It is mentioned in the blessing pronounced by Isaac upon Jacob (27:28); in connection with Egypt (40:11), when the chief butler says, "I took the grapes, and pressed them into Pharaoh's cup." With regard to the uses of wine in private life there is little to remark. It was produced on occasions of ordinary hospitality (14:18), and at festivals, such as marriages (John 2:3). The monuments of ancient Egypt furnish abundant evidence that the people of that country, both male and female, indulged liberally in the use of wine. Under the Mosaic law wine formed the usual drink offering that accompanied the daily sacrifice (Exod. 29:40), the presentation of the first fruits (Lev. 23:13), and other offerings (Num. 15:5). Tithe was to be paid of wine as of other products. The priest was also to receive first fruits of wine, as of other articles (Deut. 18:4; comp. Exod. 22:29). The use of wine at the paschal feast was not enjoined by the law, but had become an established custom, at all events in the post-Babylonian period. The wine was mixed with warm water on these occasions, as implied in the notice of the warming kettle. Hence in the early Christian Church it was usual to mix the sacramental wine with water.

An Egyptian Wine Press.

Figurative. Wine is figurative of the blood of Christ (Matt. 26:27–29); of the blessings of the Gospel (Prov. 9:2, 5; Isa. 25:6; 55:1); of the wrath and judgments of God (Psa. 60:3; 75:8; Jer. 13:12–14; 25:15–18); of the abominations of the apostasy (Rev. 17:2; 18:3); of violence and rapine (Prov. 4:17).

WINE PRESS. Each vineyard had its wine press, the practice being to extract the juice from the grape in the field. These presses were generally hewn out of the solid rock, and a large number of them remain at the present day. From the scanty notices contained in the Bible we gather that the wine presses of the Jews consisted of two receptacles or vats placed at different elevations, in the upper one of which the grapes were trodden, while the lower one received the expressed juice. The two vats are mentioned together only in Joel 3:13: "The press [*gath*, Heb. גַּת] is full; the fats [*trough*, *yeh'-keb*, Heb. יֶקֶב] overflow"—the upper vat being full of fruit, the lower one overflowing with the must. *Gath* is also strictly applied to the upper vat in Neh. 13:15, Lam. 1:15, and Isa. 63:2, with *poo-raw'* (Heb. פּוּרָה, *crushing*) in a parallel sense in the following verse. The term *poo-raw'*, as used in Hag. 2:16, probably refers to the contents of a wine vat rather than to the press or vat itself. The two vats were usually dug or hewn out of the solid rock (Isa. 5:2, marg.; Matt. 21:33). Ancient wine presses, so constructed, are still to be seen in Palestine.

Figurative. The very forceful use of the wine press as a figure is found in Isa. 63:3–6, where Jehovah is represented as taking vengeance upon the ungodly nations. The nations are the grapes, which are cut off and put into the wine press (Joel 3:12); and the red upon his garments is the life blood of these nations. "This work of wrath had been executed by Jehovah, because he had in his heart a day of vengeance, which could not be delayed, and because the year of his promised redemption had arrived." The New Testament counterpart of this passage is the destruction of antichrist and his army (Rev. 19:11, sq.). He who effects this destruction is the Faithful and True, the Logos of God. The vision of John is

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evidently based upon that of Isaiah. Merciless oppression is forcibly illustrated in Job 24:9–12, where serfs are said to "tread wine presses and suffer thirst."

WING (Heb. generally כָּנָף, *kaw-nawf'*, *extremity;* Gr. πτέρυξ, *pter'-oox*, *feather*). The Hebrew word conveys the meaning not only of the wings of birds, but also the lappet, skirt, or flap of a garment (Ruth 3:9; Jer. 2:34), the extremity of a country (Job 38:13; Isa. 24:16, marg.).

Figurative. God says that he has borne his people on eagles' wings (Exod. 19:4; Deut. 32:11), i. e., he had brought them out of Egypt with strong and loving care. The eagle watches over its young in the most careful manner, flying under them when it leads them from the nest, lest they should fall upon the rocks and be destroyed. "To mount up with wings as eagles" (Isa. 40:31), i. e., their course of life, which has Jehovah for its object, is, as it were, possessed of wings. The *wings* of the sun (Mal. 4:2) are the rays by which it is surrounded. As the rays of the sun spread light and warmth over the earth, for the benefit of plants and living creatures, so will the Sun of righteousness bring healing for all the hurts inflicted by sin. "The wings of the wind" (2 Sam. 22:11; Psa. 18:10), and "of the morning" (Psa. 139:9) are expressive of the swiftness with which the winds and the morning move onward. The idea of protection, defense, is given by such expressions as "Hide me under the shadow of thy wings" (Psa. 17:8; comp. 36:7; 57:1; 61:4; 63:7; 91:4; Matt. 23:37; Luke 13:34).

WINK AT. See GLOSSARY.

WINNOW. See AGRICULTURE.

WINTER (Heb. usually חֹרֶף, *kho'-ref*, strictly *autumn;* Gr. χειμών, *khi-mone'*, the *rainy* season). In Palestine winter includes part of autumn and the seasons of seedtime and cold, extending from the beginning of September to the beginning of March (Gen. 8:22; Psa. 74:17; Zech. 14:8; Matt. 24:20). The cold of winter is not usually very severe, though the north winds are very penetrating from the middle of December to the middle of February. Snow and hail during most winters fall on the hills. On the central range snow has been known to reach a depth of nearly two feet, and to lie for five days or even more, and the pools at Jerusalem have sometimes been covered with ice. But this is rare. On the central range the ground seldom freezes, and the snow usually disappears in a day. On the plateaus east of Jordan snow lies regularly for some days every winter, and on the top of Hermon there are fields of it during the summer. See CALENDAR; GLOSSARY.

WINTERHOUSE (Heb. חֹרֶף, *kho'-ref*). In Scripture the lower portion of the house was called the "winterhouse," as was also the inner apartment, while the outer and upper ones were called the "summerhouse" (Jer. 36:22).

WISDOM. 1. *Khok-maw'* (Heb. חָכְמָה), has the special meaning of *dexterity*, *skill* in an art (Exod. 28:3; 31:6; 36:1, 2). It has also and more generally the meaning of intelligent, sensible, judicious, endued with reason and using it (Deut. 4:6; 34:9; Prov. 10:1, etc.); skillful to judge (1 Kings 2:9); thus the wisdom of Solomon is manifested in his acute judgment (3:26; 10:1, sq.), in the verses and sentences he composed or retained in his memory (1 Kings 5:12; Prov. 1:2). Wisdom includes skill in civil matters (Isa. 19:11), the faculty of interpreting dreams and prophesying (Dan. 5:11), as well as the art of enchantment and magic (Exod. 7:11). A higher and more enlightened wisdom is ascribed to angels (2 Sam. 14:20), to God (Job 9:4; 28:23).

2. *Saw-kal'* (Heb. שָׂכַל, to *be prudent*, *circumspect*, 1 Sam. 18:30; Job 22:2; Psa. 2:10; 94:8, etc.).

3. *Too-shee-yaw'* (Heb. תּוּשִׁיָּה, properly *uprightness*), counsel, understanding (Job 11:6; 12:16; 26:3; Prov. 3:21, etc.).

4. *Bee-naw'* (Heb. בִּינָה, *understanding*), the faculty of insight, intelligence (Prov. 4:7, "understanding," v. 5; 39:26).

5. The Greek terms are: *Sof-ee'-ah* (σοφία), broad and full intelligence; used of knowledge of very diverse matters, so that the shade of meaning in which the word is taken must be discovered from the context in every particular case; *fron'-ay-sis* (φρόνησις), understanding, specially knowledge and holy love of the will of God (Luke 1:17; Eph. 1:8).

Occasional Uses. (1) Wisdom is put for ingenuity, mechanical dexterity (Exod. 28:3; 31:3); (2) craftiness, subtlety, whether good or bad (Exod. 1:10; 2 Sam. 13:3; Prov. 14:8); (3) the skill or arts of magicians, etc. (Gen. 41:8; Exod. 7:11; Eccles. 9:17); (4) sagacity, learning, experience (Job 12:2, 12; 38:37; Psa. 105:22); (5) the current pagan philosophy of the apostolic age (1 Cor. 1:20; 2:5; 3:19; 2 Cor. 1:12).

The Dominant Uses. (1) An attribute of God, intimately related to the divine knowledge, but manifesting itself in the selection of proper ends and the proper means for their accomplishment. Thus not only the world of nature, but especially the economy of redemption, is a manifestation of divine wisdom (see Psa. 104:24; Rom. 11:33; 1 Cor. 1:24; Rev. 7:12). Thus the Old Testament appeal of wisdom to men is the appeal of the "Only Wise God" (see Proverbs and Psalms). (2) In men wisdom is not only practical understanding of matters relating to this life (1 Kings 3:12), but in the highest sense it is the theoretical and practical acceptance of divine revelation. Wisdom is in the deepest sense a divine gift (see Acts 6:10; 1 Cor. 2:6; 12:8; Eph. 1:17; Col. 1:9; 3:16; James 1:5; 3:15–17).

WISE. See GLOSSARY.

WISH. See GLOSSARY.

WIT. See GLOSSARY.

WITCH. See MAGIC; SAUL; GLOSSARY.

WITHAL, WITHDRAWN. See GLOSSARY.

WITHERED. See DISEASES.

WITNESS (Heb. עֵד, *ayd;* Gr. μαρτυρέω, *mar-too-reh'-o*, to *testify*).

1. A Memorial. Among people with whom writing is not common, the evidence of a transac-

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tion is given by some tangible memorial or significant ceremony. Abraham gave seven ewe lambs to Abimelech as an evidence of his property in the well of Beer-sheba. Jacob raised a heap of stones, "the heap of witness," as a boundary mark between himself and Laban (Gen. 21:30; 31:47, 52). The tribes of Reuben and Gad raised an "altar" as a witness to the covenant between themselves and the rest of the nation; Joshua set up a stone as an evidence of the allegiance promised by Israel to God (Josh. 22:10, 26, 34; 24:26, 27).

2. Legal Usages. Thus also symbolical usages, in ratification of contracts or completed arrangements, as the ceremony of shoe-loosing (Deut. 25:9, 10; Ruth 4:7, 8), the ordeal prescribed in the case of a suspected wife (Num. 5:17–31), with which may be compared the ordeal of the Styx. But written evidence was by no means unknown to the Jews. Divorce was to be proved by a written document (Deut. 24:1, 3). In civil contracts, at least in later times, documentary evidence was required and carefully preserved (Isa. 8:16; Jer. 32:10–16).

3. Evidence in Law. On the whole the law was very careful to provide and enforce evidence for all its infractions and all transactions bearing on them. Among special provisions with respect to evidence are the following: 1. Two witnesses at least are required to establish any charge (Num. 35:30; Deut. 17:6; John 8:17; 2 Cor. 13:1; comp. 1 Tim. 5:19). 2. In the case of the suspected wife, evidence besides the husband's was desired (Num. 5:13). 3. The witness who withheld the truth was censured (Lev. 5:1). 4. False witness was punished with the punishment due to the offense which it sought to establish. 5. Slanderous reports and officious witness are discouraged (Exod. 20:16; 23:1; Lev. 19:16, 18, etc.). 6. The witnesses were the first executioners (Deut. 13:9; Acts 7:58). 7. In case of an animal left in charge and torn by wild beasts, the keeper was to bring the carcass in proof of the fact and disproof of his own criminality (Exod. 22:13). 8. According to Josephus, women and slaves were not admitted to bear testimony (*Ant.*, iv, 8, 15).

4. New Testament Use of Word. In the New Testament the original notion of a witness is exhibited in the special form of one who attests his belief in the Gospel by personal suffering. Hence it is that the use of the ecclesiastical term "martyr" has arisen.

WITNESS OF THE SPIRIT, the direct testimony of the Holy Spirit to true believers as to their acceptance with God and their adoption into the divine household.

1. Scriptural. The two classic passages upon which this doctrine is especially based are Rom. 8:16; Gal. 4:6. It is, however, argued that just as Christ in his visible ministry not only forgave sins, but also announced to penitent sinners their forgiveness, so it is one of the offices of the Holy Spirit still to proclaim directly to those who are pardoned the fact of their pardon. Also this view is confirmed by other representations than those named in the Scriptures of the presence and activity of the Holy Spirit (see Rom. 8:1, 2; 2 Cor. 1:22; Eph. 1:13; 4:30). The Holy Spirit is "the Spirit of Adoption." It is because he speaks within us that we are able to cry, "Abba, Father;" are consciously free from condemnation, and are "sealed with that Holy Spirit of promise."

2. Theological Suggestions. 1. The fact to which the witness of the Spirit particularly relates is that of the gracious change in relation of the pardoned sinner to God. He is no longer guilty, and "an alien," but forgiven, and by adoption a child of God. That the Spirit also witnesses to the sanctification of believers is gathered by inference and experience rather than from explicit teaching of the Scriptures. The one point upon which the Scriptures lay emphasis is that the Spirit's witness is to the fact of adoption, connected, of course, with justification and regeneration. 2. The witness of our own spirit is to be distinguished from the witness of the Holy Spirit. In Rom. 8:16 the word used is *συμμαρτυρέω*, which means two or more witnesses jointly, yet distinctly, giving testimony to the same fact. And two witnesses here are mentioned, the spirit of the man himself and the Spirit of God. The witness of our own spirit is indirect in the sense that it is based upon a comparison of the facts of our religious life and experiences with the representations and requirements of the Scriptures. We know whether or not we have truly repented and believed in Christ, and whether we have peace and joy and love and the spirit of obedience (see Rom. 5:1; 8:1–14; 1 John 2:29; 3:14, 19, 21; 4:7). But the witness of the Spirit is beyond this, though associated with it. As Wesley says, "The testimony of the Spirit is an inward impression on the souls of believers, whereby the Spirit of God directly testifies to their spirit that they are 'children of God,'" and, further, "there is in every believer both the testimony of God's Spirit and the testimony of his own that he is a child of God." This direct and distinct witness of the Spirit is frequently merged into and confused with the witness of our own spirit, as notably by Dr. Chalmers (*Lectures on Rom.*, p. 202), where he reduces the work of the Spirit to the graving "upon us the lineaments of a living epistle of Jesus Christ, and tells us in the epistle of a written revelation what these lineaments are." But this is in opposition to a fair exegesis of Rom. 8:16, where the idea of two joint yet distinct testimonies appear. 3. The witness of the Spirit is to be regarded as a sequence or reward of saving faith, and not the basis of such faith or a necessary element therein. Wesleyan writers, and Wesley himself, have not always been sufficiently clear upon this point. At times Wesley distinguishes most clearly between "justifying faith and a sense of pardon," and adds, "How can a sense of pardon be the condition of our receiving it?" (*Works*, xii, 109, 110.) But elsewhere (*Sermons*, x, 8, 9) he argues that "we cannot love God till we know he loves us; and we cannot know his pardoning love to us till his Spirit witnesses to our spirit." He is seeking to prove here that the witness of the Spirit must precede the witness of our own spirit; but in seeking this he goes too far, and makes the witness of the Spirit the basis of our faith and an essential element therein. It is of the largest importance that it should be understood that saving faith is simply complete reliance of the penitent soul upon the

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grace of God in Jesus Christ, as offered in his word, and that the witness of the Spirit comes in God's own time and way to those who do thus truly repent and believe. While the Spirit's witness is a great boon proffered to all believers, and none should rest without it, yet there are ways of directly seeking it which involve not faith, but unbelief, and disparagement of the sure promises of God as contained in his Holy Word.

3. Historical. 1. Sacramentarian theories of salvation make the evidence of salvation to stand in connection with the proper use of the sacraments. The direct testimony of the Spirit to the hearts of believers is almost wholly ignored. 2. The doctrine of assurance among Calvinists at one point goes beyond, at another it falls short of, that of the Scriptures. It regards assurance, or the witness of the Spirit, as relating to final and eternal salvation, of course including the state of present acceptance with God. But it at the same time regards the witness of the Spirit as on the whole an exceptional and unusual bestowment of God upon believers. 3. Methodism regards the witness of the Spirit as the common privilege of all who believe. It is the direct testimony of the Spirit of God to their divine adoption. And while not independent of the external and objective grounds of assurance, it is in itself the supreme additional testimony to the one great reality (see ASSURANCE).

LITERATURE.—Wesley's *Sermons*, x-xii; Chalmers on *Romans*, Lect. liv; Watson, Sermon civ; Walton, *Witness of the Spirit;* Young, *The Witness of the Spirit;* Works on Systematic Theology: Watson, Hodge, vol. iii (Assurance), Pope, Miley.—E. McC.

WITTINGLY. See GLOSSARY.

WITTY. See GLOSSARY.

WIZARD. See MAGIC.

WOE, WORTH. See GLOSSARY.

WOLF. The following allusions are made to the wolf in the Scriptures: Its ferocity is mentioned in Gen. 49:27; Ezek. 22:27; Hab. 1:8; Matt. 7:15; its nocturnal habits in Jer. 5:6; Zeph. 3:3; Hab. 1:8; its attacking sheep in Ecclus. 13:17; John 10:12; Matt. 10:16; Luke 10:3.

Figurative. Of the wicked (Matt. 10:16; Luke 10:3); of wicked rulers (Ezek. 22:27; Zeph. 3:3); of false teachers (Matt. 7:15; Acts 20:29); of the devil (John 10:12); of the tribe of Benjamin (Gen. 49:27); of fierce enemies (Jer. 5:6; Hab. 1:8); (Isa. 11:6; 65:25). SEE ANIMAL KINGDOM.

WOOD. See VEGETABLE KINGDOM.

WOOD CARRYING, FESTIVAL OF. See FESTIVALS, 4.

WOOL. See DRESS, 1.

WORD. SEE SUPPLEMENT, PAGE 1200.

WORKFELLOW. See GLOSSARY.

WORM. See ANIMAL KINGDOM.

WORMWOOD. See VEGETABLE KINGDOM.

WORSHIP. The rendering in the A. V. of the following Hebrew and Greek words:

1. *Shaw-khaw'* (Heb. שָׁחָה, to *bow down*), to prostrate oneself before another in order to do him honor and reverence (Gen. 22:5, etc.). This mode of salutation consisted in falling upon the knees and then touching the forehead to the ground (Gen. 19:1; 42:6; 48:12; 1 Sam. 25:41, etc., often rendered "bowed"). It is, however, used specifically to bow down before God, spoken of worship rendered to God, and also to false gods (Gen. 22:5; Exod. 24:1; 33:10; Judg. 7:15; Job 1:20; Psa. 22:27; 86:9).

2. *Seg-eed'* (Heb. סָגִיד, to *fall down*), spoken of in connection with idol worship; to fall down in adoration of idols (Dan. 3:5, 6; 10–12, 14, 15, 28); in honor of a man, as of Daniel (2:46).

3. *Aw-tsab'* (Heb. עָצַב, to *carve, labor*), to *serve* an idol, as in Jer. 44:19; or according to others, to *fashion her*, i. e., the image (see Orelli, *Com.*, in loc.).

4. The Greek words thus rendered are: *Proskoo-neh'-o* (προσκυνέω), properly to *kiss the hand to* (*toward*) *one*, in token of reverence, also by kneeling or prostration to do homage—the word most frequently used in the New Testament. *Seb'-omahee* (σέβομαι), to *revere* a deity (Matt. 15:9; Mark 7:7; Acts 18:13; 19:27). "Proselytes of the gate" are called "men that worship God" (σεβομένη τὸν Θεόν, Acts 16:14; 18:7), or simply "devout persons" (τοῖς σεβομένοις, Acts 17:17). *Lat-ryoo'-o* (λατρεύω, to *serve*), in the New Testament to render religious service or honor, and in the *strict* sense to perform sacred services, to offer gifts, to worship God in the observance of the rites instituted for his worship (Heb. 10:2; "service," 9:9). *Eth-el-oth-race-ki'-ah* (ἐθελοθρησκεία, *voluntary worship*), i. e., worship which one devises and prescribes for himself, contrary to the contents and nature of the faith which ought to be directed to Christ; said of the misdirected zeal and practices of ascetics (Col. 2:23). *Ther-ap-yoo'-o* (θεραπεύω), to *do service*, as in Acts 17:25.

General Observations. It is as natural to worship as it is to live. The feeling and expression of high adoration, reverence, trust, love, loyalty, and dependence upon a higher power, human or divine, is a necessity to man. To these sentiments, to a greater or less degree, in every man, something or somebody, real or imaginary, appeals. And that something secures his worship. "Worship is as old as humanity. It has its root in a necessity of the human soul as native to it as the consciousness of God itself, which impels it to testify by word and act its love and gratitude to the Author of life and the Giver of all good" (Keil, *Bib. Arch.*, p. 55).

Primitive Worship. We are not informed as to the nature of the worship rendered by our first parents; but we learn from earliest records that their sons were moved to present a portion of the product of their labor in sacrifice to God. Men as early as Enos, the grandson of Adam (Gen. 4:26), called upon the name of the Lord; or, in other words, the regular and solemn worship of God as Jehovah (i. e., as the God of salvation) was celebrated in word and act—with prayer and sacrifice. Max Müller (in his essay) says: "That feeling of sonship which distinguishes man from every other creature, and not only exalts him

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above the brute, but completely secures him against sinking into a purely physical state of being, that original intuition of God, and that consciousness of his being dependent upon a higher power, can only be the result of a primitive revelation in the most literal sense of the word." This view is entertained by Schelling. The other view is that worship cannot be traced to a divine source; that the original condition of the human family was of an extremely rude and imperfect character; and that fetichism, as being the lowest, was also the earliest form of religion, and that for this reason we ought to regard religion, even in its most advanced forms, as springing originally from a barbarous fetichism. But the grounds upon which this opinion is based are weak in the extreme. "It would be nearer the truth to say that they are as divine as they are human in their origin, seeing that they are based upon the relation of man to God involved in his creation, and are evoked by a sense of the divine training and guidance under which he finds himself after his creation" (Keil, *Bib. Arch.*, p. 56).

In primitive times that form of worship which Enos introduced was still maintained, for Enoch "walked with God" (Gen. 5:24); Noah was righteous before him, and expressed his gratitude by presenting burnt offerings (6:9; 7:20).

In a subsequent age God chose for himself a faithful servant in the person of Abraham, made him the depository of his revelation, and the father and founder of that people, which was destined to preserve the knowledge and worship of his name till the time when the Saviour should issue from its midst. While other nations multiplied their modes of worship according to the political constitution which they adopted, and to suit the number and variety of their deities, they devised a corresponding variety of ritual, with a numerous priesthood and a multitude of sacred observances. But Abraham, and the posterity born to him, preserved a simple form of worship as became shepherds, while it was at the same time duly in keeping with the revelation imparted to them. Wherever they pitched their tents for any length of time they built *altars*, that, in compliance with ancient usage, they might call upon the name of the Lord (Gen. 12:7, 8; 13:4, 18, etc.). Those altars were, doubtless, simple mounds (Heb. בָּמוֹת, *baw-môth'*) composed of earth and stone, while the victim sacrificed upon them consisted of animals of an edible nature (i. e., clean) taken from the fold.

We have no information regarding the particular ceremonies observed in connection with these sacrifices; but it is probable that prayer was offered by the patriarchs in person, who were in the habit of discharging the priestly functions. The offerings were for the most part burnt offerings, i. e., offerings that were entirely consumed upon the altar; although instances are given of a portion of the sacrifice being reserved for use in the sacrificial feasts (Gen. 3:54; 46:1). In the selection of animals for sacrifices the patriarchs were probably guided by the directions given to Abraham (15:9); while the way in which the sacrifice of Isaac terminated (22:12, 13) must have shown that the animal victim was to be regarded merely as a symbol of the heart's devotion to God. Whether these sacrifices were offered at regular intervals or on special occasions (see Job 1:5), we cannot say.

Besides altars, *memorial stones* (Heb. מַצֵּבוֹת, *mats-tsay-bōth'*) were erected by the patriarchs on spots where God had favored them with special revelations, drink offerings being poured upon them (Gen. 28:18, sq.; 35:14, sq.). The narrative of Jacob's vow (28:20, sq.) tells of his promise that if God would watch over him, supply his wants, and bring him back in safety, that he would acknowledge Jehovah as his God, that he would consecrate the pillar he had set up and make it a house of God, and render to Jehovah the tenth of all his income. We read (35:1, sq.) of his exclusion of strange gods from his house, and, after due preparation on the part of his household, his building of an altar at Beth-el.

In the above-mentioned forms of worship the rite of circumcision was added. In obedience to a divine order, and as a token of the covenant which Jehovah made with him, Abraham performed this rite upon himself and the male members of his household, enjoining it upon his posterity as an inviolable obligation (17:1, sq.). Nothing further is known regarding the forms of worship which obtained among the patriarchs.

Mosaic. When Israel became a nation with an organized civil government, in order to fulfill its divine mission, it was necessary that its religious affairs should also be remodeled, and that the character and style of its worship should be fixed and regulated by positive divine enactments. This did not necessitate an entirely new system of worship, since they were to serve and worship the God of their fathers. Therefore the worship introduced by Moses was grafted on that of Israel's ancestors, improved and perfected only as the circumstances of the Israelites as a confederacy of tribes or a monarchy seemed to require, with such forms and ceremonies as would further Israel's divinely appointed mission. This object was further secured by the Mosaic ritual, inasmuch as it embraced all the essential elements of a perfect system of worship, giving precise directions as to the *place* of worship, with its structure and arrangements, instituting a distinct order of sacred functions, prescribing the religious ceremonies, fixing the sacred seasons and the manner in which they were to be observed.

This system bore the stamp of genuine worship, being framed by Moses in accordance with revelation, and recognizing Jehovah as the true God. Nor is it a vital objection to its being true worship that it had a material and sensuous character, and that many of its forms and ceremonies were such as belonged to the ritual of pagan religions. These facts have been variously misconstrued, and have been taken advantage of for the purpose of disparaging the origin and character of the Mosaic worship. It is true that the Mosaic worship embodies itself, for the most part, in outward forms and ceremonies, for one can only give expression to his relation to his Creator through *corporeal media*. Religious thought and feeling

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can only express themselves in word and act; and therefore forms are necessary in every kind of worship. And being copies or impressions of religious ideas, they must have an allegorical or symbolical character.

Further, the religion of the Old Testament is monotheism, in contradiction to the polytheism of heathen nations. Jehovah is represented not only as the only true God; not merely as the almighty Creator, Preserver, and Governor of the world and every creature; not simply as the eternal, absolute Spirit, the good and merciful One who has destined man to enjoy the felicity of life which springs from personal fellowship with himself; as the omnipresent and near One watching over all his creatures, to keep the weak and distressed; who seeks to conduct those who have wandered from him back to the fountain of life; who selected for himself, from degenerate humanity, a race to be in a special sense his people, and to whom he, in a special sense, would be God, with the purpose of saving the world. This is accompanied with such directions for the regulations of their life, that, if accepted and complied with, Israel would become to Jehovah "a peculiar treasure above all people" (Exod. 19:5, sq.), "a kingdom of priests and a holy nation."

Christian. The Church of Christ is not only his representative body on earth, it is also the temple of divine service, continuing and perfecting the worship of the past. This service includes offerings presented to God, and blessings received from him. The former embraces the entire ordinance of worship, with its nature, reasons, and observances; the latter embraces the means of grace, common prayer, the word, and the sacraments. These, however, are really one, and their relations to each other as one are of great importance. Both require for their realization the institution of the evangelical ministry. The worship of the Christian Church may be regarded in its divine principles and in its human arrangements. As to the former, its object is the revealed Trinity; its form is mediatorial, through the Son incarnate, by the Holy Spirit; its attributes are spirituality, simplicity, purity, and reverent decorum; its seasons are the Christian Sabbath preeminently, and all times of holy assembly. As to the latter, it is left to the congregation itself to determine the minor details, according to the pattern shown in the Scripture.

As an institute of worship the Church of Christ has its ordinary channels for the communication of the influences of the Holy Ghost to the souls of men, viz., the means of grace; the supreme means being the word and prayer. Special attention is also called to the sacraments (q. v.), baptism, and the Lord's Supper (Keil, *Bib. Arch.*, I, p. 55, sq.; Pope, *Christ. Theol.*, iii, p. 287, sq.). See GLOSSARY.

WORTHIES (Heb. אַדִּיר, *ad-deer'*, *large*). In Nahum (2:5) is the expression, "He shall recount his worthies," i. e., "he remembers his powerful ones." The Assyrian king is represented, in the hour of defeat, as remembering that he has brave and powerful ones, and sends for them.

WORTHY. See GLOSSARY.

WOT, WOULD. See GLOSSARY.

WOUNDS. See DISEASES.

WRATHS (Gr. θυμός, *thoo-mos'*, *passion*). In the list of probable evils to be avoided (2 Cor. 12:20) is "wraths." *Thoo-mos'* and *or-gay'* (Gr. ὀργή) are found several times together in the New Testament (Rom. 2:8; Eph. 4:31; Col. 3:8; Rev. 19:15). The general opinion of scholars is that *thoo-mos'* is the more turbulent commotion, the "boiling agitation of the feelings, either presently to subside and disappear, or else to settle down into *or-gay'*, wherein is more of an abiding and settled habit of the mind ('*ira inveterata*'), with the purpose of revenge" (Trench, i, pp. 178, 179).

WREST. See GLOSSARY.

WRINKLE. Job in his complaint (16:8) says, "Thou hast filled me with wrinkles" (Heb. קָמַטְתַּנִי, *kaw-mat'*), a figurative expression, meaning to be shriveled up. Paul speaks (Eph. 5:27) of the Church as a bride "not having a spot or wrinkle" (Gr. ῥυτίς, *hroo-tece'*). The former is any blemish on the person, the latter probably means the tokens of approaching age. If so, it reminds us of the continued youth and attractiveness of the Church.

WRITING (Heb. כָּתַב, *kaw-thab'*, to *grave*; סָפַר, *saw-far'*, to *inscribe*; מִכְתָּב, *mik-tawb'*, *characters* in writing; Gr. γράφω, *graf'-o*, to *grave*, ἐπιγράφω, *ep-ee-graf'-o*, to *write upon*, to *fix indelibly*).

1. Antiquity. The conclusion of much of modern scholarship is that the art of writing dates back quite early in the history of the human family. The Old Testament writers, when they speak of reading and writing, speak of them as matters of course, as if they were commonly practiced, well-understood things. Thus it would seem that from a very early time reading and writing were quite common. "For, to speak first of all of Egypt, not only are there proofs of the practice of writing long before the time of Moses, but the period immediately preceding the exodus was one of remarkable activity and high attainment. The poem of Pentaur, which has been compared with a lay of the Iliad, celebrates a victory gained over the Hittites by Rameses II, the father of the Pharaoh of the exodus." The tablets found at Tell-el-Amarna, in Upper Egypt, written in the cuneiform character, go back to the century before the date assigned by most Egyptologists to the exodus. These prove, according to Sayce, that "good schools existed (at that time) throughout western Asia; that the people of Canaan could read and write before the Israelitish conquest; that there was an active literary intercourse from one end of the civilized East to the other."

Robertson (*Early Religion of Israel*, p. 78) says: "It is true the medium of communication was the Babylonian language and script; but we cannot suppose that a people acquainted with that art of writing would relapse into illiterates when the Phœnician alphabet took its place; much more reasonable is it to suppose that this discovery would be an immense stimulus to them. We need no longer, therefore, wonder that among the towns

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taken by Joshua was one called Kirjath-sepher, *book-town* (Josh. 15:15; Judg. 1:11), or Kirjath-sannah (Josh. 15:49); or that a lad caught at the roadside was able to write down the names of the chief men of Succoth in the time of the judges (Judg. 8:14, R. V.)."

2. Scripture Mention. Writing is first distinctly mentioned in Exod. 17:14, and the connection clearly implies that it was not then employed for the first time, but was so familiar as to be used for historic records. Moses is commanded to preserve the memory of Amalek's onslaught in the desert by committing it to writing. The tables of the testimony are said to be "written by the finger of God" (Exod. 31:18) on both sides, and

Oriental Letter Writer.

"the writing was the writing of God, graven upon the tables" (32:15). The engraving of the gems of the high priest's breastplate with the names of the children of Israel (28:11), and the inscription upon the miter (39:30) have to do more with the art of the engraver than of the writer, but both imply the existence of alphabetic characters. The curses against the adulteress were written by the priest "in *the* book," and blotted out with water (Num. 5:23). This proceeding, though principally distinguished by its symbolical character, involves the use of some kind of ink, and of a material on which the curses were written which would not be destroyed by water. Hitherto, however, nothing has been said of the application of writing to the purposes of ordinary life, or of the knowledge of the art among the common people. Up to this point such knowledge is only attributed to Moses and the priests. From Deut. 24:1, 3, however, it would appear that it was extended to others. It is not absolutely necessary to infer from this that the art of writing was an accomplishment possessed by every Hebrew citizen, though there is no mention of a third party; and it is more than probable that these "bills of divorcement," though apparently so informal, were the work of professional scribes. It was enjoined as one of the duties of the king (Deut. 17:18) that he should transcribe the book of the law for his own private study. If we examine the instances in which writing is mentioned in connection with individuals, we shall find that in all cases the writers were men of superior position. In Isa. 29:11, 12, there is clearly a distinction drawn between the man who was able to read and the man who was not, and it seems a natural inference that the accomplishments of reading and writing were not widely spread among the people, when we find that they are universally attributed to those of high rank or education—kings, priests, prophets, and professional scribes.

3. Materials. The oldest documents which contain the writing of a Shemitic race are probably the bricks of Nineveh and Babylon on which are impressed the cuneiform Assyrian inscriptions. There is, however, no evidence that they were ever employed by the Hebrews. Wood was used upon some occasions (Num. 17:3), and writing tablets of boxwood are mentioned in 2 Esd. 14:24. The "lead," to which allusion is made in Job 19:24, is supposed to have been poured, when melted, into the cavities of the stone made by the letters of an inscription, in order to render it durable. It is most probable that the ancient as well as the most common material which the Hebrews used for writing was dressed skin in some form or other. We know that the dressing of skins was practiced by the Hebrews (Exod. 25:5; Lev. 13:48), and they may have acquired the knowledge of the art from the Egyptians, among whom it had attained great perfection. Parchment was used for the manuscripts of the Pentateuch in the time of Josephus, and the *μεμβράναι* of 2 Tim. 4:13, were skins of parchment. It was one of the provisions in the Talmud that the law should be written on the skins of clean animals, tame or wild, or even of clean birds. The skins when written upon were formed into rolls (*mĕgillôth*; Psa. 40:8; comp. Isa. 34:4; Jer. 36:14; Ezek. 2:9; Zech. 5:1). See INK; INKHORN; PEN; ROLL.

WRITING TABLE. See TABLET.

WROUGHT. See GLOSSARY.

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Y

YARN (Heb. מִקְוֵה, *mik-vay'*, 1 Kings 10:28; מִקְוֵה, *mik-vay'*, 2 Chron. 1:16) is noticed in the two above-mentioned and extremely obscure passages. Keil (*Com.*, in loc.) renders "And (as for) the going out of horses from Egypt for Solomon, a company of king's merchants fetched (horses) for a definite price." The R. V. has "And the king's merchants received them in droves, each drove at a price." This comes from understanding the Hebrew term as meaning *company* or *troop*. The translators of the LXX. and Vulg. have taken מִקְוֵה as the name of a place, ἐξ Ἐκουέ, or rather ἐκ Κουέ. According to this the rendering would be, "And as for the going out of horses from Egypt and Koa," etc.

Two Draught Oxen Yoked Together.

YEAR. See TIME.

YEARN. See GLOSSARY.

YOKE. The rendering of the following Hebrew and Greek words:

1. *Tseh'-med* (Heb. צֶמֶד, 1 Sam. 11:7; 1 Kings 19:19, 21; Job 1:3; 42:12; Jer. 51:23) has the same meaning as our "yoke of oxen," viz., two. It also means so much land as two oxen will plow in a day.

2. *Mo-taw'* (Heb. מוֹטָה, Isa. 58:6, 9; Jer. 27:2; 28:10, 12, 13; Ezek. 30:18), the bars of the yoke, i. e., the oxbows of the same form as now.

3. *Ole* (Heb. עֹל, Jer. 2:20, etc.; עוֹל, 5:5), the curved piece of wood upon the neck of draught animals, by which they are fastened to the pole or beam. This is the Hebrew term most frequently rendered "yoke."

4. The Greek terms are *dzoo-gos'* (ζυγός, Matt. 11:29, 30; Acts 15:10; Gal. 5:1; 1 Tim. 6:1), which has the usual meaning of *yoke;* and *dzyoo'-gos* (ζεῦγος, Luke 14:19), meaning two draught cattle (horses, mules, or oxen) yoked together.

Figurative. Yoke is frequently used as a symbol of servitude to others (Gen. 27:40; Lev. 26:13; Deut. 28:48; Jer. 27:8, 11, 12; 1 Tim. 6:1); to one's own sins (Lam. 1:14); God's *disciplinary* teaching (Lam. 3:27; comp. Psa. 90:12; 119:71); "troublesome laws imposed on one, especially of the Mosaic law (Acts 15:10; Gal. 5:1); hence the name is so transferred to the commands of Christ as to contrast them with the commands of the Pharisees, which were a veritable 'yoke;' yet even Christ's commands must be submitted to, though easier to be kept (Matt. 11:29)" (Grimm, *Gr. Lex.*).

Z

ZAANA'IM (Heb. צַעֲנַנִּים, *tsah-an-an-neem'*), a "plain," or, more accurately, "the oak by Zaanaim"—probably a sacred tree—marking the spot near which Heber the Kenite was encamped when Sisera took refuge in his tent (Judg. 4:11), and said to be near Kedesh, on the northwest of Lake Huleh. It is probably the same as Zaananim (Josh. 19:33).

ZA'ANAN (Heb. צַאֲנָן, *tsah-an-awn'*, *place of flocks*), a place named by Micah (1:11) in his address to the towns of the Shephelah. Keil objects to its identification with Zenan, "as Zenan was in the plain, and Zaanan was most probably to the north of Jerusalem."

ZAANAN'NIM (Heb. צַעֲנַנִּים, *tsah-an-an-neem'*, only in Josh. 19:33; Judg. 4:11, marg.), and probably the same with ZAANAIM (q. v.).

ZA'AVAN (Heb. זַעֲוָן, *zah-av-awn'*, *disquiet*), the second named of the three sons of Ezer and a Horite chief (Gen. 36:27; 1 Chron. 1:42, "Zavan").

ZA'BAD (Heb. זָבָד, *zaw-bawd'*, *gift*).

1. Son of Nathan, son of Attai, son of Ahlai,

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Sheshan's daughter (1 Chron. 2:31–37), and hence called son of Ahlai (11:41), B. C. about 992. He was one of David's mighty men, but none of his deeds has been recorded.

2. An Ephraimite, son of Tahath, and father of Shuthelah, 2 (1 Chron. 7:21).

3. Son of Shimeath, an Ammonitess; an assassin who, with Jehozabad, slew King Joash (2 Chron. 24:26), B. C. 797. The assassins were both put to death by Amaziah, but their children were spared (25:3, 4), in obedience to the law of Moses (Deut. 24:16). In 2 Kings 12:21 his name is written, probably more correctly, Jozachar.

4, 5, 6. Three Israelites, "sons" respectively of Zattu (Ezra 10:27), Hashum (10:33), and Nebo (10:43), who divorced their Gentile wives after the captivity, B. C. 456.

ZAB'BAI, or ZABBA'I (Heb. זַבַּי, *zab-bah'ee*, *pure*).

1. One of the "sons" of Bebai, who divorced his Gentile wife (Ezra 10:28), B. C. 456.

2. Father of the Baruch who assisted in repairing the walls of Jerusalem after the exile (Neh. 3:20), B. C. 445.

ZAB'BUD (Heb. זַבּוּד, *zab-bood'*, *given*), a "son" of Bigvai, who returned from Babylon with Ezra (8:14), B. C. 459.

ZAB'DI (Heb. זַבְדִּי, *zab-dee'*, *giving*).

1. The son of Zerah and grandfather of Achan, of the tribe of Judah (Josh. 7:1, 17, 18), B. C. before 1170.

2. The third of the nine sons of Shimhi the Benjamite (1 Chron. 8:19), B. C. about 1170.

3. The Shiphmite (i. e., inhabitant of Shepham), and David's custodian of wine cellars (1 Chron. 27:27), B. C. about 960.

4. Son of Asaph, the minstrel, and grandfather of Mattaniah, a prominent Levite in the time of Nehemiah (11:17), B. C. 445.

ZAB'DIEL (Heb. זַבְדִּיאֵל, *zab-dee-ale'*, *gift of God*).

1. The father of Jashobeam, which latter was commander of the first division of David's army (1 Chron. 27:2), B. C. about 960.

2. The "son of Haggedolim" (i. e., "mighty men of valor"), who was overseer of one hundred and twenty-eight of the captives returned from the captivity (Neh. 11:14), B. C. 445.

ZA'BUD (Heb. זָבוּד, *zaw-bood'*, *given*), the son of Nathan (1 Kings 4:5). He is described as a priest (A. V. "principal officer"), and as holding at the court of Solomon the confidential post of "king's friend," which had been occupied by Hushai the Archite during the reign of David (2 Sam. 15:37; 16:16; 1 Chron. 27:33).

ZAB'ULON (Gr. Ζαβουλών, *dzab-oo-lone'*), the Greek form of the name *Zebulun* (Matt. 4:13, 15; Rev. 7:8).

ZAC'CAI (Heb. זַכַּי, *zak-kah'ee*, *pure*). The sons of Zaccai to the number of seven hundred and sixty returned with Zerubbabel (Ezra 2:9; Neh. 7:14), B. C. before 536.

ZACCHE'US, more properly **ZACCHÆ'US** (Gr. Ζακχαῖος, *dzak-chah'-ee-yos*, for Heb. *Zaccai*), a chief publican (ἀρχιτελώνης) residing at Jericho, who, being short of stature, climbed up into a sycamore tree in order that he might see Jesus as he passed through that town. When Jesus came to the tree he paused, looked up, and calling Zaccheus by name, bade him hasten and come down, because he intended to be a guest at his house. With undisguised joy Zaccheus hastened down and welcomed the Master. The people murmured, saying, "That he was gone to be a guest with a man that is a sinner." Zaccheus was especially odious as being a Jew and occupying an official rank among the taxgatherers, which would indicate unusual activity in the service of the Roman oppressors. He seems to have been deeply moved by the consideration shown him by Jesus, and, before all the people, made the vow which attested his penitence, "Behold, half of my goods, Lord, I hereby give to the poor; and whatever fraudulent gain I ever made from any one, I now restore fourfold," greater restitution than the law required (Num. 5:7). Jesus thereupon made the declaration, "This day is salvation come to this house, forasmuch as he also is [in the true spiritual sense] a son of Abraham" (Luke 19:1–10).

ZAC'CHUR (1 Chron. 4:26), see ZACCUR, 2.

ZAC'CUR (Heb. זַכּוּר, *zak-koor'*, *mindful*).

1. The father of Shammua, the Reubenite spy (Num. 13:4), B. C. before 1209.

2. Son of Hamuel, and father of Shimei (1 Chron. 4:26; A. V. "Zacchur"), B. C. before 1170.

3. A Levite, and third named of the four "sons of Merari by Jaaziah" (1 Chron. 24:27).

4. Son of Asaph the singer, and leader of the third course of Levitical musicians (1 Chron. 25:2, 10; Neh. 12:35).

5. The son of Imri, who assisted Nehemiah in rebuilding the city wall (Neh. 3:2), B. C. 445.

6. A Levite, or family of Levites, who signed the covenant with Nehemiah (10:12), B. C. 445.

7. A Levite whose son or descendant, Hanan, was one of the treasurers over the treasuries (marg. "storehouses") appointed by Nehemiah (13:13), B. C. 434.

ZACHARI'AH (another form of ZECHARIAH), the son of Jeroboam II, the last of the house of Jehu, and fourteenth king of Israel. He ascended the throne upon the death of his father (2 Kings 14:29), B. C. about 742. He reigned only six months, being slain by Shallum (15:8–10).

ZACHARI'AS (Gr. Ζαχαρίας, *dzakh-ar-ee'-as*, Greek form of Heb. *Zechariah*).

1. Son of Barachias, who, our Lord says, was slain by the Jews between the altar and the temple (Matt. 23:35; Luke 11:51). There has been much dispute who this Zacharias was. Many of the Greek fathers have maintained that the father of John the Baptist is the person to whom our Lord alludes; but there can be little or no doubt that the allusion is to Zechariah, the son of Jehoiada (2 Chron. 24:20, 21).

2. Father of John the Baptist (Luke 1:5, sq.).

ZA'CHER (Heb. זֶכֶר, *zeh'-ker*, *memorial*), one of the sons of Jehiel, the father or founder of

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Gibeon, by his wife Maachah (1 Chron. 8:31; 9:37, "Zechariah").

ZA'DOK (Heb. צָדוֹק, *tsaw-doke'*, *just*).

1. Son of Ahitub, and, with Abiathar, high priest in the time of David. He was of the house of Eleazar, the son of Aaron (1 Chron. 24:3), and eleventh in descent from Aaron. **(1) Joins David.** In 1 Chron. 12:28 we are told that he joined David at Hebron, after Saul's death, with twenty-two captains of his father's house, and, apparently, with nine hundred men (4,600—3,700, vers. 26, 27), B. C. 1000. **(2) Fidelity to David.** From this time Zadok was unwavering in his loyalty to David. When Absalom revolted and David fled from Jerusalem, Zadok and all the Levites bearing the ark accompanied him, and it was only at the king's express command that they returned to Jerusalem, and became the medium of communication between the king and Hushai the Archite (2 Sam., ch. 15; 17:15). After Absalom's death Zadok and Abiathar were the persons who persuaded the elders of Judah to invite David to return (19:11). When Adonijah, in David's old age, set up for king, and had persuaded Joab and Abiathar the priest to join his party, Zadok was unmoved, and was employed by David to anoint Solomon to be king in his room (1 Kings, ch. 1). **(3) Rewarded.** For this fidelity he was rewarded by Solomon, who "thrust out Abiathar from being priest unto the Lord," and "put in Zadok the priest" in his room (2:27, 35). From this time, however, we hear little of him. It is said in general terms in the enumeration of Solomon's officers of state that Zadok was the priest (1 Kings 4:4; 1 Chron. 29:22), but no single act of his is mentioned. Zadok and Abiathar were *cohanim*, i. e., officiating high priests (2 Sam. 15:35, 36; 19:11). The duties of the office were divided. Zadok ministered before the tabernacle at Gibeon (1 Chron. 16:39); Abiathar had the care of the ark at Jerusalem; not, however, exclusively (1 Chron. 15:11; 2 Sam. 15:24, 25, 29).

2. In the genealogy of the high priests in 1 Chron. 6:12, there is a second Zadok, son of a second Ahitub, and father of Shallum. It is supposed by some that the name was inserted by error of a copyist, while others identify him with *Odeas*, mentioned by Josephus (*Ant.*, x, 8, 6). He is perhaps the same person as the one mentioned (1 Chron. 9:11; Neh. 11:11).

3. Father of Jerusha, the wife of Uzziah, and mother of King Jotham (2 Kings 15:33; 2 Chron. 27:1), B. C. before 738.

4. Son of Baana, who repaired a portion of the wall in the time of Nehemiah (3:4). He is probably the same who is in the list of those that sealed the covenant in Neh. 10:21, as in both cases his name follows that of Meshezabeel (B. C. 445).

5. Son of Immer, a priest who repaired a portion of the wall opposite his house (Neh. 3:29), B. C. 445.

6. The scribe whom Nehemiah appointed one of the three principal treasurers of the temple (Neh. 13:13), B. C. 445.

ZA'HAM (Heb. זַהַם, *zah'-ham*, *loathing*), the last of the three sons of Rehoboam by Abihail (2 Chron. 11:19), B. C. about 930. Keil (*Com.*, in loc.) holds that Mahalath is the wife of Rehoboam, and that Abihail, the daughter of Eliab, was Mahalath's mother.

ZA'IR (Heb. צָעִיר, *tsaw-eer'*, *little*), a place east of the Dead Sea, in Idumea, where Israel discomfited the Edomites (2 Kings 8:21). Its identification is not positive.

ZA'LAPH (Heb. צָלָף, *tsaw-lawf'*, perhaps *wound*), the father of Hanun, who assisted in repairing the wall of Jerusalem after the captivity (Neh. 3:30), B. C. 445.

ZAL'MON (Heb. צַלְמוֹן, *tsal-mone'*, *shady*).

1. An Ahohite (i. e., sprung from the Benjamite family of Ahoah), and one of David's warriors (2 Sam. 23:28). In the parallel passage (1 Chron. 11:29) he is called Ilai (q. v.).

2. A wood near Shechem (Judg. 9:48), a kind of "black forest," as rendered by Luther. David (Psa. 68:14, "white as snow in Salmon") uses language symbolical of the presence of light in darkness, or brightness in calamity.

ZALMO'NAH (Heb. צַלְמֹנָה, *tsal-mo-naw'*, *shady*), a station of Israel in the wilderness (Num. 33:41, 42). It lay southeast of Edom, perhaps in the *Wady el-Amrân*, which runs into the *Wady Ithm*, close to where Elath anciently stood.

ZALMUN'NA (Heb. צַלְמֻנָּע, *tsal-moon-naw'*, *shade denied*, i. e., *deprived of protection*), one of the two kings of Midian who were captured and slain by Gideon (Judg. 8:5–21; Psa. 83:11), B. C. about 1100. See Zebah.

ZAMZUM'MIM (Heb. זַמְזֻמִּים, *zam-zum-mim'*, only in Deut. 2:20), the name given by the Ammonites to the people called by others Rephaim (q. v.). They were "a people great, many, and tall." "From a slight similarity between the two names, and from the mention of both in connection with the Emim, it is usually assumed that the Zamzummims were identical with the Zuzims" (q. v.), but all is conjecture.—W. H.

ZANO'AH (Heb. זָנוֹחַ, *zaw-no'-akh*, *marsh*, *bog*).

1. A town in the low country of Judah (Josh. 15:34). It was inhabited by Judeans after the captivity (Neh. 11:30), who also assisted in repairing the walls of Jerusalem (3:13). The site is marked now by *Zanu'a* in the Wady Ismail, some ten miles west of Jerusalem.

2. A town in the hill country of Judah, ten miles southwest of Hebron (Josh. 15:56). In 1 Chron. 4:18 Jekuthiel is said to have been the father (i. e., founder or rebuilder) of Zanoah.

ZAPH'NATH-PAANE'AH (Heb. צָפְנַת פַּעְנֵחַ, *tsof-nath' pah-nay'-akh*), the name given by Pharaoh to Joseph (Gen. 41:45). According to Rossellini and more recent Egyptologists, *Zaphnath-paaneah* answers to the Coptic *P-sônt-emph-anh*, i. e., *sustentator vitæ*, support or sustainer of life, with reference to the call intrusted to him by God. Sayce (*Higher Crit. and the Monuments*, p. 213) says, "At present the origin of the first syllable is still doubtful, and though the latter part of the name is certainly the Egyptian *n-ti-pa-ânkh*, 'of the life,' it is difficult to say in

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which of its different senses *pa-ânkh*, 'the life,' is employed."

ZA'PHON (Heb. צָפוֹן, *tsaw-fone'*, *north*), a place mentioned, in connection with Beth-aram, Beth-nimrah, and Succoth, as part of the inheritance of Gad (Josh. 13:27). It was in "the valley" (i. e., of Jordan), and probably not far from the southern extremity of the Sea of Galilee.

ZA'RA (Gr. Ζαρά, *dzar-ah'*), the Greek form (Matt. 1:3) of the Hebrew name ZERAH 2 (q. v.).

ZA'RAH (Gen. 38:30; 46:12). See ZERAH, 2.

ZA'REAH (Neh. 11:29). See ZORAH.

ZA'REATHITE (1 Chron. 2:53). See ZORATHITE.

ZA'RED (Num. 21:12). See ZERED.

ZAR'EPHATH (Heb. צָרְפַת, *tsaw-ref-ath'*, *refinement*), a town which derives its claim to notice from having been the residence of the prophet Elijah during the latter part of the drought (1 Kings 17:9, 10). Beyond stating that it was near to, or dependent on, Zidon, the Bible gives no clue to its position. Josephus (*Ant.*, viii, 13, 2) says that it was "not far from Sidon and Tyre, for it lies between them." It is on the seashore, north of Tyre. And to this Jerome adds (*Onom.*, "Sarefta") that it "lay on the public road," i. e., the coast road. Both these conditions are implied in the mention of it in the itinerary of Paula by Jerome, and both are fulfilled in the situation of the modern village of *Sŭrafend*. Of the old town considerable indications remain. One group of foundations is on a headland called *Ain el-Kantarah;* but the chief remains are south of this, and extend for a mile or more, with many fragments of columns, slabs, and other architectural features. In the New Testament Zarephath appears under the Greek form of Sarepta.

ZAR'ETAN (Heb. צָרְתָן, *tsaw-reth-awn'*, *cooling*), a place named in the account of the passage of Jordan by the Israelites, "That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan" (Josh. 3:16; R. V. "rose up in one heap, a great way off, at Adam, the city that is beside Zarethan"). "Near Beisân is an unusually large mound called Tell es Sârem. A good deal of clay is found here, and a mile to the south is a stream the Arabic of which means 'red river.' . . . It has been suggested that the waters of the Jordan were suddenly dammed up by a landslip or similar convulsion. The appearance of the banks, and the curious bends of the river near this place, would seem to support the idea. . . . It is clear from the Bible statement that the waters were arrested a long way off, above Jericho" (Harper, *Bib. and Mod. Disc.*, p. 148). Kurn Sartabeh is a little more than fifteen miles above Jericho, which tallies well with the expression "very far." See ZARTHAN.

ZA'RETH-SHA'HAR (Heb. צֶרֶת הַשַּׁחַר, *tseh'-reth hash-shakh'-ar*, *the splendor of dawn*), a city in Reuben "in the mount of a valley" (Josh. 13:19), and near the eastern shore of the Dead Sea. Identified with the ruins of Zara, in Wady [illegible]a Main.

ZAR'HITES, THE (Heb. זַרְחִי, *zar-khee'*), a branch of the tribe of Judah; descended from Zerah, the son of Judah (Num. 26:13, 20; Josh. 7:17; 1 Chron. 27:11, 13).

ZAR'TANAH, a place named (1 Kings 4:12) to define the position of Beth-shean. It is possibly identical with ZARTHAN (q. v.).

ZAR'THAN (Heb. צָרְתָן, *tsaw-reth-awn'*).

1. A place in the *ciccar* or circle of Jordan, mentioned in connection with Succoth (1 Kings 7:46), between which and Zarthan the bronze (or copper) vessels for the temple were cast. It is given in 2 Chron. 4:17 as Zeredathah.

2. It is also named in the account of the passage of the Jordan by the Israelites (Josh. 3:16, A. V. "Zaretan") as defining the position of the city Adam.

ZAT'THU (Neh. 10:14). See ZATTU.

ZAT'TU (Heb. זַתּוּא, *zat-too'*, derivation uncertain), an Israelite whose "children," to the number of nine hundred and forty-five (Ezra 2:8) or eight hundred and forty-five (Neh. 7:13), returned with Zerubbabel (B. C. before 536). Several of his descendants renounced their Gentile wives (Ezra 10:27), and a person (or family) was among those who sealed the covenant made by Nehemiah (Neh. 10:14, "Zatthu").

ZA'VAN (1 Chron. 1:42). See ZAAVAN.

ZA'ZA (Heb. זִזָא, *zaw-zaw'*, *prominent* [?]), the second son of Jonathan, a descendant of Jerahmeel, of the tribe of Judah (1 Chron. 2:33).

ZEBADI'AH (Heb. זְבַדְיָה, *zeb-ad-yaw'*, and זְבַדְיָהוּ, *zeb-ad-yaw'-hoo*, *gift of Jehovah*).

1. A Benjamite, of the sons of Beriah (1 Chron. 8:15).

2. A Benjamite, of the sons of Elpaal (1 Chron. 8:17).

3. One of the two sons of Jeroham of Gedor, who joined David at Ziklag (1 Chron. 12:7), B. C. before 1000.

4. Third son of Meshelemiah the Korhite (1 Chron. 26:2).

5. Son of Asahel, the brother of Joab, of the fourth division of David's army (1 Chron. 27:7), B. C. before 960.

6. A Levite in the reign of Jehoshaphat, sent to teach the law in the cities of Judah (2 Chron. 17:8), B. C. 872.

7. The son of Ishmael, and prince of the house of Judah in the reign of Jehoshaphat (2 Chron. 19:11), B. C. about 853.

8. Son of Michael, of the "sons" of Shephatiah, who returned with Ezra from captivity with eighty males (Ezra 8:8), B. C. about 457.

9. A priest of the sons of Immer, who had married a foreign wife after the return from Babylon (Ezra 10:20), B. C. 456.

ZE'BAH (Heb. זֶבַח, *zeh'-bakh*, *sacrifice*), one of the two Midianitish kings overthrown by Gideon. He is mentioned in Judg. 8:5–21; Psa. 83:11, and always in connection with Zalmunna. They seem to have commanded the invasion of Palestine, leading their hordes with the cry, "Seize these goodly pastures" (v. 12). While Oreb and

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Zeeb, two of the inferior leaders of the incursion, had been slain, with a vast number of their people, by the Ephraimites, at the central fords of the Jordan, the two kings had succeeded in making their escape by a passage farther to the north (probably the ford near Beth-shean), and thence by the *Wady Yabis*, through Gilead, to Karkor, a place which is not fixed, but which lay doubtless high up on the Hauran. Here they were reposing with fifteen thousand men, a mere remnant of their huge horde, when Gideon overtook them. The name of Gideon was still full of terror, and the Bedouins were entirely unprepared for his attack —they fled in dismay, and the two kings were taken. They were brought to Ophrah, the native village of their captor, and then Gideon asked them, "What manner of men were they which ye slew at Tabor?" Up to this time the sheikhs may have believed that they were reserved for ransom; but these words once spoken, there can have been no doubt what their fate was to be. They met it like noble children of the desert, simply requesting that the blow should be struck by their captor himself; "and Gideon arose and slew them," B. C about 1100.

ZEBA'IM (Heb. הַצֹּבָיִם, *hats-tseb-aw-yim'*, *the gazelles*), apparently the name of the native place of the "sons of Pochereth," who are mentioned in the catalogue of "Solomon's slaves" as having returned with Zerubbabel (Ezra 2:57; Neh. 7:59).

ZEBE'DEE (Gr. Ζεβεδαῖος, *dzeb-ed-ah'-yos*, the Greek form, probably, of *Zabdi* or *Zebediah*), the father of James the Great and John (Matt. 4:21), and the husband of Salome (Matt. 27:56; Mark 15:40). He was a Galilean fisherman, living probably either at or near Bethsaida. From the mention of his "hired servants" (Mark 1:20), and the acquaintance between John and Annas the high priest, it has been inferred that the family were in good circumstances. He appears only once in the gospel narrative, viz., in Matt. 4:21, 22; Mark 1:19, 20, where he is seen in his boat with his two sons, mending their nets.

ZEBI'NA (Heb. זְבִינָא, *zeb-ee-naw'*, *bought*), one of the "sons" of Nebo, who put away his Gentile wife after the captivity (Ezra 10:43), B. C. 456.

ZEBOI'IM (Gen. 14:2, 8). See ZEBOIM.

ZEBO'IM, the rendering of: **1.** (Heb. צְבֹאִים, *tseb-o-eem'*, *gazelles*), one of the five cities in the vale of Siddim, destroyed by Jehovah (Gen. 10:19; Deut. 29:23; Hos. 11:8). It was ruled over by a separate king, Shemeber (Gen. 14:2, 8).

2. (Heb. הַצְּבֹעִים, *hats-tseb-o-eem'*, *valley of the wild beasts*,) the name of a valley, i. e., the ravine or gorge, apparently east of Michmash (1 Sam. 13:18), near to which one of the flying columns of the Philistines came. "The wilderness" is no doubt the district of uncultivated mountain tops and sides lying between the central portion of Benjamin and the Jordan valley. In that very district there is a wild gorge known as *Shuk ed-Duba*, "ravine of the hyena."

ZEBU'DAH (Heb. זְבוּדָה, *zeb-oo-daw'*, *given*), a daughter of Pedaiah, of Rumah, wife of Josiah, and mother of King Jehoiakim (2 Kings 23:36), B. C. before 608.

ZE'BUL (Heb. זְבֻל, *zeb-ool'*, *dwelling*), ruler of the city of Shechem under Abimelech. He advised Abimelech of the defection of the Shechemites, and counseled him to advance upon the city. He closed the gates of the city against Gaal and his men that went out to fight against Abimelech, and thus assisted in their overthrow (Judg. 9:28–41), B. C. about 1100.

ZEBU'LONITE (Heb. זְבוּלֹנִי, *zeb-oo-lo-nee'*), a member of the tribe of Zebulun (Judg. 12:11, 12; Num. 26:27, A. V. "Zebulunite").

ZEBU'LUN (Heb. זְבוּלֻן, *zeb-oo-loon'*, *habitation*).

1. The tenth son of Jacob, and the sixth and last of Leah (Gen. 30:19, 20). We have nothing recorded concerning Zebulun personally. In the genealogical list (ch. 46) he is mentioned as having, at the time of the migration into Egypt, three sons, founders of the chief families of the tribe (comp. Num. 26:26).

Tribe. During the desert journey Zebulun, with Judah and Issachar, formed the first camp. The tribe then numbered fifty-seven thousand four hundred (1:31). The head of the tribe at Sinai was Eliab, son of Helon (7:24), and at Shiloh, Elizaphan, son of Parnach (34:25). Its representative among the spies was Gaddiel, son of Sodi (13:10). The territory of Zebulun in Canaan lay between the Sea of Galilee and the Mediterranean Sea. Nazareth and Cana were in it; and it embraced a section of the shore of the former sea, where Christ performed so many of his miracles. Then was fulfilled the prophecy of Isaiah (Isa. 9:1, 2; comp. Matt. 4:12–16). In the visions of Ezekiel (48:26–33) and of John (Rev. 7:8) this tribe finds due mention.

2. A place on the eastern border of the tribe of Asher, between Beth-dagon and the valley of Jiphthah-el (Josh. 19:27).

ZEBU'LUNITE (Num. 27:27). See ZEBULONITE.

ZECHARI'AH (Heb. זְכַרְיָה, *zek-ar-yaw'*, *remembered of Jehovah*).

1. A chief of the Reubenites at the time of the captivity by Tiglath-pileser (1 Chron. 5:7), B. C. about 740.

2. Son of Meshelemiah, or Shelemiah, a Korhite and keeper of the north gate of the tabernacle of the congregation (1 Chron. 9:21). In 26:2, 14, he is described as "one counseling with understanding."

3. One of the sons of Jehiel (1 Chron. 9:37).

4. A Levite of the second order in the temple band as arranged by David, appointed to play "with psalteries on Alamoth" (1 Chron. 15:18, 20; 16:5), B. C. before 960.

5. One of the priests who, with trumpets, accompanied the ark from the house of Obed-edom (1 Chron. 15:24), B. C. about 988.

6. Son of Isshiah, or Jesiah, a Kohathite Levite, descended from Uzziel (1 Chron. 24:25).

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7. Fourth son of Hosah, of the children of Merari (1 Chron. 26:11).

8. The father of Iddo, who was chief of his tribe, Manasseh in Gilead, in the reign of David (1 Chron. 27:21), B. C. about 1000.

9. One of the princes of Judah sent to teach the people the law in the reign of Jehoshaphat (2 Chron. 17:7), B. C. 912.

10. The son of Benaiah and father of Jahaziel, which latter was the Gershonite Levite who encouraged the army of Jehoshaphat against the Moabites (2 Chron. 20:14), B. C. before 875.

11. One of the sons of King Jehoshaphat (2 Chron. 21:2).

12. Son of the high priest Jehoiada in the reign of Joash, king of Judah (2 Chron. 24:20), and therefore the king's cousin. After the death of Jehoiada, Zechariah probably succeeded to his office, and in attempting to check the reaction in favor of idolatry which immediately followed, he fell a victim to a conspiracy formed against him by the king, and was stoned in the court of the temple, B. C. 836. It is probable that "Zacharias, son of Barachias," who was slain between the temple and the altar (Matt. 23:35), is the same with Zechariah, the son of Jehoiada, and that the name of Barachias as his father crept into the text from a marginal gloss, the writer confusing this Zechariah either with Zechariah the prophet, who was the son of Berechiah, or with another Zechariah, the son of Jeberechiah (Isa. 8:2).

13. A prophet in the reign of Uzziah, who appears to have acted as the king's counselor, but of whom nothing is known (2 Chron. 26:5), B. C. 783.

14. The father of Abijah, or Abi, Hezekiah's mother (2 Chron. 29:1), B. C. before 719.

15. A Levite who, in the reign of Hezekiah, assisted in the purification of the temple (2 Chron. 29:13), B. C. 719.

16. A Kohathite Levite and an overseer of the temple restoration in the reign of Josiah (2 Chron. 34:12), B. C. 621.

17. One of the rulers of the temple in the reign of Josiah (2 Chron. 35:8), B. C. about 621.

18. The leader of the "sons" of Pharosh, who, to the number of one hundred and fifty, returned with Ezra (8:3), B. C. about 457.

19. The leader of the twenty-eight "sons" of Bebai, who returned from captivity with Ezra (8:11), B. C. 457.

20. One of the chiefs of the people whom Ezra summoned in council at the river Ahava (Ezra 8: 16). He stood at Ezra's left hand when he expounded the law to the people (Neh. 8:4), B. C. 457.

21. One of the family of Elam who divorced a foreign wife after the captivity (Ezra 10:26), B. C. 456.

22. One of the ancestors of Athaiah, of the tribe of Judah (Neh. 11:4), B. C. before 536.

23. The son of Shiloni and father of Joiarib, of the family of Perez (Neh. 11:5).

24. A priest and ancestor of Adaiah, which latter was prominent in Jerusalem after the captivity (Neh. 11:12), B. C. before 445.

25. The representative of the priestly family of Iddo in the days of Joiakim, the son of Jeshua (Neh. 12:16). Probably the same as Zechariah the prophet, the son of Iddo, B. C. about 536.

26. One of the priests, son of Jonathan, who blew with the trumpets at the dedication of the city wall by Ezra and Nehemiah (Neh. 12:35, 41), B. C. 445.

27. The son of Jeberechiah, who was taken by the prophet Isaiah as one of the "faithful witnesses to record," when he wrote concerning Maher-shalal-hash-baz (Isa. 8:2), B. C. about 742.

28. The eleventh of the twelve minor prophets. Zechariah was of priestly descent, a son of Berechiah and grandson of Iddo (Zech. 1:1, 7), the chief of one of the priestly families that returned from exile along with Zerubbabel (Neh. 12:4). His mention in Ezra 5:1; 6:14, as the son of Iddo is explained by the hypothesis that owing to some unexplained cause—perhaps the death of his father—Zechariah followed his grandfather in the priestly office, and so the historian dropped the father's name. Zechariah commenced his prophetic labors in the eighth month of the second year of Darius, B. C. about 520. In the fourth year of Darius a deputation of Jews came to the temple to inquire whether the day on which Jerusalem and the temple were reduced to ashes by the Chaldeans was still to be kept as a day of mourning and fasting. Zechariah replied to them declaring that, in the sight of Jehovah, obedience is better than fasting. Two other oracles delivered by Zechariah are recorded in his book of prophecies (chaps. 9–11 and 12–14). According to the fathers, Zechariah exercised his prophetic office in Chaldea, where he wrought many miracles —returned to Jerusalem when an old man, still discharging the duties of his priestly office, and, dying at an advanced age, was buried in the holy city by the side of Haggai. The statement to the effect that he was slain under Joash has arisen from his being confounded with the Zechariah mentioned in 2 Chron. 24:20; Matt. 23:35. See 12; BIBLE, BOOKS OF.

ZE'DAD (Heb. צְדָד, *tsed-awd'*, *side, sloping place*), a city on the northern boundary of Palestine, as promised by Moses (Num. 34:8), and as restored by Ezekiel (Ezek. 47:15). It is identical with Sudud, between Emesa and Baalbec.

ZEDEKI'AH (Heb. צִדְקִיָּהוּ, *tsid-kee-yaw'*, and צִדְקִיָּהוּ, *tsid-kee-yaw'-hoo*, *justice of Jehovah*).

1. Son of Chenaanah, and the person who acted as spokesman of the prophets when consulted by Ahab as to the result of his proposed expedition to Ramoth-gilead (B. C. 875). Preparing himself with a pair of iron horns (the horns of the *reëm*, or buffalo, being the recognized emblem of the tribe of Ephraim), Zedekiah illustrated the manner in which Ahab should drive the Syrians before him. When Micaiah delivered his prophecy Zedekiah came near and smote him upon the cheek. For this he was threatened by Micaiah in terms that evidently alluded to some personal danger. The probability that Zedekiah and his followers were false prophets is strengthened by the question of the king, "Is there not here besides a prophet of *Jehovah*, that we may inquire of *him!*" (1 Kings 22:11; 2 Chron. 18:10.)

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2. The Last King of Judah. (1) **Family.** Zedekiah was the son of Josiah by his wife Hamutal, and therefore own brother to Jehoahaz (2 Kings 24:18; comp. 23:31; 1 Chron. 3:15). His original name had been *Mattaniah*, which was changed to Zedekiah by Nebuchadnezzar, when he carried off his nephew Jehoiachin to Babylon, and left him on the throne of Jerusalem. (2) **Reign.** Zedekiah was twenty-one years of age when he was made king (2 Kings 24:17, 18; 2 Chron. 36:11), B. C. 597. The earlier portion of Zedekiah's reign was marked by an agitation throughout the whole of Syria against the Babylonian yoke. In this movement Jerusalem seems to have taken the lead, since in the fourth year of Zedekiah's reign we find ambassadors from all the neighboring kingdoms—Tyre, Sidon, Edom, and Moab—at his court, to consult as to the steps to be taken. This happened either during the king's absence or immediately after his return from Babylon, whither he went, perhaps, to blind the eyes of Nebuchadnezzar to his contemplated revolt (Jer. 51:59). The first act of overt rebellion of which any record survives was the formation of an alliance with Egypt, of itself equivalent to a declaration of enmity with Babylon. As a natural consequence it brought on Jerusalem an immediate invasion of the Chaldeans. The mention of this event in the Bible, though sure, is extremely slight, and occurs only in Jer. 37:5–11; 34:21, and Ezek. 17:15–20; but Josephus (x, 7, 3) relates it more fully, and gives the date of its occurrence, viz., the eighth year of Zedekiah. Nebuchadnezzar, aware of Zedekiah's defection, sent an army and reduced the whole country of Judea, excepting Jerusalem, Lachish, and Azekah (Jer. 34:7). Pharaoh having marched to the assistance of Zedekiah, the Chaldeans at once raised the siege and advanced to meet him. The nobles seized this opportunity of reenslaving those whom they had so recently manumitted (ch. 34). Shortly after this Jeremiah was put in prison, and would probably have lost his life but for the interference of Zedekiah (37: 15–21). On the tenth day of the tenth month of Zedekiah's ninth year the Chaldeans were again before the walls (52:4). From this time forward the siege progressed slowly but surely to its consummation, with the accompaniment of both famine and pestilence. Zedekiah again interfered to preserve the life of Jeremiah from the vengeance of the princes (38:7–13). While the king was hesitating the end was rapidly coming nearer. The city was indeed reduced to the last extremity. The fire of the besiegers had throughout been very destructive, but it was now aided by a severe famine. The bread had long since been consumed (38:9), and all the terrible expedients had been tried to which the wretched inhabitants of a besieged town are forced to resort in such cases. At last, after sixteen dreadful months, the catastrophe arrived. It was on the ninth day of the fourth month, about the middle of July, at midnight, as Josephus with careful minuteness informs us, that the breach in those stout and venerable walls was effected. Passing in through the breach, they made their way, as their custom was, to the center of the city, and for the first time the temple was entered by a hostile force. Zedekiah fled, but was betrayed by some Jews who had deserted to the enemy. After his capture he and his sons were sent to Nebuchadnezzar at Riblah, while his daughters were kept at Jerusalem. Nebuchadnezzar reproached Zedekiah for breaking his oath of allegiance, ordered his sons to be slain before him, and then his own eyes to be thrust out. He was loaded with chains and taken to Babylon, where he died (Smith, *Dict.*, s. v.).

NOTE.—At first sight there seems a discrepancy between Jer. 34:3; 2 Kings 25:7; Ezek. 12:13. The first passage, however, does not assert that he should actually see Babylon, but that he should see the king and go thither. The above facts verify the predictions. Zedekiah saw the *king* of Babylon, but not the *city* itself, having lost his sight before being taken there.

3. A son of Jeconiah and grandson of Jehoiakim, king of Judah (1 Chron. 3:16), B. C. 598 or later. Some identify him with the person mentioned in v. 15, but Keil (*Com.*, in loc.) conjectures that he was a literal son, and not simply a successor of Jeconiah, and that he died before the exile.

4. The son of Maaseiah and a false prophet among the captives in Babylon. He was denounced by Jeremiah (29:21) for having, with Ahab, uttered false prophecies, and for flagitious conduct. Their names were to become a byword, and their terrible fate—death by burning—a warning, B. C. about 586.

5. The son of Hananiah, and one of the princes of Judah who received the announcement that Baruch had delivered the words of Jeremiah to the people (Jer. 36:12), B. C. 607.

ZE'EB (Heb. זְאֵב, *zeh-abe'*, *wolf*), one of the princes of Midian who were defeated by Gideon, probably near the Jordan. Zeeb was slain in a wine press, which in later times bore his name (Judg. 7:24, 25; 8:3; Psa. 83:11), B. C. about 1100.

ZE'LAH (Heb. צֵלָע, *tseh'-lah*, *slope*, *side*), a town in Benjamin, which was the family burying place of Kish, the father of Saul (2 Sam. 21:14; comp. Josh. 18:28), probably the native place of Saul, the first king of Israel. It has not been identified.

ZE'LEK (Heb. צֶלֶק, *tseh'-lek*, *fissure*), an Ammonite and one of David's valiant men (2 Sam. 23:37; 1 Chron. 11:39).

ZELO'PHEHAD (Heb. צְלָפְחָד, *tsel-of-khawd'*, meaning unknown), the son of Hepher and descendant of Manasseh through Gilead (Josh. 17:3), B. C. before 1170. He died without male heirs, and his five daughters claimed his inheritance. The claim was admitted by divine direction, and a law was promulgated, to be of general application, that if a man died without sons his inheritance should pass to his daughters (Num. 26:33; 27:1–11). A still further enactment (ch. 36) provided that such heiresses should not marry out of their own tribes—a regulation which the five daughters of Zelophehad complied with, all being married to Manassites.

ZELO'TES (Gr. Ζηλωτής, *dzay-lo-tace'*, *partisan*), the surname of the apostle Simon (Luke 6: 15; Acts 1:13), to distinguish him from Simon Peter. In the parallel lists (Matt. 10:4; Mark 3:

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18) he is called Simon *the Canaanite*, this being thought by some to be a transliteration of the Heb. קַנָּאִי, *kan-awn'*, *zeal*. Meyer (*Com.*, on Matt. 10:4) says: "*Zealots* were a class of men who, like Phineas (Num. 25:7), were fanatical defenders of the theocracy; and who, while taking vengeance on those who wronged it, were themselves guilty of great excesses. But the ὁ Καναναῖος (or Καναίτης, according to the received text) is not to be explained in this way, inasmuch as this form of the epithet is derived from the name of some *place* or other."

ZEL'ZAH (Heb. צֶלְצַח, *tsel-tsakh'*, *clear shade*), a place in the border of Benjamin, mentioned by Samuel when taking leave of Saul at Ramah (1 Sam. 10:2). Among the signs which the prophet said would confirm his anointing of Saul was the latter's meeting with two men at Rachel's sepulcher. This was on the way from Bethel to Bethlehem, and to the west in full view is the village of *Beit Jala*, which may be identical with Zelzah.

ZEMARA'IM (Heb. צְמָרַיִם, *tsem-aw-rah'-yim*, *double fleece*).

1. One of the ancient towns assigned to Benjamin (Josh. 18:22), in the eastern section of its territory, and grouped with Beth-arabah and Bethel. It is probably to be identified with the ruins of *es-Sumrah*, on the road from Jerusalem to Jericho, east of Kkan Hadhur.

2. The mountain from which Abijah, king of Judah, addressed Jeroboam and the army of Israel (2 Chron. 13:4). It is described as being "in Mount Ephraim," i. e., within the general highland district of that tribe. Robinson (*Phys. Geog.*, § 38) conjectures Mount Zemaraim to the east of Bethel, near the border of the two kingdoms, to which Mount Ephraim also extends.

ZEM'ARITES (Heb. הַצְּמָרִי, *hats-tsem-aw-ree'*, "the Zemarite," only found Gen. 10:18 and 1 Chron. 1:16), the name of a people reckoned among the sons of Canaan, "the Arvadite, and the Zemarite, and the Hamathite," whence it is naturally assumed that the Zemarites lived between Arvad and Hamath. The old interpreters, as the Jerusalem Targum, the Arabic version, etc., locate them at Emessa, the modern *Hums*. Michaelis placed them at *Sumra*, the classical Simyra (but see Smith, *Dict. of Greek and Rom. Geog.*, s. v.). It is possible that the names Zemaraim (Josh. 18:22) and Mount Zemaraim (2 Chron. 13:4) represent southern migrations of Zemarites; or, as the list in Gen. 10:15–18 is not altogether in strict geographical order, the Zemarites as a whole may have lived in the vicinity of Zemaraim and Mount Zemaraim.—W. H.

ZEMI'RA (Heb. זְמִירָה, *zem-ee-raw'*, *music*), one of the nine sons of Becher, the son of Benjamin (1 Chron. 7:8).

ZE'NAN (Heb. צְנָן, *tsen-awn'*, *pointed*), a town in the lowland district of Judah (Josh. 15:37), and supposed to be the same as Zaanan (Mic. 1:11).

ZE'NAS (Gr. Ζηνᾶς, *dzay-nas'*, *Jove-given*), a Christian lawyer of Crete mentioned in Tit. 3:13, in connection with Apollos. It is impossible to determine whether Zenas was a Roman jurisconsult or a Jewish doctor. Grotius thinks that he was a Greek who had studied Roman law. The New Testament usage of νομικός, "*lawyer*," leads rather to the other inference.

ZEPHANI'AH (Heb. צְפַנְיָה, *tsef-an-yaw'*, *hidden of Jehovah*).

1. A Kohathite Levite, ancestor of Samuel and Heman (1 Chron. 6:36).

2. The son of Maaseiah (Jer. 21:1), and *sagan*, or second priest, in the reign of Zedekiah. He succeeded Jehoiada (29:25, 26), and was probably a ruler of the temple, whose office it was among others to punish pretenders to the gift of prophecy. In this capacity he was appealed to by Shemaiah the Nehelamite to punish Jeremiah (29:27). Twice was he sent from Zedekiah to inquire of Jeremiah the issue of the siege of the city by the Chaldeans (21:1), and to implore him to intercede for the people (37:3). On the capture of Jerusalem he was taken and slain at Riblah (52:24, 27; 2 Kings 25:18, 21), B. C. about 589.

3. The prophet, son of Cushi, who prophesied against Judah and Jerusalem in the days of King Josiah (Zeph. 1:1), B. C. about 630.

4. Father of Josiah (Zech. 6:10) and of Hen, according to the reading of the received text of Zech. 6:14, B. C. before 519.

ZEPHANI'AH, BOOK OF. See BIBLE, BOOKS OF.

ZE'PHATH (Heb. צְפַת, *tsef-ath'*, *beacon*, *watchtower*), the earlier name (Judg. 1:17) of a Canaanitish town, destroyed by Judah and Simeon, and renamed Hormah. Two identifications have been proposed for Zephath: that of Dr. Robinson with the well-known pass *es-Sufâ;* and that of Mr. Rowlands (Williams, *Holy City*, i, 464) with *Sebâta*, two and one half hours beyond Khalasa, on the road to Suez.

ZEPH'ATHAH (Heb. צְפַתָה, *tsef-aw'-thaw*, *vale of the watchtower*), a valley near Mareshah (2 Chron. 14:10), where Asa joined battle with Zerah the Ethiopian. A deep valley is found near the site of Mareshah, running down to Beit Jibrin (Eleutheropolis), and thence into the plain of Philistia. This may be the valley of Zephathah.

ZE'PHI (1 Chron. 1:36). See ZEPHO.

ZE'PHO (Heb. צְפִי, *tsef-o'*, or צְפִי, *tsef-ee'*, *watchtower*), a son of Eliphaz, son of Esau (Gen. 36:11), and one of the "dukes" of the Edomites (v. 15). In 1 Chron. 1:36 he is called *Zephi*.

ZE'PHON (Heb. צְפוֹן, *tsef-one'*, *watch*), the first of the seven sons of Gad (Num. 26:15) and progenitor of the *Zephonites*.

ZEPH'ONITES (Num. 26:15). See ZEPHON.

ZER (Heb. צֹר, *tsare*, *rock*), a fortified town in the territory assigned to Naphtali (Josh. 19:35). It has not been identified.

ZE'RAH (Heb. זֶרַח, *zeh'-rakh*, *rising*).

1. Son of Reuel, son of Esau (Gen. 36:13; 1 Chron. 1:37), and one of the "dukes," or phylarchs, of the Edomites (Gen. 36:17). Jobab, an

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early king of Edom, perhaps belonged to his family (Gen. 36:33; 1 Chron. 1. 44).

2. Less properly, *Zarah*. Twin son with his brother Pharez of Judah and Tamar (Gen. 38:30; 1 Chron. 2:6; Matt. 1:3). His descendants were called Zarhites, Ezrahites, and Izrahites (Num. 26:20; 1 Kings 4:31; 1 Chron. 27:8, 11).

3. Son of Simeon (1 Chron. 4:24; "*Zohar*," Gen. 46:10).

4. A Gershonite Levite, son of Iddo, or Adaiah (1 Chron. 6:21, 41).

5. The Ethiopian (or Cushite) king defeated by Asa. After a period of ten years' peace Asa's reign was disturbed by war. Zerah, with a million of men and three hundred chariots, invaded the kingdom and pressed forward to Mareshah. Thither Asa marched to meet him, and drew up his army in battle array in the valley of Zephathah. After commending his cause to Jehovah Asa made the attack, which was eminently successful. Asa pursued the fleeing Ethiopians as far as Gerar, crippling them so that they could not recover themselves and again make a stand (2 Chron. 14:9–13), B. C. 905. Dr. Sayce (*Higher Criticism and Monuments*, pp. 363, 465) identifies Zerah with Osorkon II of Egypt, and makes Asa's twenty-fifth year of reign the time of the invasion.

ZERAHI'AH (Heb. זְרַחְיָה, *zer-akh-yaw'*, *Jehovah has risen*).

1. A priest, son of Uzzi and ancestor of Ezra the scribe (1 Chron. 6:6, 51; Ezra 7:4), B. C. about 457.

2. Father of Elihoenai, of the sons of Pahath Moab (Ezra 8:4), B. C. about 457.

ZE'RED, or ZA'RED (Heb. זֶרֶד, *zeh'-red*, *luxuriance*, *willow-brook*), a valley separating Moab from Edom (Deut. 2:13, 14), and where the Israelites encamped before crossing the Arnon (Num. 21:12). It seems to be the same with the *Wady el-Ahsy*, which communicates with the Dead Sea, and is called "brook of the willows" (Isa. 15:7), and "river of the wilderness" (Amos 6:14). Dr. Smith thinks all sites to be problematical.

ZER'EDA (Heb. צְרֵדָה, *tser-ay-daw'*, *pierced*), a town in Mount Ephraim given as the birthplace of Jeroboam, the son of Nebat the Ephrathite, and servant (i. e., officer) of Solomon (1 Kings 11:26). By some it is identified with ZARTHAN (q. v.); others, because of its connection with Mount Ephraim, think that it cannot be the same. Lieut. Conder (*Tent Work in Palestine*, ii, 340) identifies it with *Surdah*, a village a little more than a mile south of Jufua.

ZERED'ATHAH (Heb. צְרֵדָתָה, *tser-ay-daw'-thaw*, same as *Zereda*), another name (2 Chron. 4:17) for ZARTHAN (q. v.), the place of Solomon's brass foundry.

ZER'ERATH (Heb. צְרֵרָה, *tser-ay-raw'*), a place mentioned (Judg. 7:22) in describing the route of the Midianites before Gideon. Keil and Delitzsch (*Com.*) identify it with ZARTHAN (q. v.).

ZE'RESH (Heb. זֶרֶשׁ, *zeh'-resh*, *gold*), the wife of Haman the Agagite, who advised the hanging of Mordecai (Esth. 5:10, 14; 6:13), B. C. about 510.

ZE'RETH (Heb. צֶרֶת, *tseh'-reth*, *splendor*), son of Ashur, the founder of Tekoa, by his wife Helah (1 Chron. 4:7), B. C. perhaps 1170.

ZE'RI (Heb. צֶרִי, *tser-ee'*, *balm*), one of the sons of Jeduthun, and a Levitical harper in the reign of David (1 Chron. 25:3). He is probably the Izri mentioned in v. 11.

ZE'ROR (Heb. צְרוֹר, *tser-ore'*, a *particle*), a Benjamite ancestor of Kish, the father of Saul (1 Sam. 9:1), B. C. before 1095.

ZERU'AH (Heb. צְרוּעָה, *tser-oo-aw'*, *leprous*), the mother of Jeroboam, the son of Nebat (1 Kings 11:26), B. C. before 934.

ZERUB'BABEL (Heb. זְרֻבָּבֶל, *zer-oob-baw-bel'*, *born in Babylon;* it represents the Babylonian *Ziru-Babili*, "the seed of Babylon"), the head of the tribe of Judah at the time of the return from Babylonish captivity.

1. Family. Zerubbabel is called the son of Shealtiel (Ezra 3:2, 8; 5:2; Neh. 12:1; Hag. 1:1, 12, 14; 2:2), and in the genealogies ("Zorobabel," Matt. 1:12; Luke 3:27). In 1 Chron. 3:19 he is given as the son of Pedaiah, the brother of Shealtiel (see note below). Josephus (*Ant.*, xi, 3, 10) speaks of him as "the son of Salathiel, of the posterity of David and of the tribe of Judah."

2. History. In the first year of Cyrus, Zerubbabel was living in Babylon, and was recognized as prince of Judah in the captivity. He was probably in the king's service, as he had received a Chaldee name (*Sheshbazzar*) and had been intrusted by Cyrus with the office of governor of Judea. (1) **Goes to Jerusalem.** Zerubbabel led the first colony of captives to Jerusalem, accompanied by Jeshua the high priest, a considerable number of priests, Levites, and heads of houses of Judah and Benjamin. Arrived at Jerusalem, their first care was the building of the altar on its old site and to restore the daily sacrifice (Ezra, ch. 2; 3:1–3), B. C. about 536. (2) **Rebuilding of the temple.** The great work of Zerubbabel was the rebuilding of the temple. Aided by a grant of material and money, Zerubbabel was enabled to lay the foundation in the second month of the second year of their return. This was done with the utmost solemnity, amid the trumpet blasts of the priests, the music of the Levites, and the loud songs of thanksgiving of the people (vers. 8–13). (3) **Hindrances.** The work had not advanced far before the mixed settlers in Samaria put in a claim to take part in it; and when Zerubbabel and his companions declined the offer, they endeavored to hinder its completion. They "troubled them in building," and hired counselors to misrepresent them at the court. The result was that no farther progress was made during the remaining years of the reign of Cyrus and the eight years of Cambyses and Smerdis (4:1–24). Nor does Zerubbabel appear quite blameless for this long delay. The difficulties in the way of building the temple were not such as need have stopped the work; and during this long suspension of sixteen years Zerubbabel and the rest of the people had been busy in

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building costly houses for themselves (Hag. 1:2–4). **(4) Building resumed.** Moved by the exhortations of the prophets Haggai and Zechariah, Zerubbabel threw himself heartily into the work, and was zealously seconded by Jeshua and all the people. This was in the second year of the reign of Darius Hystaspes, who enjoined Tatnai and Shetharboznai to assist the Jews with whatsoever they had need of at the king's expense. The work advanced so rapidly that on the third day of the month Adar, in the sixth year of Darius, the temple was finished, and was forthwith dedicated with much pomp and rejoicing (Ezra 5:1 to 6:22), B. C. 516. The only other works of Zerubbabel which we learn from Scripture history are the restoration of the courses of priests and Levites, and of the provision for their maintenance, according to the institution of David (Ezra 6:18; Neh. 12:47); the registering the returned captives according to their genealogies (Neh. 7:5), and the keeping of a passover in the seventh year of Darius. In the genealogies of Jesus (Matt. 1:12; Luke 3:27), he is represented as son of Salathiel, though the Book of Chronicles tells us he was the son of Pedaiah and nephew of Salathiel. It is of more moment to remark that while Matthew deduces his line from Jechonias and Solomon, Luke deduces it through Neri and Nathan. Zerubbabel was the legal successor and heir of Jeconiah's royal estate, the grandson of Neri, and the lineal descendant of Nathan, the son of David. In the New Testament the name appears in the Greek form of *Zorobabel*.

3. Character. Zerubbabel was inferior to few of the great characters of Scripture, whether we consider his loyalty to Jehovah and his people, his zeal in the great and perilous work he undertook, his courageous faith, or his heroic self-abnegation.

NOTE.—The discrepancy between 1 Chron. 3:19 and other passages as to the parentage of Zerubbabel is explained by Keil (*Com.*, in loc.) by the supposition that "Shealtiel died without any male descendants, leaving his wife a widow. . . . After Shealtiel's death his second brother, Pedaiah, fulfilled the Levirate duty, and begat, in his marriage with his sister-in-law, Zerubbabel, who was now regarded, in all that related to laws of heritage, as Shealtiel's son."

ZERU'IAH, or ZERUI'AH (Heb. צְרוּיָה, *tser-oo-yaw'*, *wounded*), the mother of David's three great generals, Abishai, Joab, and Asahel. She and Abigail are specified (1 Chron. 2:16) as "sisters of the son of Jesse," while it is stated in 2 Sam. 17:25, that Abigail was the daughter of Nahash. Some early commentators have concluded that Abigail and Zeruiah were only stepsisters of David, i. e., daughters of his mother by Nahash, and not by Jesse. Of Zeruiah's husband there is no mention in the Bible.

ZE'THAM (Heb. זֵתָם, *zay-thawm'*, *olive*), the son of Laadan, a Gershonite Levite (1 Chron. 23:8), and, with his brother, a keeper of the temple treasury (26:22), B. C. about 960.

ZE'THAN (Heb. זֵתָן, *zay-thawn'*, *olive*), a Benjamite, of the sons of Bilhan (1 Chron. 7. 10), B. C. probably about 960.

ZE'THAR (Heb. זֵתַר, *zay-thar'*, *star*, or *sacrifice*), one of the seven eunuchs of Ahasuerus (Esth. 1. 10), B. C. about 519.

ZI'A (Heb. זִיזָא, *zee'-ah*, *motion*), one of the Gadites who dwelt in Bashan (1 Chron. 5:13).

ZI'BA (Heb. צִיבָא, or צִבְאָ, *tsee-baw'*, *station*), a former servant of Saul of whom David made the inquiry, "Is there not yet any of the house of Saul, that I may show the kindness of God unto?" Mephibosheth was in consequence found, and Ziba was commanded to cultivate the land which was restored to the king's son (2 Sam. 9. 2–12). At this first mention of Ziba he had fifteen sons and twenty servants (v. 10). When David, in his flight from Jerusalem, had gone a little over the height (Mount of Olives) Ziba met him with a present of asses, food, and wine. To the king's inquiry, "Where is thy master's son?" Ziba replied, "Behold, he abideth at Jerusalem: for he said, To-day shall the house of Israel restore me the kingdom of my father." This improbable calumny was believed by David in the excited state in which he then was, and he gave to Ziba all the property of Mephibosheth (16:1, sq.). On David's return Mephibosheth accused Ziba of having slandered him, and David gave command that the land should be divided between them (19:29).

ZIB'EON (Heb. צִבְעוֹן, *tsib-one'*, *dyed*), father of Anah, whose daughter Aholibamah was Esau's wife (Gen. 36:2). Although called a Hivite, he is probably the same as Zibeon, the son of Seir the Horite (Gen. 36:20, 24, 29; 1 Chron. 1:38, 40).

ZIB'IA (Heb. צִבְיָא, *tsib-yaw'*, *roe*), a Benjamite, the son of Shaharaim by his wife Hodesh (1 Chron. 8:9).

ZIB'IAH (Heb. צִבְיָה, *tsib-yaw'*, *roe*), a native of Beer-sheba and mother of King Jehoash (2 Kings 12:1; 2 Chron. 24:1).

ZICH'RI (Heb. זִכְרִי, *zik-ree'*, *memorable*, *renowned*).

1. Son of Izhar, the son of Kohath (Exod. 6:21).
2. A Benjamite, of the sons of Shimhi (1 Chron. 8:19).
3. A Benjamite, of the sons of Shashak (1 Chron. 8:23).
4. A Benjamite, of the sons of Jeroham (1 Chron. 8:27).
5. Son of Asaph (1 Chron. 9:15); elsewhere called *Zabdi* (Neh. 11:17) and *Zaccur* (12:35).
6. A descendant of Eliezer, the son of Moses and father of the treasurer Shelomith (1 Chron. 26:25), B. C. before 960.
7. The father of Eliezer, the chief of the Reubenites in the reign of David (1 Chron. 27:16).
8. Of the tribe of Judah, father of Amasiah, which latter volunteered at the head of two hundred thousand men in Jehoshaphat's army (2 Chron. 17:16), B. C. after 875.
9. Father of Elishaphat, one of the conspirators with Jehoiada to make Joash king (2 Chron. 23:1), B. C. about 799.
10. A mighty man of Ephraim who slew Maaseiah the son of King Ahaz, the governor of the palace, and the prime minister (2 Chron. 28:7), B. C. about 735.

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11. The father of Joel, which latter was overseer of the Benjamites after their return to Jerusalem from captivity (Neh. 11:9), B. C. before 536.

12. A priest of the family of Abijah in the days of Joiakim (Neh. 12:17), B. C. about 445.

ZID'DIM (Heb. צִדִּים, *tsid-deem'*, *sides*), a place in Naphtali (Josh. 19:35), possibly the same as Kefr-Hattin several miles west of the Sea of Galilee.

ZIDKI'JAH (Neh. 10:1). See ZEDEKIAH.

ZI'DON (Heb. צִידוֹן, *tsee-done'*, *fishery*).

1. The eldest son of Canaan (Gen. 10:15, "Sidon;" 1 Chron. 1:13).

2. A very ancient and wealthy city, on the Mediterranean, about twenty-five miles north of Tyre. It is situated on a small promontory in the narrow plain between the Lebanon and the sea. It had a very commodious harbor, now nearly choked up with sand. It was distant one day's journey from the fountains of Jordan. Although it was assigned to Asher (Judg. 1:31) it was never conquered; but, on the contrary, was sometimes a formidable enemy (10:12). Even in Joshua's time it was called Tsidon-rabba, or Great Zidon (Josh. 11:8; 19:28), or Zidon the metropolis, i. e., of Zidonia.

Zidon claimed to be the mother city of which Tyre was a colony; perhaps correctly, though the weight of ancient authority is pretty evenly divided. Zidon, in Gen. 49:13, is the firstborn of Canaan. Tyre first appears in the Bible at the time of the invasion of Palestine by the Israelites (Josh. 19:29). Both cities were of great antiquity. According to the researches of Herodotus, who visited Tyre for the very purpose of investigating this question (Herodotus, ii, 43, 44), Tyre was founded two thousand three hundred years before his own time, hence 2750 B. C.

From the time of Solomon to the invasion of Nebuchadnezzar Zidon is not often directly mentioned in the Bible, and it appears to have been subordinate to Tyre. It was threatened by the prophet Joel (3:4) and Jeremiah (27:3). During the Persian domination Zidon seems to have attained its highest point of prosperity, excelling at the close of this period all other Phœnician cities in wealth and importance. This prosperity was suddenly cut short by an unsuccessful revolt against Persia; for upon the approach of the Persian troops the inhabitants shut themselves up with their families, and each man set fire to his own house. Forty thousand persons are said to have thus perished, B. C. 351. It gradually recovered, and cooperated with Alexander against Tyre, but from that time ceased to play any important political part in history.

Zidon is mentioned in the New Testament. Jesus went once to the coasts of Tyre and Zidon (Matt. 15:21); Sarepta, a city of Zidon, is referred to (Luke 4:26); and Paul touched at Zidon on his voyage from Cæsarea to Rome (Acts 27:3). See SIDON; ZIDONIANS.

ZIDO'NIANS (Heb. צִידוֹנִים, *tsee-do-neem'*), the inhabitants of Zidon. In Gen. 10:19 Zidon and Gaza are two of the extreme points of Canaan. In 49:13 Jacob makes Zidon the limit of Zebulun. This, perhaps, means that the territory of Zidon, though afterward limited by that of Tyre, originally "extended southward to the tribe of Zebulun and Mount Carmel." In Josh. 19:28, 29, Great Zidon and Tyre are on the border of Asher.

The Zidonians were not dispossessed (Judg. 3:3), and were among the early oppressors of Israel (10:12). In Josh. 13:6 the R. V. reads "even all the Zidonians." This would make the inhabitants of the hill country Zidonians, indicating that the Zidonian population had "spread up into the hill country;" and this idea is rather favored by the Hebrew accentuation, עַד־מִשְׂרְפוֹת מַיִם כָּל־צִידוֹנִים (Green, *Heb.-Gr.*, § 29, 10 and § 30, 1, p. 39, l. 7), and still more by their skill in cutting timber (1 Kings 5:6). So in Judg. 18:7 we find them described as living "quiet and secure," devoted, no doubt, to the cultivation of their lands, and not engaged in trade, having "no business with any man." The language of the text indicates this "careless," "quiet and secure" life was the usual "manner of the Zidonians." The Zidonians adored, as tutelary god and goddess, Baal (whence the name of the king Ethbaal, 1 Kings 16:31) and Ashtoreth (1 Kings 11:5, 33; 2 Kings 23:13). Jezebel, the wife of Ahab, was the daughter of the king of the Zidonians (1 Kings 16:31), but the example of taking Zidonian women had been set by Solomon (11:1).

In Homer, also, the Sidonians are praised for their skillful workmanship, but never as traders, except as they may have passed under the general name Phœnician (*Iliad*, vi, 289–295; *Od.*, iv, 614–618; xv, 425); and the two are distinguished in *Iliad*, xxiii, 743, 744, where Phœnicians convey Sidonian work. The Homeric poems do not mention Tyre, but they mention both Sidon (Σιδῶνος πολυχάλκου, *Od.*, xv. 425) the Sidonians (πέπλοι παμποίκιλοι, ἔργα γυναικῶν Σιδονιῶν, *Iliad*, vi, 289, 290); see also *Od.*, iv, 84 and 618; xv, 118, and Σιδόνες πολυδαίδαλοι, *Iliad*, xxiii, 743; and their country Sidonia, *Iliad*, vi, 291, following 290, already quoted, τὰς αὖτὸς Ἀλέξανδρος θεοειδὴς ἤγαγε Σιδονίηθεν, and *Od.*, xiii, 285, ἐς Σιδονίην εἰναιομένην). Strabo observes that while the poets glorified Sidon, the Phœnician colonists in Africa gave "more honor" to Tyre.—W. H.

ZIF (Heb. זִו, *zeev*, *bloom*), the early name (1 Kings 6:1, 37) of the second Hebrew month, Iyar. See CALENDAR.

ZI'HA (Heb. צִיחָא, *tsee-khaw'*, *thirsty*).

1. One of the Nethinim whose descendants returned from the captivity (Ezra 2:43; Neh. 7:46), B. C. before 536.

2. A ruler of the Nethinim after the return from Babylon (Neh. 11:21), B. C. 536.

ZIK'LAG (Heb. צִקְלַג, *tsik-lag'*), a town in the Negeb, or south country of Judah (Josh. 15:31). The next mention is of its assignment, with other places in Judah, to Simeon (19:5). It was made David's residence for a year and four months by the appointment of Achish, king of Gath (1 Sam. 27:6). It was destroyed once by the Amalekites, who in turn were routed utterly by David (30:1, 2). It was at Ziklag that David received

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the news of Saul's death (2 Sam. 1:1; 4:10). It is identified with "Asluj," or Khirbet Zuheilikah, by Conder.

ZIL'LAH (Heb. צִלָּה, *tsil-law'*, *shade*), one of the two wives of Lamech, the Cainite, to whom he addressed his song (Gen. 4:19, 22, 23). She was the mother of Tubal-cain and Naamah.

ZIL'PAH (Heb. זִלְפָּה, *zil-paw'*, a *trickling*), the female servant given by Laban to his daughter Leah as an attendant (Gen. 29:24), and by Leah to Jacob as a concubine. She was the mother of Gad and Asher (30:9–13; 35:26; 37:2; 46:18), B. C. about 2085.

ZIL'THAI (Heb. צִלְתַּי, *tsil-leth-ah'ee*, *shadow*).

1. A Benjamite, of the sons of Shimhi (1 Chron. 8:20), B. C. after 1170.

2. One of the captains of thousands of Manasseh who deserted to David at Ziklag (1 Chron. 12:20), B. C. about 1000.

ZIM'MAH (Heb. זִמָּה, *zim-maw'*, *purpose*).

1. A Gershonite Levite, son of Jahath, the grandson of Gershom (1 Chron. 6:20), B. C. after 1210. He is probably the same as the son of Shimei in v. 42.

2. Father or ancestor of Joah, a Gershonite in the reign of Hezekiah (2 Chron. 29:12), B. C. before 726. At a much earlier period we find Zimmah and Joah as father and son (1 Chron. 6:20), for in the various families the same name often repeats itself.

ZIM'RAN (Heb. זִמְרָן, *zim-rawn'*, *musical*), the eldest son of Keturah and Abraham (Gen. 25:2; 1 Chron. 1:32). His descendants have not been positively identified.

ZIM'RI (Heb. זִמְרִי, *zim-ree'*, *musical*).

1. The son of Salu, a Simeonite chieftain, slain by Phinehas with the Midianitish princess Cozbi (Num. 25:14), B. C. 1171. When the Israelites at Shittim were suffering for their impure worship of Baal-peor, Zimri brought this woman into his tent to commit adultery with her. This shameless wickedness so inflamed the zeal of Phinehas, the high priest, that he seized a spear and pierced both of them through in the very act.

2. The fifth king of Israel, who reigned only seven days. He is first mentioned as captain of half the chariots of the royal army and as chief conspirator against King Elah, who was murdered while indulging in a drunken revel in the house of his steward in Tirzah. His first act as king was the slaying of all the house of Baasha. But the army, which at that time was besieging the Philistine town of Gibbethon, when they heard of Elah's murder, proclaimed their general Omri king. He immediately marched against Tirzah and took the city. Zimri retreated into the innermost part of the late king's palace, set it on fire, and perished in the ruins (1 Kings 16:9–20), B. C. 887.

3. The eldest of the five sons of Zerah, the son of Judah (1 Chron. 2:6).

4. Son of Jehoadah and descendant of Saul (1 Chron. 8:36; 9:42).

ZIN (Heb. צִן, *tseen*, a *crag*), a wilderness or open, uncultivated region lying south of Palestine (Num. 13:21; 20:1; 27:14; 33:36; 34:3; Deut. 32:51; Josh. 15:1). By some it is supposed to be a portion of the desert tract between the Dead Sea and the Gulf of 'Aqabah (see McC. and S., *Cyc.*, s. v.). But it must have been to the west of this tract (called 'Arabah), as is clearly indicated in Num. 34:4. "Directly west of the 'Arabah is a wild mountain region, rising in successive slopes or terraces from the 'Arabah in one direction, and from the Desert et-Teeh in another. It now bears the name of the Arabs who inhabit it, and is commonly known as the Azâzimeh mountains, or the 'Azâzimat. This is a distinct and well-defined local wilderness, fully meeting the conditions of the various references to the wilderness of Zin in the Bible. It may fairly be identified as that wilderness, and again as a portion of the wilderness of Paran in its larger sense. Yet its northeastern portion was probably in Edom, and it is possible that only the remainder was known as Zin. This identification of the wilderness of Zin would locate Kadesh somewhere in the 'Azâzimeh mountains" (Trumbull, *Kadesh-Barnea*, pp. 70, 71).

ZI'NA (Heb. זִינָא, *zee-naw'*, *abundance*, 1 Chron. 23:10). See ZIZAH.

ZI'ON (Heb. צִיּוֹן, *tsee-yone'*, *sunny*, or *fort* [Fürst]), the most southwestern hill, and the highest in Jerusalem. It has been identified by Ferguson (*Jerusalem Revisited*, etc.) with Moriah; Captain Warren (*The Temple or the Tomb*, Lond., 1880) has contended for Akra; while Dr. Sayce (*Higher Crit.*, etc., p. 385) says, "It was the southern hill, the so-called Ophel." Zion has an elevation of two thousand five hundred and fifty feet above the Mediterranean Sea; its western and southern sides rise abruptly from the valley of Hinnom, to the height of three hundred feet, and above the Kidron, at En-rogel, of five hundred feet. "Since the days of the Jewish kings the appearance of the hill has undergone much change. The valley of the Cheesemakers has been filled with rubbish to a depth of more than seventy feet, while the summit of Zion was cut away in the age of the Maccabees in order that it might be overlooked by the temple hill. . . . Mount Zion is now but a southerly continuation of Mount Moriah." Zion was the stronghold of the Jebusites, who so long defied the Israelites, and was at last captured by King David (Num. 13:29; Josh. 15:63; Judg. 1:21; 2 Sam. 5:5–8). Upon it David built his palace, and there he and fourteen of his successors were buried in the royal tomb (1 Kings 2:10; 11:43; 14:31, etc.) As first occupied for a palace, Zion was called the *city of David* (2 Chron. 5:2), and, as the site of the tabernacle pitched by David, it was known as the *holy hill*, or *hill of the sanctuary* (Psa. 2:6). Zion was the last spot to yield to the Romans under Titus, and even when the rest of the city was in ruins, and the enemy occupied the temple courts, the remnant of the Jews from the walls of Zion haughtily refused the terms of the conqueror, and perished in thousands. Zion was frequently, by the prophets, put for Jerusalem itself (Isa. 8:8; 10:24; 30:19; 33:14; Psa. 48:2, 11, 12; comp. Rom. 9:33; 11:26; 1 Pet. 2:6; Rev. 14:1); and its inhabitants were sometimes called *sons* or *daughters of Zion* (Isa. 1:27;

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Zech. 2:7, 10; 9:9, 13; Zeph. 3:14, 16; Joel 2:23; Matt. 21:5; John 12:15).

Figurative. It is used as a symbol of the spiritual Sion, the church or city of the living God (Heb. 12:22, 28; Gal. 4:26; Rev. 3:12; 21:2, 10).

ZI'OR (Heb. צִיעֹר, *tsee-ore'*, *smallness*), a town in the mountain district of Judah (Josh. 15:54), where it is mentioned in the group around Hebron to the south. It has not been identified, though "so far as the name is concerned, it might have been preserved in the heights of *Tugra*, near to Hebron" (Knobel).

ZIPH (Heb. זִיף, *zeef*, a *flowing*).

1. The eldest son of the four sons of Jehaleleel (1 Chron. 4:16).

2. A town apparently in the south or Simeonitish part of Judah (Josh. 15:24), mentioned with Ithnan and Telem. Dr. Strong joins it with the former, i. e., Ithnan-Ziph.

3. A town in the desert (A. V. "wilderness") of Ziph, to which David fled from Saul (1 Sam. 23:14, sq.; 26:2, 3); and was fortified by Rehoboam (2 Chron. 11:8), having been originally built by Mesha, the son of Caleb (1 Chron. 2:42). It has been preserved in the ruins upon the hill *Ziph*, about three miles south of Hebron. The "wilderness of Ziph" was that portion of the desert of Judah which was near to and surrounded the town of Ziph.

ZI'PHAH (Heb. זִיפָה, *zee-faw'*, feminine of *Ziph*), the second son of Jehaleleel, and brother of the preceding (1 Chron. 4:16).

ZIPH'IMS (Psa. 54, *title*). See ZIPHITES.

ZIPH'ION (Heb. צִפְיוֹן, *tsif-yone'*, Gen. 46:16). See ZEPHON.

ZIPH'ITES, ZIPH'IMS (R. V. always "*Ziphites;*" 1 Sam. 23:19, Heb. זִפִּים, *ziph-eem';* 26:1, הַזִּפִּים, *haz-ziph-eem';* Psa. 54, *title*, הַזִּרִים, *haz-zee-reem'*), inhabitants of Ziph, who twice revealed to Saul the hiding of David in their vicinity. The interesting events which happened at that place, the farewell interview between David and Jonathan, the sparing of Saul's life by David, and the temporary relenting of Saul, belong rather to the geography or to the biographies of Saul and David. This Ziph was "in the highland district" in Judah; it is named between Carmel and Juttah (Josh. 15:55). The Ziph of v. 24 is a different place.—W. H.

ZIPH'RON (Heb. זִפְרוֹן, *zif-rone'*, *fragrance*), a place on the northern boundary of the Promised Land, and, consequently, of Naphtali (Num. 34:9), where it is mentioned between Zedad and Hazar-enan. It is thought by Knobel and Wetstein to be preserved in the ruins of *Zifran*, fourteen hours' journey northeast of Damascus, near the road from Palmyra. In the parallel passage (Ezek. 47:16) Hazar-hatticon occurs in a similar connection.

ZIP'POR (Heb. צִפּוֹר, *tsip-pore'*, a *sparrow*), father of Balak, king of Moab. His name occurs only in the expression "son of Zippor" (Num. 22:2, 4, 10, 16; 23:18; Josh. 24:9; Judg. 11:25), B. C. before 1170. Whether he was the "former king of Moab," alluded to in Num. 21:26, we are not told, nor do we know that he himself ever reigned (Smith).

ZIP'PORAH, or ZIPPO'RAH (Heb. צִפֹּרָה, *tsip-po-raw'*, feminine of *Zippor*, *sparrow*), daughter of Reuel or Jethro, the priest of Midian, wife of Moses and mother of his two sons Gershom and Eliezer (Exod. 2:21; 4:25; 18:2; comp. v. 6), B. C. 1250. The only incident recorded in her life is that of the circumcision of Gershom (4:24–26). See MOSES.

ZITH'RI (Heb. סִתְרִי, *sith-ree'*, *protective*), the son of Uzziel, and grandson of Kohath, of the tribe of Levi (Exod. 6:22). This is the only mention made of him in Scripture.

ZIZ (Heb. הַצִּיץ, *hats-tseets*, a *flower*), an ascent or cleft leading up from the Dead Sea toward Tekoa (2 Chron. 20:16; comp. v. 20), by which the band of Moabites, Ammonites, and Mehunim, who attacked Jehoshaphat, made their way. There can be very little doubt that the pass was that of *Ain Jidy;* "the very same route which is taken by the Arabs in their marauding expeditions at the present day; along the shore as far as to *Ain Jidy*, and then up the pass, and so northward below Tekûa" (Robinson, *Bib. Res.*, i, 508, 530). The name, "ascent, or height of Hazziz," has perhaps remained attached to the *Wady el Hasasah*.

ZI'ZA (Heb. זִיזָא, *zee-zaw*, *abundance*).

1. Son of Shiphi, a chief of the Simeonites in the reign of Hezekiah (1 Chron. 4:37), B. C. about 719.

2. Son of Rehoboam by Maachah, the granddaughter of Absalom (2 Chron. 11:20), B. C. after 934.

ZI'ZAH (Heb. זִיזָה, *zee-zaw'*), a Gershonite Levite, second son of Shimei (1 Chron. 23:11; called *Zina* in v. 10).

ZO'AN (Heb. צֹעַן, *tso'-an*, perhaps *place of departure*, or *low region*), the biblical name of Tanis, an ancient city of Lower Egypt, situated on the Tanitic branch of the Nile (Num. 13:22; Psa. 78:12, 43; Isa. 19:11:13; 30:4; Ezek. 30:14). The modern name is San or Zan. The town was built on an island surrounded by delta mud. It was on the bank of the river, and possibly on the shore of the sea. "Zoan, the Tanis of classical geography, was the capital of the Hyksos ('shepherd kings') during their long domination in northern Egypt. It was from Zoan that Apophis, the Hyksos Pharaoh, sent the insulting message to the vassal prince of Thebes which led to the long war of independence and the final expulsion of the Asiatic stranger from the soil of Egypt. The departure of the Hyksos was the signal for the decline of Zoan. It sank for a while to the rank of a petty village, and it was not till the rise of the 19th dynasty that its temple was again adorned with images and sculptures, and the city itself made a residence of the Pharaohs. The excavations which have been carried on there have shown that the foundation of the city went back to the earliest days of the Egyptian monarchy. Monuments of Pepi, of the 6th dynasty, have been discovered, and the kings of the 12th and 13th

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dynasties were munificent benefactors of its temple. Even the short-lived 14th dynasty seems to be represented among its ruins" (Sayce, *Higher Crit.*, etc., pp. 189, 190).

"No city presents stronger evidence of the magnificence of the reign of Rameses II than does Tanis. The costliness of his temple there, and his statue, ninety-two feet in height, weighing nine hundred tons, towering above all surrounding buildings, seen for miles across the plains, unsurpassed by any monolith the world has ever seen, show that either Tanis was in a position to command the northern route to Syria, or because it gave the king easy communication with all his dominions, or for some other reason or reasons, was his capital. It certainly ranked in size and grandeur with Memphis and Thebes" (Mariette Bey, *Monuments*, etc., pp. 308, 309).

"Amenemhâit I founded a great temple in Tanis (Zoan) in honor of the gods of Memphis. The vestiges of the columns, still scattered on all sides, show that the main body of the building was of rose granite, and a statue of the same material has preserved for us a portrait of the king" (Maspero, *Dawn of Civ.*, p. 500).

Bible Notices. From the Bible we learn that Zoan was one of the oldest cities in Egypt, having been built seven years after Hebron, which already existed in the time of Abraham (Num. 13:22; comp. Gen. 22:2), B. C. about 2250; that it was one of the principal capitals of the Pharaohs (Isa. 19:11, 13); and that "the field of Zoan" was the scene of the marvelous works which God wrought at the hand of Moses (Psa. 78:12, 33). To Tanis came ambassadors either of Hoshea or Ahaz, or else possibly of Hezekiah: "For his princes were at Zoan, and his ambassadors came to Hanes" (Isa. 30:4). As mentioned with the frontier town Tahpanhes, Tanis is not necessarily the capital. But the same prophet, perhaps, more distinctly points to a Tanite line (19:13). The doom of Zoan is foretold by Ezekiel, "I will set fire in Zoan" (Ezek. 30:14), where it occurs among the cities to be taken by Nebuchadnezzar.

ZO'AR (Heb. צֹעַר, fully צוֹעַר, *tso'-ar*, *smallness*), one of the five cities which lay on the floor of the Jordan valley, after the name of which they were called *Cities of the Kikkar, or Circle.* It was one of the most ancient cities of the land of Canaan. Its original name was BELA (Gen. 14: 2, 8). In the general destruction of the cities of the plain Zoar was spared to afford shelter to Lot (19:22, 23, 30). It is mentioned in the account of the death of Moses as one of the landmarks which bounded his view from Pisgah (Deut. 34:3), and it appears to have been known in the time both of Isaiah (15:5) and Jeremiah (48:34). These are all the notices of Zoar contained in the Bible. It was situated in the same district with the four cities already mentioned, viz., in the "plain" or "circle" "of the Jordan," and the narrative of Gen. 19 evidently implies that it was very near to Sodom (vers. 15, 23, 27). The definite position of Sodom is, and probably will always be, a mystery; but there can be little doubt that the plain of the Jordan was at the north of the Dead Sea, and that the cities of the plain must therefore have been situated there instead of at the southern end of the lake, as it is generally taken for granted they were (Smith, *Bib. Dict.*, s. v.). Others place the district to the south of the Dead Sea, and Dr. G. A. Smith thus sums up the argument for each locality: "That Abraham and Lot looked upon the cities from near Bethel (Gen. 13:5, 10); that the name Circle of Jordan is not applicable to the south end of the Dead Sea; that the presence of five cities there is impossible; that the expedition of the Four Kings, as it swept north from Kadesh-Barnea, attacked Hazezon Tamar, which is probably En-gedi, *before* it reached the vale of Siddim and encountered the king of Sodom and his allies; that the name Gomorrah perhaps exists in Tubk 'Amrîyeh, near 'Ain el Feshkah (14:7, 8); and that the name of Zoar has been recovered in Tell Shâghûr. But, on the other hand, at the south end of the Dead Sea there lay, throughout Roman and mediæval times, a city called Zoara by the Arabs, which was identified by all with the Zoar of Lot," etc. (*Hist. Geog.*, p. 506).

ZO'BAH (Heb. צוֹבָא, *tso-baw'*, *station*), a portion of northern Syria lying between Hamath and the Euphrates, and so closely connected with Hamath that the great city was sometimes called Hamath-Zobah. Solomon, David, and Saul all had trouble with the people of Zobah (1 Sam. 14:47; 1 Kings 11:23–25; 2 Sam. 8:3, 5, 12; 23:36; 1 Chron. 18:3, 5, 9; 19:6; 2 Chron. 8:3; Psa. 60).

ZOBE'BAH (Heb. הַצֹּבֵבָה, *tso-bay-baw'*, the *slow moving*), the second child (probably daughter, as the word is feminine) of Coz, of the tribe of Judah (1 Chron. 4:8), B. C. after 1170.

ZO'HAR (Heb. צֹחַר, *tso'-khar*, *whiteness*, *light*).

1. A Hittite, and father of Ephron, from which latter person Ephraim bought the grave of Machpelah (Gen. 23:8; 25:9).

2. Fifth named of the six sons of Simeon (Gen. 46:10; Exod. 6:15); elsewhere (1 Chron. 4:24) called *Zerah.*

ZO'HELETH (Heb. זֹחֶלֶת, *zo-kheh'-leth*, *serpent*, *slippery*), a rocky and dangerous ledge or plateau "by En-rogel," upon which Adonijah slew oxen and sheep (1 Kings 1:9). It overhangs the Kidron valley. This has been most satisfactorily identified by M. Clermont Ganneau for the present Arab name *Zahweilah*, a cliff on which the village of Silwân or Silvam stands. To this the women of the village resort to draw water at the "Virgin's Fount."

ZO'HETH (Heb. זֹחֵת, *zo-khayth'*, perhaps *strong*), son of Ishi, of the tribe of Judah (1 Chron. 4:20), B. C. after 1170.

ZO'PHAH (Heb. צוֹפָח, *tso-fakh'*, a *cruse*), son of Helem, or Hotham, the son of Heber, an Asherite (1 Chron. 7:35, 36), B. C. about 1170.

ZO'PHAI (Heb. צוֹפַי, *tso-fah'ee*, *honeycomb*), a Kohathite Levite, son of Elkanah and ancestor of Samuel (1 Chron. 6:26), B. C. before 1050. In v. 35 he is called *Zuph.*

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ZO'PHAR (Heb. צוֹפַר, *tso-far'*, *sparrow*), one of the three friends of Job (Job 2:11; 11:1; 20:1; 42:9). He is called a Naamathite, or inhabitant of Naamah, whose location is unknown. In the LXX. Zophar, the friend of Job, is called "king of the Minæans."

ZO'PHIM (Heb. צֹפִים, *tso-feem'*, *watchers*, *field of watchers*). The "field of Zophim" was on the top of Pisgah (Num. 23:14), one of the high places to which Balak brought Balaam, that he might see Israel. It is the modern Tai'at-es-Safa.

ZO'RAH (Heb. צָרְעָה, *tsor-aw'*, *place of wasps or hornets*), a town of Dan, but really within the limits of Judah (Josh. 19:41; Judg. 18:2). It was both the birthplace and burial place of Samson (Judg. 13:2, 25; 16:31), and afterward fortified by Reheboam (2 Chron. 11:10). It was on the hillside overlooking Sorek.

ZO'RATHITES (Heb. הַצָּרְעָתִי, *hats-tsor-aw-thee'*), people of Zorah, a town in the lowland of Judah (Josh. 15:33, A. V. "Zoreah," R. V. "Zorah"), but assigned to Dan (19:41). In 1 Chron. 4:1, 2 the "families of the Zorathites" are descended from Ahumai and Lahad, sons of Jahath, the son of Reaiah, the son of Shobal, the son of Judah. The Hebrew word rendered in the A. V. mostly Zorah, but in Neh. 11:29 Zareah, and in Josh. 15:33 Zoreah, is the same—צָרְעָה, R. V. always Zorah. So the Zorathites of 1 Chron. 4:2 and the Zareathites of 1 Chron. 2:53 are alike הַצָּרְעָתִי, "the Zorathite" (comp. "the Amalekite," etc.), R. V. "the Zorathites;" unless we take the conjunctive accent in 1 Chron. 2:53, הַיִּצְרָעָתִי, as a substitute for Methegh (Mitchel's *Gesenius*, *Heb.-Gr.*, § 16, 2*b*, end). In this case Zareathites would be justifiable. If, as is likely, they refer to one people, it is better to read 1 Chron. 2:50 with the R. V., "These were the sons of Caleb; the son of Hur, the firstborn of Ephrathah, Shobal the father of Kirjath-jearim." The list of Judah's "sons" (1 Chron. 4:1) will then be successive descendants. The "Zorites" of 1 Chron. 2:54 will belong to a separate branch.—W. H.

ZO'REAH (Josh. 15:33). See ZORAH.

ZO'RITES, THE (Heb. צָרְעִי, *tsor-ee'*), are named in the genealogies of Judah (1 Chron. 2:54) apparently among the descendants of Salma, and near connections of Joab. They are hence classed with the "Zareathites and the Eshtaulites (v. 53).

ZOROB'ABEL (Matt. 1:12; Luke 3:27). See ZERUBBABEL.

ZU'AR (Heb. צוּעַר, *tsoo-awr'*, *littleness*), the father of Nethaneel, of the tribe of Issachar. Nethaneel was chief of his tribe at the time of the exode (Num. 1:8; 2:5; 7:18, 23; 10:15), B. C. before 1210.

ZUPH (Heb. צוּף, *tsoof*, *honeycomb*).

1. A Levite of the family of Kohath, and father of Tohu, in the ancestry of Samuel (1 Sam. 1:1; 1 Chron. 6:35; "Zophai," v. 26).

2. A district at which Saul and his servant arrived after passing through those of Shalisha, of Shalim, and of the Benjamites (1 Sam. 9:5 only). It evidently contained the city in which they encountered Samuel (v. 6), and that again was certainly not far from the "tomb of Rachel." The only trace of the name of Zuph in modern Palestine, in any suitable locality, is to be found in *Soba*, a well-known place about seven miles due west of Jerusalem, and five miles southwest of *Neby Samwil*. But this is at the best no more than conjecture, and unless the land of Zuph extended a good distance east of Soba, the city in which the meeting with Samuel took place, could hardly be sufficiently near to Rachel's sepulcher (Smith, *Bib. Dict.*, s. v.).

ZUR (Heb. צוּר, *tsoor*, a *rock*).

1. Father of Cozbi (Num. 25:15), and one of the five princes of Midian who were slain by the Israelites when Balaam fell (31:8; Josh. 13:21), B. C. 1170.

2. Son of Jehiel, the founder of Gibeon (1 Chron. 8:30; 9:36), B. C. after 1170.

ZU'RIEL (Heb. צוּרִיאֵל, *tsoo-ree-ale'*, *my rock is God*), son of Abihail, and chief of the Merarite Levites at the time of the exodus (Num. 3:35), B. C. 1210.

ZURISHAD'DAI (Heb. צוּרִישַׁדַּי, *tsoo-ree-shad-dah'ee*, *my rock is the Almighty*), father of Shelumiel, the chief of the tribe of Simeon at the time of the exodus (Num. 1:6; 2:12; 7:36, 41; 10:19), B. C. 1210.

ZU'ZIM (Heb. זוּזִים, *haz-zoo-zeem'*, only Gen. 14:5), the name of an ancient people dwelling in Ham, who were smitten by Chedorlaomer. The LXX. (both manuscripts) has ἔθνη ἰσχυρά; the Targum of Onkelos and the Samaritan version also translate the name "strong people." This rendering depends upon some different Hebrew reading, possibly עֲזוּזִים or עִזִּים. Robinson's *Gesenius* proposes the root זוּן as referring to the fertility of the soil. Sayce thinks it originated in a transcription of a cuneiform rendering of Zamzummim. It is quite generally suspected to be an abridgment of ZAMZUMMIM (q. v.), on the ground that the place of the Zuzim in the text would accord well with the supposition that "עַם הַ is 'Am, i. e., Ammon;" but all is conjecture.—W. H.

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SUPPLEMENT

BITTERN

BITTERN (Heb. קִפּוֹד *kip-pode'*). By many *kip-pode* is thought to be a bird, but others render *porcupine* as the R. V. The porcupine is a shy and man-fearing animal, and is more likely than the *bittern* to dwell in ruins. The porcupine is found along the sea coast and in the lower mountain districts of Palestine and Syria. Its flesh is eaten by the natives. It is covered with quills, is nocturnal in its habits, and seldom seen by man. (Isa. 14: 23; 34:11; Zeph. 2:14.)

WORD

WORD (Heb. דָּבָר, *daw-bawr'*; Gr. hoyos, *log-os*, something *said*; hoyos, *hray'-mah*, *utterance*). As early as the second century the terms *Sermo* (sermon) and *Verbum* (word) were rival translations of the Greek λόγος (*Logos*). The Latin versions of the Scriptures all adopted *Verbum* and from it came "The Word." Logos means not only the *spoken word* but *thought* expressed by the word. It is the spoken word as expressive of thought, and is applied to God's revelation to man. See *Revelation*, *Scripture*.

In the LXX both Greek words are used as translations of the Hebrew דָּבָר. In the familiar phrase "the word of the Lord came," *word* is rendered by *logos* (2 Sam. 24: 11; I K. 6: 11, 12, 22 etc., etc.) and by *hray'-mah* (I Sam. 15: 10; 2 Sam. 7: 4; I K. 17: 8; 19: 9, etc.), but in the prophetical books (Jer. 1: 1 excepted) *logos* is invariably used to denote the message which God revealed to the prophet, that he might declare it to the people in His name.

Very early in the church ὁ λόγος was used to designate the special revelation of grace given *in* and *by* Jesus Christ (Luke 1: 2; Acts 4: 4 etc.). Jesus so described His message (Matt. 13: 20; Mark 4: 14), and Mark thus summarizes the teaching of Jesus (Mark 2: 2). The Apostles characterize their own distinctive duty as a steadfast continuance in the ministry of the word (Acts 6: 4). It is declared to be the exclusive subject and substance of the early missionaries (Acts 8: 4, 17, etc.). It is found in the earliest and latest of Paul's Epistles (1 Thes. 1: 8; 2 Tim. 4: 2).

The *Word* is the principal means by which revelation is introduced and communicated. The kingdom of heaven grows from a germ or seed, which seed is the Word of God (Matt. 13: 3, 19, 24, 37; 1 Peter 1: 23). To this Word of Christ is ascribed the power to purify, enlighten and to make free through the knowledge of its truth (John 14: 23; 15: 7, 10).

The word *logos* as applied to Jesus (John 1: 1) is a remarkable expression; all the more because the apostle assumes that his readers will at once understand it. It had its origin in the Targums, or paraphrases of the Hebrew Scriptures. The personification of the Word of God appears in the Psalms (33: 6; 107: 20; 119: 89; 147: 15), and in Proverbs (VIII and IX) the wisdom of God is strikingly personified. In the *apocrypha* the personification is still more complete; while in the Targums the development is carried still further. Where Scripture speaks of a direct communication from God to man, the Targums substituted the *Memra* or "Word of God." Philo's conception of the *Logos* is not fixed or clear, but generally means some intermediate agency, by means of which God created material things and communicated with them. The Logos of St. John is not a mere attribute of God, but the Son of God, existing from all eternity, and manifested in time in the person of Jesus Christ. "Human thought had been searching in vain for some means of connecting the finite with the Infinite, of making God intelligible to man and leading man up to God. St. John knew that he possessed the key to this enigma. He, therefore took the phrase which human reason had lighted on its gropings, stripped it of its misleading associations, fixed it by identifying it with Christ, and filled it with that fulness of meaning which he himself derived from Christ's own teaching." (Plummer, *Cambridge Bible*.)

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GLOSSARY
OF OBSOLETE AND ARCHAIC WORDS.

ABBREVIATIONS.

Gr.....Greek.	O. E.....Old English.	R. V.....Revised Version.
Heb.....Hebrew.	A. S.....Anglo-Saxon.	Cap.....Caption of chapter.
Lat.....Latin.	Apoc.....Apocrypha.	Rhe.....Rheims Version.
Vulg.....Vulgate.	Marg.....Marginal reference.	Tyn.....Tyndale.
Fr.....French.	A. V.....Authorized Version.	R. C. T.....Richard C. Trench.

ABANDON (Gr. *ἐκβάλασιν, ex-bal'-a-sin*, Luke 6:22). Rhe., "Blessed shall ye be when men shall hate you, and abandon your name as evil for the Son of man's sake." R. C. T. says that the word comes down from "bann" or "banns," as a proclamation, then becoming more severe, to denounce, from "abandonare," which expression is the point of contact between the past and present, since what we denounce we are expected to "abandon."

ABIDE (Gr. *μένω, men'-o*, Acts 20:23), to stay in a state of expectancy. O. E. *abidan*, to wait for. "The active sense of looking out for a thing was much more strongly felt in the word abide than it is now." Wyclif, 2 Pet. 3:12, "abiding and highing unto the coming of the day of our Lord." Tyn., Heb. 12:2, "abode the crosse." Abide denotes shortest stay, sojourn is marked by longer continuance, while dwell comprehends the idea of perpetuity in a place. Abide and sojourn relate more properly to the wandering habits of men in the primitive state of society. Abide, from the Persian or Arabic *lat* or *bit*, "to pass the night." Sojourn, Fr. *séjourner*, from *sub* and *diurnus*, "in the daytime," 'to pass the day."—Halliwell, *Dict. of Archaic and Provincial Words.*

ABJECTS (Heb. נְכֵהּ, *nay-keh'*, Psa. 35:15), smiters, i. e., traducers, worthless, contemptible people. This is now used only as an adjective, but formerly as a substantive as well as a verb. R. V., has it "smiters." George Herbert says, "Servants and abjects flout me."

ABUSE (Gr. *καταχράομαι, kat-akh-rah'-om-ahee*, 1 Cor. 7:31; 9:18), to use badly, to overuse; employed concerning the abuse of power. R. V., "using it to the full."

ACCESS (Gr. *προσαγωγή, pros-ag-ogue-ay'*, Rom. 5:2; Eph. 2:18). Lat. *accessus*, increase (Isa., ch. 18. cap.). Bacon makes use of the word in *Advancement of Learning:* "Besides, infinite is the access of territory and empire by the same enterprise."

ADDICT (Gr. *τάσσω, tas'-so*), to arrange in an orderly way, to appoint (1 Cor. 16:15). The word addict is now used in a bad sense, as given to a bad habit, but it had no such sense formerly.

ADMIRATION (Gr. *θαῦμα, thŏu'-mah*, Rev. 17:6), wonder, astonishment, whether accompanied with approval or disapproval. R.V., "with great wonder."

ADVISE (Heb. יָדַע, *yaw-dah'*, 2 Sam. 24:13), to take counsel; (R.V. רָאָה, *raw-aw'*, 1 Chron. 21:12), to "consider." "Now therefore advise thee what worde I shall bring againe to him that sent me."—Geneva.

AFFECT (Gr. *ζηλόω, dzay-lŏ'-o*), to desire, to have warmth of feeling for or against, to covet. Gal. 4:17, R. V., "They zealously seek you in no good way; . . . that ye may seek them." This was formerly a very common use of the word.

AFTER (Gr. *κατά, kat-ah'*, Rom. 8:1), according to. Matt. 16:27, Wyclif, "And thanne he schal yelde to every man aftir his workis."

AGAIN (Heb. שׁוּב, *shoob*, Judg. 3:19, to *turn back*, Gr. *ἀπαγγέλλω, ap-ang-el'-lo*, Matt. 11:4), in the sense of to carry back word, without any idea of repetition. O. E. *engegen.*

AGAINST (Chald. נֶגֶד, *neh'-ghed*, Num. 25:4), against or in full view of the sun. R. V., "before."

(Heb. עַד, *ad*, Gen. 43:25), in the sense of time. And "they made readye the present ageynst Joseph came at noon."—Coverdale.

ALARM (Heb. רוּעַ, *roo-ah'*), figurative to split the ears by noise, a battle cry, a call to arms (2 Chron. 13:12). Wright says this phrase without the article goes back to the origin of the word "alarm" as an interjection (Ital. *all' arme*, to arms), before it became a substantive.

ALL (Judg. 9:53, "all to brake"), to break all to pieces. The R. V. changes to read, "And a certain woman cast an upper millstone upon Abimelech's head, and brake his skull."

(Gr. *πᾶς, pas, any*, Heb. 7:7). R. V. changes to "without any dispute."

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ALLEGE (Gr. παρατίθημι, *par-at-ith'-ay-mee*, Acts 17:3), to place alongside of, to adduce proofs. A law term, not as now simply to assert, but it includes the idea of argument strongly put.

ALLOW (Gr. συνευδοκέω, *soon-yoo-dok-eh'-o*, Luke 11:48), to approve, to think well of. R. V., "consent." The word had once a sense of praise or approval, which now may be said to have departed altogether.—R. C. T.

In Rom. 7:15, γινώσκω, *ghin-oce'-ko*; in the sense of understand, viz., "I do not understand what I am doing." R. V., "know."

AMBASSAGE (Gr. πρεσβεία, *pres-bi'-ah*, Luke 14:32), an embassy, persons sent on a mission, and refers also to the mission itself.

AMERCE (Heb. עָנַשׁ, *aw-nash'*, Deut. 22:19), to inflict a penalty.

ANCIENT (Heb. זָקֵן, *zaw-kane'*, Psa. 119:100; Jer. 19:1), an old man, an elder, as indicating dignity. R. V., "I understand more than the aged," also, "take of the elder of the people."

AND IF (Matt. 24:48), a redundant expression. Horne Tooke derives "and" from the A. S. *unnan*, and "if" from *gifan*, both signifying "to give." . . . Wright says that the usage of "gif" in Old English, and of "gin" in Scotch, seems to support Horne Tooke's etymology.

ANGLE (Heb. חַכָּה, *khak-kaw'*, Isa. 19:8), a hook, connected with the idea of piercing or adhering. O. E. *angul*.

ANON (Gr. εὐθέως, *yoo-theh'-oce*, Matt. 13:20; Mark 1:30), at once, immediately. R. V., "straightway." The Rheims version has it "and 'incontinent' receiveth with joy." Incontinent, meaning instantly, is obsolete.

ANYTHING (Gr. τίς, *tis*), at all, in any way (Acts 25:8). R. V. has it "nor against Cæsar have I sinned at all."

APACE (Heb. הָלַךְ, *haw-lak'*, 2 Sam. 18:25; Psa. 68:12), a pace, at a great pace, swiftly, a fleeing, escape.

APPLE (Heb. אִישׁוֹן, *ee-shone'*, diminutive of אִישׁ, *eesh*, Deut. 32:10; Psa. 17:8), the little man of the eye. Vulg., *pupilla oculi*.

APPROVE (Gr. ἀποδείκνυμι, *ap-od-ike'-noo-mee*, Acts 2:22), to demonstrate or accredit.

(Gr. συνίστημι, *soon-is'-tay-mee*, 2 Cor. 6:4), to commend. Shakespeare, "and approve it with a text."

ARMHOLE (Heb. אֲצִיל, *ats-tseel'*, Jer. 38:12; Ezek. 13:18, to separate, select, refuse, meanings from the primitive root אָצַל, *aw-tsal'*; hence the joint of the hand, i. e., knuckle), armpit. "Put these ragges and cloutes under thine arme holes."—Coverdale.

ARTILLERY (Heb. כְּלִי, *kel-ee'*, 1 Sam. 20:40), any armor, weapon. R. V., "weapons." "In earlier use any engines for the projecting of missiles, even to the bow and arrow, would have been included under this term."—R. C. T. The word artillery was used long before the invention of gunpowder to denote missiles, weapons in general.

ASSWAGE (Heb. חָשַׂךְ, *khaw-sak'*, Job 16:5, 6), to restrain, hinder, or hold back.

(Heb. שָׁבַךְ, *shaw-kak'*, Gen. 8:1), to abate, to make cease. The word here is used intransitively.

ASTONIED (Heb. שָׁמַם, *shaw-mame'*, Job 17:8; Jer. 14:9), to stun, to stupefy, amaze, usually in a passive sense (Mark 5:42). Tyn., 1534, has it "They were astonied at it out of measure." The word "to astonish" has now loosened itself altogether from its etymology, *attonare* and *attonitus*, thunderstruck.

AT ONE (Acts 7:26). The passage has the signification of a nailing or fastening together in a condition of peace, hence the "at one" or "at peace." Fuller, in *Pisgah-Sight of Palestine*, says, "His first essay succeeded so well, Moses would adventure on a second design, to atone two Israelites at variance."

ATTENT (Heb. קָשַׁב, *kash-shoob'*, 2 Chron. 6:40), harkening, attent (-ive). Lat. *attentus*.

AVOID (Heb. סָבַב, *saw-bab'*, 1 Sam. 18:11), to depart, to remove, to (fetch a) compass, to escape; the Old French *esvuidier*, to empty out. Shakespeare, "Well done, avoid no more."

AVOUCH (Heb. אָמַר, *aw-mar'*, Deut. 26:17, 18; Luke, ch. 20, cap.; Acts, ch. 4, cap.), to answer, to challenge, to certify. Mr. Wedgwood says that the word "avouch" came to the meaning of performing the part of an avouchee, or person called to defend his right, when impugned, under the feudal system, when the right of a tenant being impugned, he called upon his lord to come forward and defend his right. This act was called in the Latin of the time *advocare* (*Dict. of Eng. Etym.*, s. v.).

AWAY WITH (Heb. יָכֹל, *yaw-kole'*, Isa. 1:13), to endure, to suffer, to overcome. "I maye not awaye with youre new-moones."—Coverdale.

AWORK (Heb. עָבַד, *aw-bad'*, 2 Chron. 2:18), to work, to labor. Wright says this is a compound formed like ado, abroach, asleep, the prefix being the abbreviated preposition "on."

BAKEMEATS (Heb. אָפָה, *aw-faw'*, to *bake*, Gen. 40:17). The marg. has "meat of Pharaoh, the work of a baker, or, cook." Shakespeare, "The funeral baked meats did coldly furnish forth the marriage tables."

BANK (Heb. סוֹלְלָה, *so-lel-aw'*, 2 Sam. 20:15), a military mound, or a rampart of besiegers.

BANQUET (Heb. מִשְׁתֶּה, *mish-teh'*, Esth. 7:1), drink, drinking. The Hebrew here is literally "to drink;" and the banquet formerly applied to the drinking, not to feasting in general, but rather the dessert after dinner. Shakespeare, "Bring in the banquet quickly; wine enough Cleopatra's health to drink."

BANQUETING (Gr. πότος, *pot'-os*, from πίνω, *pee'-no*, to *imbibe*, to *drink*, 1 Pet. 4:3), an indulgence in drinking. Literally, "drinkings."

BARBARIAN (Gr. βάρβαρος, *bar'-bar-os*, 1 Cor. 14:11), a foreigner, one speaking a foreign tongue. Of uncertain derivation.

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BEAST (Gr. ζῶον, *dzo'-on*, neuter of a derivation of ζάω, *dzah'-o*), a live thing, living creature (Rev. 4:6). In Dan., ch. 7, cap., the original words (Heb. חַיְוָא, *khay-vaw'*, from חָיָא, *khah-yaw'*) mean "living creature" of any kind, not "beast" in the modern sense. In 1 Cor. 2:14 the A. V. has it "natural man," but in Wyclif, 1380, the passage reads, "A beestli man perseyueth not tho thingis that ben of the spirit of God; for it is foli to hym." Also in 1 Cor. 15:44, in Wyclif, "It is sowun a beestli bodi, it schal rise a spiritual bodi. If ther is a beestli bodi, there is also a spiritual bodi."

BECAUSE (Gr. ἵνα, *hin'-ah*, Matt. 20:31), to the end that, in order that (denoting the purpose or the result), so as. Wright says, "The etymology of the word 'by cause,' as spelt in Pol. Vergil, 'bie cause' (Lat. *causa*), evidently shows that the word may as properly be applied to mark the intention of an action as the reason for it."

BESOM (Heb. מַטְאֲטֵא, *mat-at-ay'*, apparently a denominative from טִיט, *teet*), suggesting something sticky, dirt to be swept away, or removed with a broom. "I wil swepe them out with the besome of destruccion."—Coverdale. In 1 Kings 7:40 the Geneva version has it, "And Hiram made caldrons, and besomes, and basens." Wright says, "In Devonshire the name 'bisam,' or 'bassam,' is given to the heath plant, because used for making besoms, as, conversely, a besom is called a broom, from being made of broom twigs." The word is still common as a provincialism.

BESTEAD (Isa. 8:21, *situated;* A. S. *stede*, a place, stead as in steady, homestead). It means a place of difficulty, as in Froissart, "They that were lefte behynde were hardly bestadde."

BESTOW (Heb. נָוַח, *yaw-nakh'*, 2 Chron. 9:25), to deposit; by implication, to allow to stay, to place, put, set down.

(Gr. συνάγω, *soon-ag'-o*, from σύν, *soon*, and ἄγω, *ag'-o*), to lead together, to gather, to bestow (Luke 12:17, 18). The word "synagogue" is the place of meeting. Wright says the word is from the A. S. *stow*, "a place," and it still exists in the names of towns, as Stowe, Stowemarket. Hence, "bestow" signifies to stow away, or dispose of.

(Gr. ψωμίζω, *pso-mid'-zo*, 1 Cor. 13:3, from the base ψωμίον, *pso-mee'-on*), a crumb, morsel, a mouthful. In the sense of giving food, alms, or money.

BEWRAY (Heb. גָּלָה, *gaw-law'*, Isa. 16:3), primarily to denude; as, for instance, captives were disgraced by being stripped, uncovered, hence, revealed (Matt. 26:73, δῆλος, *day'-los*, *clear*, *manifest*). A. S. *wregan* or *wrejan*, to accuse, connected with Goth. *vrohjan* and Ger. *rugen*, to accuse; hence, to discover or point out.

BLOW UP (Heb. תָּקַע, *taw-kah'*), to clang, to blow on a wind instrument. Psa. 81:3, "Blowe up the trompettes in the new Moone."—Coverdale. Comp. Shakespeare, "King John," v. 2.

BODY OF HEAVEN (Heb. עֶצֶם, *ch'-tsem*, Exod. 24:10), from root signifying strong, the bone; hence, the body, substance, strength, the selfsame, the very thing or substance. It is here a Hebraism for "the heaven itself, the very heaven."

BOLLED (Heb. גִּבְעֹל, *ghib-ole'*, *blossom*, Exod. 9:31), made convex, like a cup or the calyx of a flower. The R. V. has it in marg. "was in bloom." The word is still in use in Ireland in the sense in which it is found in the A. V.

BONNET (Heb. מִגְבָּעָה, *mig-baw-aw'*, Exod. 28:40; Isa. 3:20); the R. V. has "headtire;" Vulg., *tiara;* LXX. has κιδάρις, signifying a Persian headdress, or one differing from the common tiara in having a peak. Wedgwood claims for it a Scandinavian origin. A headdress of women, except in Scotland, where men also use the name.

BOOK (Heb. סֵפֶר, *say'-fer*), any formal writing. Job 31:35, R. V., has "indictment"—"And that I had the indictment which mine adversary hath written!"

BOTCH (Heb. שְׁחִין, *shekh-een'*, Deut. 28:27, 35), from unused root meaning to burn, inflammation; hence, boil, ulcer. See DISEASES.

BOTTOM (Heb. מְצֻלָה, *mets-ool-law'*, Zech. 1:8), to be dark, shadowing, and this from primitive root צָלַל, *tsaw-lal'*, meaning to tumble down, i. e., to sink or settle by a waving motion; hence, the idea of a shady valley or low place.

BOWELS (Gr. σπλάγχνον, *splangkh'-non*, from σπλήν, *splane*, *the intestine*), figuratively sympathy, pity, tender mercy. 1 John 3:17, "He that . . . shall see his brother have neede and shal shut his bowels from him."—Rhe.

BRAVERY (Heb. תִּפְאֶרֶת, *tif-eh'-reth*, Isa. 3:18), beauty, comeliness, finery, not synonymous with courage, but descriptive of personal adornment. Shakespeare, "with scarfs and fans and double change of bravery."

BREACHES (Heb. מִפְרָץ, *mif-rawts'*, from פָּרַץ, *paw-rats'*, Judg. 5:17), primitive root to break out, to burst out; hence, a break or breach in a coast, a bay (Vulg., *portus*); R. V., "creeks."

BREAK UP (Gr. διορύσσω, *dee-or-oos'-so*, Matt. 24:43; Mark 2:4, ἐξορύσσω, *ex-or-oos'-so*), to break open, as a door or a house. The A. V. has in the marg. of Ezek. 18:10, "the breaker up of an house."

BRIGANDINE (Heb. סִרְיֹן, *sir-yone'*, Jer. 46:4; R.V., "coats of mail"), armor for a brigand.

BRUIT (Heb. שְׁמוּעָה, *shem-oo'-aw*, passive participle of שָׁמַם, *shaw-mame'*, primitive root, to *stun*, to *stupefy*, Jer. 10:22), in passive sense, to make amazed.

(Heb. שְׁמוּעָה, *shay'-mah*, Nah. 3:19), something heard, a sound, rumor.

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BUCKLER (Heb. סֹחֵרָה, *so-khay-raw'*, Psa. 91:4), a shield, something surrounding a person; Fr. *bouclier*, a shield with a knob; Lat. *bucula*, a boss of a shield. The thing has gone out of use and the word also.

BY (1 Cor. 4:4) means in respect to or concerning. R. V. has it "against"—"nothing against myself." The word was also used in the sense of during the time, by the space of (see Acts 7:42; 13:21; 19:10; 20:31; Rev. 14:20).

BY AND BY (Gr. *εξαιτῆς, ex-aw-tace'*, Mark 6:25), at once. "Give me by and by in a charger the head of John the Baptist;" R. V., "forthwith." (Gr. *εὐθύς, yoo-thus'*, Matt. 13:21; R. V., "straightway").

CABIN (Heb. חֲנוּת, *khaw-nooth'*, from חָנָה, *khaw-naw'*, Jer. 37:16), to incline, and by implication to decline, as in a sunset; hence, the time to pitch the tent, or encamp, and thence to the signification of a cell, vault, or prison. A. V. in marg. has "cells," as also the R. V. in the text. The word is of Celtic origin.

CANKERED (Gr. *κατιόω, kat-ee-o'-o*, James 5:3), canker, or that is rusted down, corroded. Latimer in his sermon speaks of "a new canker to rust and corrupt the old truth," and Shakespeare, "Henry IV," has "the canker'd heaps of strange-achieved gold."

CAPTIVATE, used only in a figurative sense now, but in the cap. of 1 Sam. 14, 2 Kings 17, 2 Chron. 28, and Jer. 39 it has the old meaning of taking captive or prisoner. Shakespeare, "Henry VI," "upon their woes whom fortune captivates."

CAREFUL (Heb. חַשַּׁח, *khash-akh'*, Dan. 3:16), used in the old sense of necessity, needful, as we say we do not think it needful, or do not care to answer. Chaucer and Milton use it in the literal sense, as "full of care, anxious" (comp. Jer. 17:8; Luke 10:41; Phil. 4:6).

CARRIAGE (Heb. כְּלִי, *kel-ee'*, 1 Sam. 17:22). The R. V. has "baggage." It includes dress, implements, weapons, vessel, ware.

(Heb. כְּבוּדָה, *keb-ood-daw'*, Judg. 18:21), wealth, mightiness, magnificence, from a root signifying something burdensome. In this passage it means the *valuables*, and not the heavy baggage.

(Heb. נְשׂוֹאָה, *nes-oo-aw'*, Isa. 46:1), something borne, a load.

(Gr. *αποσκευάζω, ap-osk-yoo-ad'-zo*, Acts 21:15), to pack up baggage. R. C. T. says once it meant the thing carried, now it means the thing which carries, the vehicle which carries. "Spartacus charged his lieutenants that led the army, gave them battle, overthrew them, and took all their carriage" (see Plutarch's *Lives*). Cranmer, 1539, has it. "We toke vp oure burthens and went vp to Jerusalem." The Geneva version, 1557, has it, "After those dayes we trussed vp our fardels and went vp to Ierusalem."

CASTAWAY (Gr. *ἀδόκιμος, ad-ok'-ee-mos*, 1 Cor. 9:27), unapproved, rejected, castaway. Tyndale, 1534, Cranmer, 1539, and Geneva, 1557, all employ the term, at 2 Cor. 13:5, "except ye be cast-awayes."

CATHOLIC (Gr. *καθολικός, kath-ol-ee-kos'*), general, universal (1 John, ch. 4, cap.).

CAUL (Heb. שְׂבָכָה, *shaw-bekh-ay'*, Isa. 3:18, from an unused root meaning to *interweave*), a netting for the hair. R. V. marg., "networks." See DRESS.

CERTIFY (Gr. *γνωρίζω, gno-rid'-zo*, Gal. 1:11), to make known, to certify, to give to understand.

CHALLENGE (Heb. אָמַר, *aw-mar'*, Exod. 22:9), to claim as one's own, to demand. R. V. has it "Wherefore one saith, this is it."

CHANCE (Heb. מִקְרֶה, *mik-reh'*, something met with by chance; from קָרָה, *kaw-raw'*, to light upon or bring about chiefly by chance, Deut. 23:10). Lat. *cadere*, to fall; hence, to happen. Accident, from Lat. *accidere*, in the same way.

(Gr. *τυγχάνω, toong-khan'-o*), intransitive, to happen as if meeting with (1 Cor. 15:37).

CHANGEABLE (Heb. מַחֲלָצוֹת, *makh-al-aw-tsawth'*, Isa. 3:22), a changeable suit of apparel. R. V. has it "the festival robes." Coverdale has "holy day clothes;" Geneva version, "costly apparel." In Zech. 3:4 the Hebrew is translated "change of raiment."

CHANELBONE (Job 31:22, marg.), an old term for collar bone (see Hall's *Anatomy*, 1565, "of the shoulder and the chanell bone"). "Without hole or canel bone."—Chaucer.

CHAPMAN (Heb. תּוּר, *toor*, 2 Chron. 9:14), primitive root, to meander about, especially in search of trade; a merchantman; we would call him a bagman or runner. A. S. *chapman*; from same root are derived "cheap" and "chaffer."

CHAPT (Heb. חָתַת, *khaw-thath'*, Jer. 14:4), to break down, to go down, to cause dismay. "The earth chappeth or goeth a sunder for droughth."

CHARGE (Gr. *παραγγέλλω, par-ang-gel'-lo*, 1 Tim. 5:7), to transmit a message, and by implication to enjoin, to command, as in R. V.

(Gr. *βαρέω, bar-eh'-o*), to weigh down, to burden, to charge (1 Tim. 5:16, R. V., "be burdened"). "Let not the congregation be charged."—Tyn.

CHARGER (Heb. קְעָרָה, *keh-aw-raw'*, *cut out*), a bowl (Num. 7:13-85).

(Gr. *πίναξ, pin'-ax*, *flat*), a dish, plate (Matt. 14:8, 11; Mark 6:25, 28; Luke 11:39, "platter").

CHARGES (Gr. *δαπανάω, dap-an-ah'-o*, Acts 21:24), in good sense, to incur cost; in a bad sense, to waste, to spend.

CHAWES (Ezek. 29:4; 38:4), the old form for jaws. The antiquated form, "chaw," connects the word with chew or chaw.

CHECK (Heb. מוֹסָרָה, *mo-say-raw'*, Job 20:3), reproof, rebuke. Fr. *échec*, this from the Persian *shah*, king; used in the game of chess to call attention to the danger of the king.

"Although I had a check,
To geue the mate is hard!"—Surrey.

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CHEEK TEETH (Heb. מְתַלְעָה, *meth-al-leh-aw'*), great teeth, molars (Joel 1:6). R. V., "jaw teeth."

CHEER (Gr. *θαρσέω, thar-seh'-o*, from *θάρσος, thar'-sos*, Matt. 9:2), to have courage, having reference to the face. Fr. *chere*, the countenance, aspect. "In swoot of thi cheer thou schalt ete thi breed, till thou turne agen in to the erthe of thich thou art takun" (Gen. 3:19).—Wyclif. Cicero urges that the Greek has no equivalent to the Lat. *vultus*, the countenance, that is, as the ever-varying exponent of the sentiments and passions of the soul. Perhaps it may be charged on the English that it, too, is now without such a word. But "cheer" in its earlier uses, of which certain vestiges still survive, was exactly such.—R. C. T., *Gloss. Eng. Words.*

CHIDE (Heb. רוּב, *roob*, Exod. 17:2; Judg. 8:1; Psa. 103:9), primitive root, to grapple, but mostly figurative, to hold controversy, to plead. "We shall downright chide if I longer stay."—Shakespeare.

CHIDING (Heb. רִיב, *reeb*), complaining, quarreling (Exod. 17:7).

CHIMNEY (Heb. אֲרֻבָּה, *ar-oob-baw'*, Hos. 13:3), a window, an aperture for smoke. In the Apoc., 2 Esd. 6:4, the word is the translation of the Lat. *caminus*, a fireplace or oven. Wyclif, in Matt. 13:42, has "Thei schulen sende hem in to the chymney of fier;" and the same in Rev. 1:15, "his feet like to latoun as in a brennynge chymeney."

CHOLER (Heb. מְרֹרָה, *maw-rar'*, from מָרַר, *maw-raw'*, Dan. 8:7, *to be bitter*, figurative to be moved with anger). "And touched with choler, hot as gunpowder."—Shakespeare. The Greek word *χολή, khol-ay'*, literally signifies bile, from which fluid anger was supposed to be produced.

CHURL (Heb. כִּלַּי, *kay-lah'ee*, from כּוּל, *kool*, in sense of providing in a niggardly way, Isa. 32:5, 7). The word both in the English of Shakespeare and in rabbinical interpretation refers to miserliness. The signification is much the same as the Gr. *αὐστηρός, ow-stay-ros'*, used in the parable of the talents.

CHURLISH (Heb. קָשֶׁה, *kaw-sheh'*, 1 Sam. 25:3), cruel, hard, stubborn. "The churlish chiding of the winter's wind."—Shakespeare.

CLAVE (Heb. בָּקַע, *baw-kah'*, Gen. 22:3), to rend, to break, or *make a breach*. Coverdale has "He clove wodd for the brent offeryng."

(Heb. דָּבַק, *daw-bak'*, Gen. 34:3; Ruth 1:14), to cling to, attached to.

CLOSET (Gr. *ταμεῖον, tam-i'-on*, Matt. 6:6), a private chamber in the oriental house, spot for retirement (comp. Joel 2:16).

COAST (Gr. *ὅριον, hor'-ee-on*, Mark 7:31), a boundary line, and by implication a border or coast. Misrendered in A. V. at Josh. 12:23; Judg. 18:2; Jer. 25:32 (see R. V.).

COLLOPS (Heb. פִּרְיָה, *pee-maw'*, Job 15:27), from a root meaning to be plump. The word is still used in Yorkshire, as applied to bacon; hence, Collops Monday, before Ash Wednesday.

COMFORTLESS (Gr. *ὀρφανός, or-fan-os'*, John 14:18), parentless, orphans; marg., "orphans;" R. V., "desolate."

COMMUNICATE (Gr. *κοινωνία, koy-noh-ee'-ah*, Heb. 13:16), from root meaning partnership, sharer; used intransitively, to participate, Phil. 4:14. "They were to judge whether they had done well or amisse to communicate these dignitaries with the commons."—Holland, *Livy.*

COMPEL (Heb. פָּרַץ, *paw-rats'*, 1 Sam. 28:23), to press, urge, compel; R. V., to constrain by argument; also 2 Sam. 13:25, 27; 2 Kings 5:23; Luke 14:23, *ἀναγκάζω, an-ang-kad'-zo*, to compel.

COMPREHEND (Heb. כּוּל, *kool*, Isa. 40:12), from primitive root, to keep in, to contain, to hold as in a measure.

CONCLUDE (Gr. *συγκλείω, soong-kli'-o*, Rom. 11:32; Gal. 3:22), to shut together, or include. "Scriptures hath concluded alle thingis undir synne."—Tyn. R. V., "shut up all things."

CONCUPISCENCE (Gr. *ἐπιθυμία, ep-ee-thoo-mee'-ah*, Rom. 7:8; Col. 3:5; 1 Thess. 4:5), a longing (especially for what is forbidden), lust, unlawful desire. Lat. *concupiscencia.*

CONFUSION (Heb. תֹּהוּ, *to'-hoo*, Isa. 34:11, 41:29), from unused root, to lie waste, desert, without form. It appears to be used in the strong sense of destruction.

(Gr. *ἀκαταστασία, ak-at-as-tah-see'-ah*, James 3:16). Instability, disorder, tumult. Wyclif has unsteadfastness; Cranmer has unstableness; Geneva has sedition.

CONSCIENCE (Gr. *συνείδησις, soon-i'-day-sis*, Heb. 10:2; 1 Cor. 8:7); Vulg., *conscientia*, or consciousness. "The reason why the simpler sort are moved with authority is in the conscience of their own ignorance."—Hooker, *Eccles. Polity.*

CONTAIN (Gr. *ἐγκρατεύομαι, eng-krat-yoo'-om-ahee*, 1 Cor. 7:9), to exercise self-restraint in diet and chastity.

CONVENIENT (Gr. *καθήκω, kath-ay'-ko*, to *come* to, Rom. 1:28), becoming, seemly, fitting—used in this sense in the marriage service.

CONVENT (marg. of Jer. 49:19 and 50:44), to convene, to summon to a tribunal; Lat. *conventre.* "Tomorrow morning to the council board he be convented."—Shakespeare, "Measure for Measure."

CONVERSANT (Heb. הָלַךְ, *haw-lak'*, Josh. 8:35; 1 Sam. 25:15), to come continually, follow, wont to haunt. "The stranger that was conversant with thee."—Geneva.

CONVERSATION (Heb. דֶּרֶךְ, *deh'-rek*, Psa. 50:23), road, way, custom, manner; R.V., marg., "way."

(Gr. *τρόπος, trop'-os*, Heb. 13:5), deportment, style, mode of life.

(Gr. *πολίτευμα, pol-i'-tyoo-mah*), citizenship (Phil. 3:20); to behave as a citizen (1:27).

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CONVINCE (Heb. יָכַח, *yaw-kakh'*), to be right, justify, maintain (Job 32:12).

(Gr. ἐλέγχω, *el-eng'-kho*, John 8:46), to convict.

CORN (Gr. κόκκος, *kok'-kos*, John 12:24), kernel of seed grain.

COUNTERVAIL (Heb. שָׁוָה, *shaw-vaw'*, Esth. 7:4), to equalize, compensate.

COURSE (Gr. μέρος, *mer'-os*, 1 Cor. 14:27), a section, a share, an allotment.

CREATURE (Gr. κτίσις, *ktis'-is*, Rom. 8:20), a building, a creation. "The creature is suget to vanyti."—Wyclif.

CUNNING (Heb. חֶשְׁבּ, *khaw-shab'*, Psa. 137:5), skill, ability; primitive root, properly to plait or impenetrate, as to fabricate or plot; to devise, conceive. "I believe that all these three Persons in the Trinity are even in power, and in cunning, and in might, full of grace and of all goodness."—Foxe (*T. S. G.*).

(Heb. דַּעַת, *dah'-ath*, 1 Kings 7:14), knowledge, skillfulness.

CURIOUS (Gr. περίεργος, *per-ee'-er-gos*, Acts 19:19), in the sense of magic, R. V. marg., "magical;" working all around, curious arts; also used in the sense of "careful." "Give me thy grace, that I may be a curious and prudent spender of my time."—Jeremy Taylor, *Holy Living*.

CURIOUSLY (Heb. רָקַם, *raw-kam'*, Psa. 139:15), to variegate color, embroider. The figurative is of the adjusting the parts of a human body, as the threads and colors are in tapestry.

DANCE (Heb. רָקַד, *raw-kad'*, Eccles. 3:4), to stamp, to spring about for joy, to skip.

(Gr. ὀρχέομαι, *or-kheh'-om-ahee*, Matt. 14:6, from ὀρχός, a *row* or *ring*), to dance, from the ranklike or regular motion. "The mingling of males and females, which is so common in the modern dance, was unknown to the Jews; indeed, the dancing was usually done by the women alone, as it is still in Egypt."—Schaff. Dr. Clarke says, concerning this passage, "By a literal rendering of the *saltavit* of the Vulgate in my old manuscript of the English Bible, the whole of this business seems to have been treated with sovereign contempt; for thus says the translator, '*Shee leped in the myddle.*'" The whole modern implication and signification of the dance is so entirely different from the meaning of the word as used both in the Old and New Testaments, that it seems very properly an archaic word. Only the grossest perversity would look to the Scriptures for an approval of the modern dance.

DANGER (Gr. ἔνοχος, *en'-okh-os*, Matt. 5:22), liable to, subject to.

DARLING (Heb. יָחִיד, *yaw-kheed'*, Psa. 22:20; 35:17), sole, only, solitary, and, by implication, beloved.

DAYSMAN (Heb. יָכַח, *yaw-kakh'*, Job 9:33), primitive root, to set right, to judge, to plead.

DEBATE (Heb. מַצָּה, *mats-tsaw'*, Isa. 58:4), a quarrel, contention (comp. Rom. 1:29; 2 Cor. 12:20).

DECK (Heb. רָבַד, *raw-bad'*, Prov. 7:16), to spread a bed.

DEHORT (Prov., ch. 7, cap.; 1 Pet., ch. 2), to dissuade.

DELICATE (Heb. עָנֹג, *aw-nogue'*, Deut. 28:54; Isa. 47:1; Jer. 6:2), luxurious, effeminate.

DELICATELY (Gr. σπαταλάω, *spat-al-ah'-o*, 1 Tim. 5:6, marg.) means given up to pleasure, voluptuousness.

DELICATES (Heb. עֶדֶנָה, *ed-naw'*, Jer. 51:34), pleasure, delight, choice morsels.

DENOUNCE (Heb. נָגַד, *naw-gad'*, Deut. 30:18), primitive, to front, to stand boldly opposite, certify, bewray. "Tongues of heaven, denouncing vengeance upon John."—Shakespeare.

DEPUTY (Gr. ἀνθύπατος, *anth-oo'-pat-os*, Acts 13:7). Vulg. and R. V., "proconsul." Superlative of ὑπέρ, *hoop'-er*, superior to, exceeding.

DESCRY (Heb. תּוּר, *toor*, Judg. 1:23), to reconnoiter, to seek, spy, in a military sense. "Who hath descried the number of the foe."—Shakespeare.

DESIRE (Heb. חֶמְדָּה, *khem-daw'*), "without being desired," is used (2 Chron. 21:20) in the sense of being unregretted. "She shall be pleasant while she lives, and desired when she dies."—Bishop Taylor, Sermon.

DESPITE (Gr. ἐνυβρίζω, *en-oo-brid'-zo*, Heb. 10:29, to insult, to treat with contempt. "Despitous is he that hath disdayne of his neighbour."—Chaucer.

(Heb. שֵׁאט, *shek-awt'*), contempt, Ezek. 25:6.

DESPITEFUL (Heb. שָׁאָט, *sheh-awt'*), to push aside, Ezek. 25:15.

(Gr. ἐπηρεάζω, *ep-ay-reh-ad'-zo*), to insult; A. V., "despitefully," Matt. 5:44; Luke 6:28.

(Gr. ὑβρίζω, *oo-brid'-zo*), to abuse, Acts 14:5; Rom. 1:30.

DEVOTIONS (Gr. σέβασμα, *seb'-as-mah*), something adored, the object of devotion or worship (Acts 17:23, R. V.). Tyndale has it "the manner how ye worship your Goddes." R. C. T. says "devotions" is now abstract, and means the mental offering of the devout worshiper; once it was concrete, and meant the outward object to which these were rendered, as temples, altars, images, shrines, and the like. The word σέβασμα is found in 2 Thess. 2:4, where it is rendered "all that is called God, or that is worshiped."

DIE THE DEATH (Gr. τελευτάω, *tel-yoo-tah'-o*, Matt. 15:4), to expire, decease. The sense was that of dying by judicial sentence. Rendered in the Bishop's Bible (Gen. 2:17), "For in what daye so ever thou eatest thereof, thou shalt dye the death."

DILIGENCE (Gr. σπουδάζω, *spoo-dad'-zo*, 2 Tim. 4:9), to make haste, to be prompt. Found often in the old writers.

Also 2 Pet. 1:10 (Gr. σπουδή, *spoo-day'*), dispatch, earnestness.

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DILIGENTLY (Gr. *ἀκριβῶσε, ak-ree-boce'*, Matt. 2:7); R. V., "accurately." Bible title-page, edition 1611: "The Holy Bible, with the former translations diligently compared and revised."

DISALLOW (Heb. מוּא, *noo*, Num. 30:5), to forbid, make of none effect.

(Gr. *ἀποδοκιμάζω, ap-od-ok-ee-mad'-zo*), to disapprove, repudiate, reject. R. V., "reject" (1 Pet. 2:4, 7).

DISANNUL (Gr. *ἀκυρόω, ak-oo-ro'-o*, Gal. 3:17, R.V.), to invalidate.

(Gr. *ἀθετέω, ath-et-eh'-o*, Gal. 3:15; Heb. 7:18), to set aside.

DISCOMFIT (Heb. הָמַם, *haw-mam'*, Judg. 4:15), to put in commotion. Primarily means to unfasten, then to disintegrate. "Hannibal's army, by such a panick of fear, was discomfited at the walls of Rome."—Burton, *Anat. Melon.*

DISCOVER (Heb. חָשַׂף, *khaw-saf'*, Psa. 29:9), to strip off, uncover. "The voice of the Lord discovereth the forests, i. e., strippeth off the leaves."

(Heb. גָּלָה, *gaw-law'*, Isa. 22:8; Job 12:22), to reveal, to tell. Esth., ch. 2, cap., Mordecai discovered treason, not that he found it out, but told of it.

DISHONESTY (Gr. *αἰσχύνη, ahee-skhoo'-nay*, 2 Cor. 4:2), shame, disgrace. R. V., "shame." "It is a great reproach and dishonesty for the husband to come home without his wife."—More, *Utopia.*

DISPOSITION (Gr. *διαταγή, dee-at-ag-ay'*, Acts 7:53), an arrangement, instrumentality. R. V., "received the law as it was ordained by angels;" marg., "as the ordinance of angels."

DISPUTE (Gr. *διαλέγομαι, dee-al-eg'-om-ahee*, Acts 19:8), to say thoroughly, to discuss, to reason.

DIVERT (2 Kings, ch. 16, cap., "Ahaz diverteth the brazen altar to his own devotion"). "This word signifies the turning us away from ourselves, not so much to make us happy, as to make us forget that we are not happy."

DOCTOR (Gr. *διδάσκαλος, did-as'-kal-os*), master, teacher. R. V., "teacher," Luke 2:46.

(Gr. *νομοδιδάσκαλος, nom-od-id-as'-kal-os*, Luke 5:17; Acts 5:34), an expounder of Jewish law, rabbi, doctor of laws.

DOTE (Heb. יָאַל, *yaw-al'*, Jer. 50:36), to be foolish, to lose one's senses through fright. "A sword is upon the boasters, and they shall dote."

(Heb. עָגַב, *aw-gab'*, Ezek. 23:5, sq.), primitive root, to breathe often, to love, to be foolishly fond. "She doted on . . . the Assyrians her neighbors."

DRAUGHT (Gr. *ἀγρα, ag'-rah*, Luke 5:9), a catching of fish, a haul.

(Gr. *ἀφεδρών, af-ed-rone'*, Matt. 15:17), place for sitting apart, house of the sewer.

DREDGE (Job 24:6, in marg., A. V., "mingled corn, or, dredge"), a word still used in Wiltshire; dredge-malt, or malt made of oats and barley. "Grain sown for beasts' provender."—Pliny.

DURE (Gr. *ἐστί, es-tee'*, Matt. 13:21), consist, remain. R. V., "endure." "During" is a participle of the same verb.

EAR (Heb. חָרַשׁ, *khaw-rash'* 1 Sam. 8:12), primitive root, to scratch, to engrave with tools, hence to plow with an instrument.

(Heb. עָבַד, *aw-bad'*, Deut. 21:4; Isa. 30:24), primitive root meaning to work, to till, to dress.

EARNEST (Gr. *ἀρραβών, ar-hrab-ohn'*, Eph. 1:14), a pledge, part of a price paid in advance as security for the rest. Rhe., 1582, "Which is the pledge of our inheritance, to the redemption of acquisition, vnto the praise of his glorie."

EDIFY (Gr. *οἰκοδομέω, oy-kod-om-eh'-o*, Acts 9:31), to construct or be a house-builder. Used by old writers literally in this sense, but now in a spiritual or metaphorical sense. The Greek word is translated literally in Acts 20:32; see also Col. 2:7.

EFFECT (Heb. דָּבָר, *daw-bawr'*, Ezek. 12:23), meaning "purport."

ELEMENTS (Gr. *στοιχεῖον, stoy-khi'-on*, Gal. 4:3, 9), rudiments, fundamentals.

ENDAMAGE (Heb. נָזַק, *nez-ak'*, Ezra 4:13), damage, hurt. Some old words have lost the prefix "en," while others retain it; thus, to damage, to treat, but to en-courage and to en-compass.

ENGINE (Heb. חִשָּׁבוֹן, *khish-shaw-bone'*, 2 Chron. 26:15), a warlike contrivance or invention, strictly any instrument of commerce or skill.

ENLARGE (Heb. רָחַב, *raw-khab'*, 2 Sam. 22:37; Psa. 4:1), to broaden, to make room, to set at liberty.

ENSIGN (Heb. אוֹת, *ōth*, Num. 2:2), signal, sign, standard.

ENSUE (Gr. *διώκω, dee-ō'-ko*, 1 Pet. 3:11), to pursue, to persecute. Wyclif has it, "Seke he pees, and parfytli sue it."

ENTREAT (Gr. *ὑβρίζω, hoo-brid'-zo*), to use shamefully (Luke 18:32).

(Gr. *χράομαι, khrah'-om-ahee*, Acts 27:3), in same sense. Also *ἐρωτάω, er-o-tat'-o* (Phil. 4:3; A. V., "intreat"), to beseech, ask, pray. The following has the word in both significations: "I entreated you in my last to burn my letters sent unto you for the argument sake, . . . and if you entreat the postscript in the same manner, you shall not erre a whit."—Secretary Davidson, 1586.

EQUAL (Heb. תָּכַן, *taw-kan'*, Ezek. 18:25), primitive root to, balance, to measure out.

(Heb. מֵישָׁר, *may-shawr'*, Psa. 17:2), from primitive root, יָשַׁר, *yaw-shar'*, to make even.

(Heb. יָשֵׁר, *yo-sher'*, Prov. 17:26), to be straight or even, upright; equal in the sense of equity, righteousness.

EQUAL TO (Heb. שָׁוָה, *shaw-vaw'*, Lam. 2:13), primitive root, to level, to compare, to equalize. "Monks equal this to the still small voice of Elijah."—Fuller, *Christ. Hist.*

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ERR (Heb. תָּעָה, *taw-aw'*, Psa. 95:10), primitive root, to vacillate, to go astray, to be out of the right way.

ESCHEW (Gr. ἐκκλίνω, *ek-klee'-no*, 1 Pet. 3:11), to avoid, to go out of the way. "Let him eschue evyll and do good."—Tyn. Job 1:8, primitive root, to turn off, depart, withdraw.

ESTATE (Heb. כֵּן, *kane*, Dan. 11:7, 20), station, office, place. "We will establish our estate upon our eldest Malcolm." — Shakespeare, "Macbeth."

EVANGELIST (Gr. εὐαγγελιστής, *yoo-ang-ghel-is-tace'*, Acts 21:8; 2 Tim. 4:5; Eph. 4:11), to announce good news, i. e., the Gospel; hence, the preacher. In some old writers the word is gospeler. Applied now generally to the writers of the first four books in the New Testament.

EVIDENCE (Heb. סִפְרָה, *sif-raw'*, Jer. 32:10, etc.), a register, written paper, deed, document.

EVIL-FAVOREDNESS (Heb. דָּבָן, *daw-bawn'*; רַע, *rah*, Deut. 17:1), bad, evil, ill-looking, deformed.

EXACTRESS (Isa. 14:4, marg.); Lat. *exactor*, collector of taxes. The city of Babylon as an exactress of gold. "Expectation, who is so severe an exactress of duties."—B. Jonson.

EXCEED (Heb. גָּבַר, *gaw-bar'*, Job 36:9), primitive root, to be strong, to act insolently, proud. R. V., "behaved themselves proudly."

EXCELLENCY (Gr. ὑπέρεχω, *hoop-er-ekh'-o*, Phil. 3:8), to hold oneself above, figuratively to excel, superiority. Wyclif has it, "Netheless I gesse alle thingis to be peirement; for the clere science of Jesus Christ my Lord." A class of Latin words in "ia" are superseded by the termination "y," as arrogancy.

EXCHANGER (Gr. τραπεζίτης, *trap-ed-zee'-tace*, from τράπεζα, *trap'-ed-zah*, Matt. 25:27), a four-legged table or stool, thence the exchanger or money broker who sat at the table or place of exchange. R. V., "bankers."

EXORCIST (Gr. ἐξορκιστής, *ex-or-kis-tace'*, Acts 19:13), one who binds by an oath (or spell), a conjuror. The original meaning was to adjure, as in Matt. 26:63.

EXPECT (Gr. ἐκδέχομαι, *ek-dekh'-om-ahee*, Heb. 10:13), to look for, wait for. "Whilst he expected the tides and return of business, he filled up the empty places of leisure with his studies."—Fuller, *Holy War*.

EXPRESS (Gr. χαρακτήρ, *khar-ak-tare'*, Heb. 1:3, from to sharpen to a point, akin to γράφω, *graf-o*, to grave, scratch, write), exact copy, image, figure; hence, the word character as a figure stamped upon.

EYESERVICE (Gr. ὀφθαλμοδουλεία, *of-thal-mod-oo-li'-ah*, Eph. 6:6; Col. 3:22), sight labor, that is, that needs watching.

FAIN (Gr. ἐπιθυμέω, *ep-ee-thoo-meh'-o*, from θυμός, to breathe hard, to have passion, hence to set the heart upon, desire, Luke 15:16). In Bacon's *Essays* it occurs in almost the sense of "compelled:" "For the Nobility, though they continued loyall unto him, yet did they not cooperate with him, in his businesse. So that in effect, he was faine to doe all things himself."

FAIR (Heb. טָהוֹר, *taw'-hore*, Zech. 3:5), pure, clean, in a ceremonial, moral, or physical sense.

FAITHLESS (Gr. ἄπιστος, *ap'-is-tos*, Matt. 17:17; John 20:27), disbelieving, or without Christian faith—spoken of heathen.

FAMILIAR SPIRIT (Heb. אוֹב, *obe*, 1 Sam. 28:3-9), an evil spirit, a servant or attendant upon a necromancer. Allusions to such are found frequently in writers of the 16th and 17th centuries.

FAN (Gr. πτύον, *ptoo'-on*, Matt. 3:12; Luke 3:17), a winnowing fork, as scattering like spittle.

(Heb. מִזְרֶה, *miz-reh'*, Isa. 41:16), a winnowing shovel.

FARE (Heb. שָׁלוֹם, *shaw-lome'*, 1 Sam. 17:18), welfare, prosperity.

(Gr. εὐφράινω, *yoo-frah'ee-no*, Luke 16:19), to make glad, to make merry.

FASHION (Gr. εἶδος, *i'-dos*, Luke 9:29), appearance. "The facion of his countenance was changed."—Tyn.

FAT (Heb. יֶקֶב, *yeh'-keb*, Joel 2:24; 3:13), elsewhere rendered wine press. A. S. *foet*, a vessel. In Coleridge, *Gloss.*, it is found as "fet."

FAVOR (Heb. פָּנֶה, *paw-neh'*, Psa. 119:58), the *face* simply. But the mind is used in a nicety of signification.

FEAR (Heb. פַּחַד, *pakh'-ad*, Gen. 31:42), in the concrete sense of the "cause or object of fear." The active sense of the verb fear, once common, has become obsolete.

FERVENT (Gr. ἐκτενής, *ek-ten-ace'*, 2 Pet. 3:10, 12), intense, extreme burning.

FETCH (Heb. לָקַח, *law-kakh'*, Deut. 19:5), to force away, to drive, to fetch a stroke.

(Heb. סָבַב, *saw-bab'*, 2 Sam. 14:20), to revolve, surround, as to fetch a compass. "Fetch" and "take" are used in similar phrases, as in Shakespeare, "If he took you a box o' the ear, you might have your action for slander to."

FLAGON (Heb. אֲשִׁישָׁה, *ash-ee-shaw'*, 2 Sam. 6:19). The word signifies something pressed closely together. The R. V. renders it "a cake of raisins;" as, Cant. 2:5, "stay ye me with raisins." The Geneva version has it "stay me with flagons."

FOLDEN (Heb. סָבַךְ, *saw-bak'*), primitive root, to fold together, to entwine. R.V. has it "tangled," Nah. 1:10.

FORERUNNER (Gr. πρόδρομος, *prod'-rom-os*), a scout, or runner ahead, precursor. Wyclif has it "foregoer," Heb. 6:20.

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FORMER (Heb. קַדְמֹנִי, *kad-mo-nee'*); as to time it is anterior, and as to place it refers to the "East." R. V. has it "eastern," Zech. 14:8.

FORTH (Gr. εκδιδωμι, *ek-did'-o-mee*), out, to let out, to deliver over, Luke 20:9.

FORWARDNESS (Gr. σπουδή, *spoo-day'*, from σπεύδη, *spyoo'-day*, 2 Cor. 8:8), to speed, and so earnestness, readiness. R. V., "as proving through the earnestness of others."

(Gr. προθυμία, *proth-oo-mei'-ah*, 2 Cor. 9:2), readiness of mind, i. e., alacrity.

FRAME (Heb. כּוּן, *koon*, Judg. 12:6), primitive root, to be erect; figurative, to render sure, to contrive. In the Suffolk dialect to frame means to speak affectedly.

FRANKLY (Gr. χαρίζομαι, *khar-id'-zom-ahee*, Luke 7:42), gratuitously, freely, with the sense of forgiveness. R.V. omits the word altogether. "The pirate soldiers were frankly let go."—Holinshed, *Chronicles*. "I do beseech your grace . . . now to forgive me frankly."—Shakespeare, "Henry VIII."

FRAY (Heb. חָרַד, *khaw-rad'*, Deut. 28:26; Jer. 7:33), primitive root, to shudder with fear; hence, to make afraid. Chaucer used it in this sense. Still used as a provincialism, though called obsolete in the dictionaries.

FRET (Heb. פֶּחָתִּת, *pekh-eh'-theth*, Lev. 13:55), to wear a hole by corrosion, to eat like moth or mildew.

(Heb. חָרָה, *khaw-raw'*, Psa. 37:1), primitive root, to grow warm, glow, vex, displease in the sense of vying with a rival. O. E. *fretan*, to devour.

FRONTLETS (Heb. טוֹטָפָת, *to-faw-faw'*, Exod. 13:16), from unused root, meaning to go round, or bind, as a fillet for the forehead; hence, the name given to a piece of parchment upon which are written certain passages of Scripture.

(Gr. φυλακτήριον, *foo-lak-tay'-ree-on*, Matt. 23:5, A. V. "phylacteries," neuter of a derivative of φυλάσσω, *foo-las'-so*, to watch or guard or preserve; hence, the leather case in which were put the passages of Scripture, and which was bound about the forehead.

FULLER (Gr. γναφεύς, *gnaf-yuce'*, Mark 9:3), a cloth dresser; κνάπτω, *knap'-to*, to tease cloth. John the Baptist is called in the Anglo-Saxon gospels the "fulluhtere."

GAINED (Gr. κερδαίνω, *ker-dah'ee-no*, Acts 27:21). Wright says: "The Greek is here literally translated; but the English phrase conveys an erroneous idea, as if it meant to incur danger, whereas it can be proved by numerous examples to mean escape or avoid danger. The Geneva version renders it, 'So should ye haue gayned this hurt and losse,' and adds in a note, 'that is, ye should haue saued the losse by auoyding the danger.'"

GALLANT (Heb. אַדִּיר, *ad-deer'*, Isa. 33:21), large, mighty. "Our royal good and gallant ships."—Shakespeare.

GARNER (Gr. αποθήκη, *ap-oth-ay'-kay*, from αποτίθημι, *ap-ot-eeth'-ay-mee*, Matt. 3:12; Luke 3:17), to put away, to lay aside; old form of granary. Lat. *granaria*, a place for storing grain.

GARNISH (Gr. κοσμέω, *kos-meh'-o*, Luke 11:25; Matt. 12:44; 23:29), to decorate, adorn, to put in order, to trim, to snuff, as a wick.

GENDER (Heb. עָבַר, *aw-bar'*, Job 21:10), primitive root, to cross over, to carry over, to engender, to beget.

(Gr. γεννάω, *ghen-nah'-o*, Gal. 4:24; 2 Tim. 2:23), to propagate.

GENERALLY (Heb. כֹּל, *kole*, 2 Sam. 17:11), in general, together, all, the whole.

GENERATION (Gr. γέννημα, *ghen'-nay-mah*, Luke 3:7), progeny, offspring, brood. "O generation of vipers."

GHOST (Heb. גָּוַע, *gaw-vah'*, Gen. 25:8; 49:33), primitive root, to breathe out, to die. Once used in a common way, but now applied to one spirit only, and in a hallowed way. "It liketh hem to be clene in body and gost."—Chaucer.

GIN (Heb. פַּח, *pakh*, a snare, trap net, especially of a fowler, from פָּחַח, *paw-khakh'*, primitive root, to batter out). It is used five times in A. V. (Job 18:9; Psa. 140:5; 141:9; Isa. 8:14; Amos 3:5). The word "grin" is common in early authors. Sternhold and Hopkins, 1599, "Even as a bird, out of the fouler's grin" (Psa. 124:7).

(Heb. מוֹקֵשׁ, *mo-kashe'*), a noose for catching animals, a snare (Psa. 140:5; 141:9).

GLASS (Gr. κατοπτρίζομαι, *kat-op-trid'-zom-ahee*, 2 Cor. 3:18), to show in a mirror.

(Gr. ἐσοπτρον, *es'-op-tron*, 1 Cor. 13:12; James 1:23), a mirror for looking into.

GLISTERING (Gr. εξαστράπτω, *ex-as-trap'-to*), to be radiant (Luke 9:29; compare 1 Chron. 29:2). Superseded by the modern "glitter." "All that *glisters* is not gold."—Shakespeare.

GO ABOUT (Gr. ζητέω, *dzay-teh'-o*. Rom. 10:3), to seek; R. V., "seeking to establish."

GO BEYOND (Gr. υπερβαίνω, *hoop-er-bah'ee-no'*), R. V., "transgress," or, "overreach" (1 Thess. 4:6).

GO TO (Heb. יָהַב, *yaw-hab'*), come on (Gen. 11:3).

(Gr. ἀγε, *ag'-he*), lead, or come on (James 4:13).

GOD FORBID (Gr. μή, *may*, Rom. 3:4), a primitive particle of qualified negation distinguished from οὐ, *oo*, which expresses unqualified denial, and γίνομαι, *ghin'-om-ahee*, to come to be. This is a frequent expression in Scripture, and is not at all understood as an appeal to the Almighty, either in the Hebrew or Greek or Vulgate.

GOD SPEED (Gr. χαίρω, *khah'-ee-ro*, 2 John 10, 11), a primary verb, signifying to be cheerful; hence, a salutation with hope and joy.

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GOODMAN (Gr. *οἰκοδεσπότης, oy-kod-es-pot'-ace*), the master of the house (Matt. 20:11; 24:43; Luke 12:39. Goodman is probably a corruption of the A. S. *gummann* or *guma*, a man.

GOVERNOR (Gr. *εὐθύνω, yoo-thoo'-no*), to straighten or steer. James 3:4, R.V., "steersman" (see Acts 27:11). In Gal. 4:2 used in the sense of a guardian. See its use in Plutarch, North's translation: "The others called him (Leonidas) Alexander's gouernour."

GRACIOUS (Heb. חֵן, *khane*), kindness, favor (Prov. 11:16; Jer. 22:23). Once used in a passive sense as comely and of fair proportions. "In voices well divulged, free, learn'd, and valiant; and in dimension and the shape of nature, a *gracious* person."—Shakespeare.

GRAFF (Gr. *ἐγκεντρίζω, eng-ken-trid'-zo*), to prick in, to ingraft (Rom. 11:17-23). "We will eat a last year's pippin of my own *graffing*."—Shakespeare.

GREAVES (Heb. מִצְחָה, *mits-khaw'*), defensive armor for the legs. From the Fr. *grève*, which means the shin of a leg. Wyclif has "leg-harneis." "Vaunt-brass and greves."—Milton. Ancient armor (see 1 Sam. 17:6).

GRIEF (Heb. חֳלִי, *khol-ee'*), disease, sickness, anxiety. Used in a bodily as well as a mental sense to indicate pain. "Or take away the *grief* of a wound."—Shakespeare. "This hearbe Tabaco, hath perticuler vertue to heale *griefs* of the heade."—Frampton. The Hebrew word rendered grief in Isa. 53:3, 4, 10, is elsewhere translated sickness (Deut. 7:15; 28:59, 61; 2 Kings 1:2).

GRIEVANCE (Heb. עָוֶל, *aw-mawl'*, wearing effort, worry, Hab. 1:3), human misery either of mind or body.

GRUDGE (Heb. לִין, *leen*), primitive root, to stay permanently; hence, in a bad sense, to be obstinate; not as in our sense, to covet or begrudge (Psa. 59:15). R. V. has it "tarry all night." R. C. T. says it formerly implied open utterances of displeasure at others. Wyclif, in Luke 15:2, has, "And the farisies and scribis *gruechiden;* seiynge, for this resceyveth synful men and eteth with hem."

(Gr. *γογγυσμός, gong-goos-mos'*, 1 Pet. 4:9), in the sense of murmuring. "Without a grudge or grumblings."—Shakespeare, "Tempest." "As Judas *grucched* agens the Maudeleyn."—Chaucer, *Parson's Tale.*

GUILTY (Gr. *ἔνοχος, en'-okh-os*, Matt. 26:66). It meant guilty to the extent of meriting death as a penalty. It corresponds to the *reus mortis* of the Vulgate.

HALING (Gr. *κατασύρω, kat-as-oo'-ro*, Acts 8:3). It meant to arrest by force, as we use the word haul. "Diseases that violently *hale* men to death euerlasting."—Udal, *Erasmus.*

HALT (Heb. צֹלֵעַ, *tseh'-lah*, Gen. 32:31), to limp. "But shee refused him, because that hee *halted* on one legge."—Stow.

(Gr. *χωλός, kho-los'*, Matt. 18:8), crippled.

HAP (Heb. מִקְרֶה, *mik-reh'*, Ruth 2:3), generally now used in composition with other words; as, mishap, perhaps, haply, hapless. 2 Cor. 13:5, "In happe ye been reprevable."—Wyclif.

HAPLY (Gr. *ἀρα, ar'-ah*, Acts 5:39). "Lest haply ye be founde to stryve agaynst God."—Tyn.

HARD (Heb. נָגַשׁ, *naw-gash'*, Judg. 9:52), near, close.

(Gr. *συνομορέω, soon-om-or-eh'-o*), to adjoin or be near to (Acts 18:7).

HARDLY (Gr. *δυσκόλως, doos-kol'-oce*, Matt. 19:23), with difficulty, impracticability. R. C. T. says of Mark 15:43, "Hardily (*audacter*, Vulg.) he entride in to Pilat, and axide the body of Jhesu."

HARDNESS (Gr. *κακοπαθέω, kak-op-ath-eh'-o*, 2 Tim. 2:3), trouble, hardship.

HARLOT (Gr. *πόρνη, por'-nay*, Matt. 21:31), originally a vagabond. R. C. T. says it was used of both sexes alike, and for the most part a term of slight and contempt.

HARNESS (Heb. שִׁרְיוֹן, *shir-yone'*, 1 Kings 22:34), It was used formerly in reference to armor or covering, both of man and beast. Now it refers to that of the animal only. In French *harnais* refers to the beast and *harnois* to the man.

HARNESSED (Heb. חָמֻשׁ, *khaw-moosh'*, Exod. 13:18), armed, equipped.

HASTE (Heb. אוּץ, *oots*, Exod. 5:13), to be close, narrow, to hurry. Obsolete in prose.

HAUNT (Heb. רֶגֶל, *reh'-gel*, 1 Sam. 30:31), to frequent, to inhabit. Psa. 26:4, Geneva version, "I have not *haunted* with vain persons."

HAVE (Heb. יָצָא, *yaw-tsaw'*, 2 Kings 11:15), to escort, bring, conduct, as in Shakespeare, "Your mistress sent to *have* me home to dinner." Used with various prepositions; as, to have away, to have forth.

HEADSTONE (Heb. רֹאשָׁה, *ro-shaw'*, Zech. 4:7), topmost stone of a building.

HEADY (Gr. *προπετής, prop-et-ace'*, 2 Tim. 3:4), rash, quick, obstinate. "That rash and headie attempt."—Holland, *Livy.*

HEART (Heb. לֵב, *labe*, 2 Sam. 7:27), to be bold.

HEAVINESS (Gr. *λυπέω, loo-peh'-o*, 1 Pet. 1:6), sadness. "I am here, brother, full of sadness."—Shakespeare.

HELPS (Gr. *βοήθεια, bo-ay'-thi-ah*, Acts 27:17), a chain for frapping a vessel.

Also (Gr. *ἀντίληψις, an-til'-ape-sis*, 1 Cor. 12:28), assistance, counsel. So Bacon has it, "Embrace, and invite *helps*, and advices, touching the execution of thy place."

HEM (Gr. *κράσπεδον, kras'-ped-on*, Matt. 9:20), R.V., "border." "Entomb'd upon the very *hem* o' the sea."—Shakespeare.

HIGH DAY (Heb. גָּדֹל, *gaw-dole'*, Gen. 29:7), great, i. e., broad daylight. Shakespeare uses the word great in the same way, thus, "It is great morning" ("Troilus and Cressida").

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HIGH-MINDED (Gr. *ὑψηλοφρονέω, hoop-say-lo-fron-eh'-o*, Rom. 11:20; 1 Tim. 6:17), lofty in mind, arrogant.

HOAR (Heb. שֵׂיבָה, *say-baw'*, 1 Kings 2:6; "hoary," Job 41:32; Prov. 16:31), said of hair, gray. "As *hoor* as an hawethorn."—"Piers Ploughman."

HOARY (Heb. כְּפוֹר, *kef-ore'*, Job 38:29), white frost, as covering the ground.

HOISE (Gr. *ἐπαίρω, ep-ahee'-ro*, Acts 27:40), to hoist up.

HOLD (Gr. *τήρησις, tay'-ray-sis*, Acts 4:3), a prison. (Heb. צְרִיחַ, *tser-ee'-ahee*, Judg. 9:46), a fortress.

HOLPEN (Heb. זְרֹעָה, *zer-o-aw'*, Psa. 83:8), helped. A. S. *helpan.*

HONEST (Gr. *καλός, kal-os'*, Rom. 12:17), honorable. The Greek word applies to moral as well as physical beauty.

HONESTY (Gr. *σεμνότης, sem-not'-ace*, 1 Tim. 2:2). R. V. has it "gravity." Shakespeare applying it to men indicated "honor," to women "chastity."

HONORABLE (Gr. *ἐντιμος, en'-tee-mos*, Luke 14:8), rank in society.

HOSEN (Heb. פַּשְׁטִים, *pat-teesh'*, Dan. 3:21). The old plural of hose meant not merely breeches, but any covering of the legs. Wyclif, in Acts 12:8, has, "And the aungel seide to him girde thee & do on thin hosis, and he dide so"—here also the Vulg. has "*caligas*," and the A. V. "sandals."

HOUGH (Heb. עָקַר, *aw-kar'*, Josh. 11:6). It refers to the cutting the back sinews of a horse's leg. Also 2 Sam. 8:4. The early version of Wyclif has, "The hors of hem thow shalt kut of the synewis at the knees."

HUNGER-BITTEN (Heb. רָעֵב, *raw-abe'*, Job 18:12), famished. The words hunger-starvèd and winter-starved are used by the old writers.

HUSBANDMAN (Heb. אִישׁ, *eesh*, Gen. 9:20, etc.), cultivator of land.

HUSBANDRY (Gr. γεώργιον, *gheh-ore'-ghee-on*, 1 Cor. 3:9), tilled land. "And all her *husbandry* doth lie on heaps, corrupting in its own fertility."—Shakespeare.

ILL-FAVORED (Heb. רַע, *rah*, Gen. 41:3), bad, hurt.

ILLUMINATED (Gr. *φωτίζω, fo-tid'-zo*, Heb. 10:32), to shed rays, to brighten. The Geneva version has it "after ye had received light."

IMAGERY (Heb. מַשְׂכִּית, *mas-keeth'*, Ezek. 8:12), referring to ancient palace chambers whose walls were decorated with paintings. "An altar carved with cunning imagery."—Spenser.

IMAGINE (Heb. הָגָה, *haw-gaw'*, Gen. 11:6; Job 21:27; Psa. 2:1; 10:2), to devise or contrive.

IMPART (Gr. *μεταδίδωμι, met-ad-id'-o-mee*, Luke 3:11; Rom. 1:11), to supply or communicate.

IMPLEAD (Gr. *ἐγκαλέω, eng-kal-eh'-o*, Acts 19:38), a law term, meaning to accuse or indict.

IMPUDENCY (a word found in the cap. of Isa., ch. 3). The old form of impudent, Lat. *impudentia.* "Audacious, without impudency."—Shakespeare, "Love's Labor Lost."

INCONTINENT (Gr. *ακράτης, ak-rat'-ace*, 2 Tim. 3:3), intemperate, wanting self-control. It once had a broad meaning, conveying the idea of indulgence of any passion whatever.

INDITE (Heb. רָחַשׁ, *raw-khash'*, Psa. 45:1), to compose, or prepare for another what he shall write. "And couthe eke rede well ynough and *indite*, But with a penne she could not write."—Chaucer.

INFLUENCE (Heb. כִּימָה, *kee-maw'*, Job 38:31). The oriental idea of astrological effect upon human destiny seems here introduced. "The moist star, upon whose influence Neptune's empire stands."—Shakespeare.

INHABITER (Gr. *κατοικίω, kat-oy-keh'-o*, Rev. 8:13; 12:12), an inhabitant. The idea of housing permanently is here. The marg. of some passages has "inhabitress" (Jer. 10:17; 51:35; Mic. 1:11).

INJURIOUS (Gr. *ὑβριστής, hoo-bris'-tace*, 1 Tim. 1.13), insolent, abusive. "Not half so bad as thine to England's king, injurious duke, that threatest where's no cause."—Shakespeare, "Henry VI."

INKHORN (Heb. קֶסֶת, *keh'-seth*, Ezek. 9:2), a cup, now an inkstand.

INN (Heb. מָלוֹן, *maw-lone'*, Gen. 42:27; 43:21; Exod. 4:24), a place for lodging without food or entertainment, hence the O. E. "inns of court." Joseph's brethren carried their own provisions, and one opened his sack, to feed his beast of burden, *at the inn.*

INNOCENTS (Heb. נָקִיא, *naw-kee'*, Jer. 19:4), innocent people, also innocency. The old form of innocency is used in Gen. 20:5; Psa. 26.6.

INORDINATE (Gr. *πάθος, path'-os*, Col. 3:5), excessive and ungoverned, as passion.

INQUISITION (Heb. דָּרַשׁ, *daw-rash'*, Psa. 9:12), search, inquiry. "Avoid envie; anxious feares; anger fretting inwards, subtill and knottie *inquisitions.*"—Bacon.

INSTANT (Gr. *επίκειμει, ep-ik'-i-mahee*, Luke 23:23), importunate, urgent.

(Gr. *προσκαρτερέω, pros-kar-ter-eh'-o*, Rom. 12:12), persevering.

(Gr. *ἐφίστημι, ef-is'-tay-mee*, 2 Tim. 4:2), to stand, be pressing, urgent.

INSTANTLY (Gr. *σπουδαίος, spoo-dah'-yos*, Luke 7:4), earnest, energetic.

INTELLIGENCE (Heb. בִּין, *bene*, Dan. 11:30), to have an understanding or agreement rather than a quality of mind. "The arch flatterer with whom all the petty flatterers *have intelligence.*"—Bacon. It seems to convey the idea of treachery or double dealing.

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INTENT (Gr. *ἵνα, hin'-ah*, John 13:28), intention or purpose.

INTERMEDDLE (Heb. עָרַב, *aw-rab'*, Prov. 14:10), engage, mingle in, not necessarily in an offensive way, as is generally implied in the use of the word now.

INTREAT (Gr. *παρακαλέω, par-ak-al-eh'-o*, 1 Tim. 5:1), to exhort in a kindly spirit, without rebuking. In the A. V. of 1611 entreat and intreat are used indifferently in both senses of the word. It signifies to deal with.

INWARD (Heb. סוֹד, *sode*, Job 19:19), intimate. "Those inward counsellours had need also to be wise men."—Bacon.

ITERATE. The word is in the marg. at Prov. 26:11. It signifies to repeat. Shakespeare says, "Truth tired with iteration."

JANGLING (Gr. *ματαιολογία, mat-ah-yol-og-ee'-ah*, 1 Tim. 1:6), random talk, babbling, prating. Wyclif, in Exod. 17:7, has, "And he clepide the name of that place Temptynge, for the *tanglyng* of the sones of Ysrael."

JAW TEETH (Heb. מְתַלְּעָה, *meth-al-leh-aw'*, Prov. 30:14), the grinders, cheek teeth.

JEOPARD (Heb. חָרַף, *khaw-raf'*, Judg. 5:18), to hazard or risk, as we use the word jeopardize.

JEOPARDY (Gr. *κινδυνέυω, kin-doon-yoo'-o*, Luke 8:23; 1 Cor. 15:30), a risk.

JEWELS (Heb. כְּלִי, *kel-ee'*, Gen. 24:53; Exod. 3:22; Prov. 11:22). It was formerly applied to the precious metals; now used in reference to precious stones.

JEWRY (Heb. יְהוּד, *yeh-hood'*, Dan. 5:13, rendered "Judah" in Daniel; Gr. Ἰουδαία, *ee-oo-dah'-yah*, Luke 23:5; John 7:1). It refers to the part of Palestine occupied by the tribes of Judah and Benjamin.

JOT (Gr. *ἰῶτα, ee-o'-tah*, Matt. 5:18), the smallest letter in the Greek alphabet, and therefore the one most likely to be omitted or overlooked.

JOY (Heb. שָׂמַח, *saw-makh'*, Psa. 21:1), to rejoice; rarely used. Wyclif has, Gen. 45:16, "And Pharao ioyede and al the meyne of hym."

JUDGE (Gr. *κρίνω, kree'-no*, Luke 19:22), condemn, sentence. "Apprehended and judged to die."—Shakespeare, "Henry IV."

JUSTIFY (Heb. צָדַק, *tsaw'-dak*, Isa. 5:23), a legal term; to acquit or exonerate. "I cannot justify whom the law condemns."—Shakespeare.

KERCHIEF (Heb. מִכְסֶפֶת, *mis-paw-khaw'*, Ezek. 13:18), spread out like a veil, a covering for the head.

KINE (Heb. פָּרָה, *paw-raw'*, Gen. 32:15; Exod. 41:2, etc.), the old plural of cow. The Scotch have "kye." Pliny wrote, "This serpent liveth at the first of kine's milk, and thereupon takes the name Boae" (Holland's Translation).

KNOP (Heb. כַּפְתּוֹר, *kaf-tore'*, Exod. 25:31), a bud or like a bud, an ornament.

LACE (Heb. פְּתִיל, *paw-theel'*, Exod. 28:28, 37), a band, upon which are fastened jewels. "At their eares hang laces full of jewels."—Old English.

LARGE (Gr. *ἱκανός, hik-an-os'*, Matt. 28:12), a largesse or ample present of money. "They gave large money to the soldiers."

LATCHET (Heb. שְׂרוֹךְ, *ser-oke'*, Isa. 5:27; Gr. *ἱμάς, hee-mas'*, Mark 1:7), a shoe string or thong.

LAUD (Gr. *ἐπαινέω, ep-ahee-neh'-o*, Rom. 15:11), to praise.

LAVER (Heb. כִּיּוֹר, *kee-yore'*, Exod. 38:8), a vessel for washing, particularly in religious ceremonial.

LAY (Heb. שִׂים, *seem*, Job 41:26), to lay at or to strike at; also to lay out and to lay away. (Josh. 2:1, marg.), to lodge or dwell.

LEASING (Heb. כָּזָב, *kaw-zawb'*, Psa. 4:2; 5:6), falsehood, lying.

LEES (Heb. שְׁמָר, *shem'-mer*), sediment, dregs (Isa. 25:6; Jer. 48:11; Zeph. 1:12).

LET (Gr. *κατέχω, kat-ekh'-o*), to hinder, prevent, or, as the R. V. has it, "restraineth" (2 Thess. 2:7).

LET BE (Gr. *ἀφίημι, af-ee'-ay-mee*), forsake, leave alone (Matt. 27:49).

LEWD (Gr. *πονηρός, pon-ay-ros'*, Acts 17:5). R. C. T. says the word has gone through three distinct significations. It first conveyed the idea of ignorance, and, on the assumption that those who were ignorant of the truth would not practice it, it came to mean moral delinquency. John 7:49, "This people who knoweth not the law are accursed."

(Heb. זִמָּה, *zim-maw'*, Ezek. 16:27; 23:44), impure, dissolute.

LIGHT (Heb. פָּחַז, *paw-khaz'*), to bubble, as boiling water, to froth, to be unimportant (Num. 21.5).

LIGHTEN (Gr. *ἀποκάλυψις, ap-ok-al'-oop-sis*), to give light to (Luke 2:32).

LIKE (Heb. כְּמוֹ, *kem-o'*), likely (Jer. 38:9). "The same had like to have happened a second time."—Pliny.

LIKING (Heb. חֻלְקָם, *khaw-lam'*), condition (Job 39:4).

LIST (Gr. *θέλω, thel'-o*), to please, or wish of choice (Matt. 17:12; Mark 9:13).

LIVELY (Gr. *ζάω, dzah'-o*), living (Acts 7:38, etc.).

LOADEN (Heb. עָמַס, *aw-mas'*), made a load, laden (Isa. 46:1).

LODGE (Heb. מְלוּנָה, *mel-oo-naw'*, Isa. 1:8), a hut or place to lodge. "As melancholy as a lodge in a warren."—Shakespeare.

LOFT (Heb. עֲלִיָּה, *al-ee-yaw'*), a story or upper room (1 Kings 17:19).

LOOK (Gr. *προσδοκάω, pros-dok-ah'-o*), to expect (Acts 28:6). "My lord, I look'd you would have given me your petition."—Shakespeare, "Henry VIII."

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LUNATIC (Gr. σεληνιάζομαι, *sel-ay-nee-ad'-zom-ahee*), epileptic (Matt. 4:24; 17:15).

LUST (Gr. ἐπιθυμά, *ep-ee-thoo-mee'-ah*), a desire, pleasure (James 1:14, 15; 2 Pet. 1:4, etc.), but not confined to the idea of passion as mostly now.

MADE (Gr. προσποιέομαι, *pros-poy-eh'-om-ahee*), to pretend, to feign (Luke 24:28; comp. 2 Sam. 13:6). "My Lord of London maketh as though he were greatly displeased with me."—Latimer.

MAGNIFICAL (Heb. גָּדַל, *gaw-dal'*, 1 Chron. 22:5), magnificent. "Neither ought we to be carried away with external shews of magnifical pomp."—Sandys, "Old Sermons."

MALICE (Gr. κακία, *kak-ee'-ah*, 1 Cor. 5:8; Eph. 4:31). This is applied to wickedness in a more extended sense than is understood now. Not merely malice. R. C. T. intimates that the word used in Rom. 1:29 signified that state of mind which "takes things by the wrong handle" or misinterpretation of motives—the "*malignitas interpretantium*" of Pliny. "The study of the word is very suggestive of the psychological truth, that the evil which men find in themselves they suspect in their fellow-men."

MANSIONS (Gr. μονή, *mon-ay'*, John 14:2), a resting place. Our idea of magnificent display in a dwelling is not in the original word. The French has *maison*, a resting place.

MAR (Heb. שָׁחַת, *shaw-khath'*, Ruth 4:6), to spoil or squander or waste.

MARISH (Heb. גֵּבְא, *geh'-beh*, Ezek. 47:11), a marsh, low place under water.

MASTER BUILDER (Gr. ἀρχιτέκτων, *ar-kee-tek'-tone*, 1 Cor. 3:10), an architect. "The *master-builders* and inferiour builders in Christes Church."—Bacon.

MASTERY (Heb. גְּבוּרָה, *gheb-oo-raw'*, Dan. 6:24), superiority.

MATTER (Gr. ὕλη, *hoo'-lay*, James 3:5), wood, fuel. "Perpetual matier of the fuyr of helle."—Chaucer.

MEAN (Heb. חָשׁוּךְ, *khaw-shoke'*, Prov. 22:29), not necessarily base, but low and humble. Confusion of the Anglo-Saxon word *gemoene*, common, and *moene*, false, probably led to the change in signification.

MEAT (Heb. אָכְלָה, *ok-law'*, Gen. 1:29). R. C. T. says all food was once called meat; it is so in our Bible, and "horse meat" for fodder is still a phrase in use in the North country. "Meat" is now a name given only to flesh.

MEDDLE (Heb. עָלַל, *gaw-lal'*, 2 Chron. 35:21). Barrow distinguishes between "meddling" and being meddlesome. Some of the early translations of the Scriptures have in 1 Thess. 4:11, "Meddle with your own business." Once the word had no offensive meaning as now, but simply implied the idea of having proper dealings with a person or thing.

MEMORIAL (Heb. זֵכֶר, *zeh'-ker*, Psa. 9:6), memory.

MESS (Heb. מַשְׂאֵת, *mas-ayth'*, Gen. 43:34; 2 Sam. 11:8), a supply of food.

METE (Gr. μετρέω, *met-reh'-o*, Matt. 7:2), measure.

METEYARD (Heb. מִדָּה, *mid-daw'*, Lev. 19:35), measuring rod. "The smith giveth over his hammer and stithy: the tailor his shears and metewand."—Bacon.

MIGHTIES (Heb. גִּבּוֹר, *ghib-bore'*, 1 Chron. 11:12, 24), valiant men.

MINCING (Heb. תָּעַף, *taw-faf'*, Isa. 3:16), moving with short steps like children. "Turn two mincing steps into a manly stride."—Shakespeare.

MIND (Gr. μέλλω, *mel'-lone*, Acts 20:13), to intend or purpose, to be about to do.

MINDED, to resolve, determined, as the Gr. βούλομαι, *boo'-lom-ahee* (Matt. 1:19).

MINISH (Heb. גָּרַע, *gaw-rah'*, Psa. 107:39), to make less, or, as we say, diminish. An early version of the gospel of John has, at 3:30, "It bihoueth him for to waxe, forsoth me to be menusid, or maad lesse."

MINISTER (Gr. ὑπηρέτης, *hoop-ay-ret'-ace*, Luke 4:20), formerly an attendant or servant, not as now referring to a church official or officer of state.

MISERABLE (Gr. ἐλεεινός, *el-eh-i-nos'*, Rev. 3:17). R. C. T. says: "There was a time when the 'miser' was a wretched man, now he is the covetous; at the same time 'misery,' which is now wretchedness, and 'miserable,' which is now wretched, were severally coveteousness and covetous. They have exactly exchanged places." Hooker says, "The liberal-hearted man is, by the opinion of the prodigal, miserable, and by the judgment of the miserable, lavish" (*Eccles. Polity*).

MITE (Gr. λεπτόν, *lep-ton'*, Mark 12:42), a very small coin. R. C. T. says, "'Minutes' are now 'minute' portions of time; they might be minute portions of anything." Wyclif's version of Mark 12:42 would indicate that the word "mite" is contracted from "minute," being a minute portion of money. "But whanne a pore widowe was come, sche cast two mynutis, that is a farthing."

MOCK (Heb. לוּץ, *loots*, Prov. 14:9), a jeer or taunt, a matter of ridicule.

Also to delude (Gr. ἐμπαίζω, *emp-aheed'-zo*, Matt. 2:16), to delude or mislead.

MOLLIFIED (Heb. רָכַךְ, *raw-kah'*, Isa. 1:6), to soften; an old medical term.

MORE (Gr. πλείων, *pli'-own*, Acts 19:32), greater, larger in extent. "A man cannot tell whether Apelles or Albert Durer were the greater trifler."—Bacon.

MORTIFY (Gr. θανατόω, *than-at-o'-o*, Rom. 8:13), to put to death. Erasmus says, "Christ was mortified and killed in dede as touchynge to his fleshe."

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MOTE (Gr. *κάρφος, kar'-fos*, Matt. 7:3, etc.), a small particle. "A mote it is, to trouble the mind's eye."—Shakespeare.

MOTIONS (Gr. *πάθημα, path'-ay-mah*, Rom. 7:5), emotions, passions, impulses.

MOUNT (Heb. סֹלְלָה, *so-lel-aw'*, Jer. 6:6), mound.

MUFFLER (Heb. רַעֲלָה, *rah-al-aw'*, Isa. 3:19), a covering for the lower part of the face. It was called sometimes a mask. "He might put on a hat, a muffler, and a kerchief, and so escape."—Shakespeare, "Merry Wives."

MUNITION (Heb. מְצוּדָה, *mets-o-daw'*, Dan. 11:15, marg.; Isa. 29:7; 33:16; Nah. 2:1), a fortress, stronghold. The verb munite is used by Bacon (Essay III).

MURRAIN (Heb. דֶּבֶר, *deh'-ber*, Exod. 9:3), a disease of animals. Matthew's Bible has "The Lord shal be uppon thy cattell with a mighty greate morraine."

"The fold stands empty in the drowned field,
And crows are fattened with the murrion flock."
—Shakespeare, "Midsummer Night's Dream."

NAMELY (Gr. *μάλιστα, mal'-is-tah*, Tit. 1:10, A. V., "specially"), according to R. C. T., once meant chiefly or especially, while it now only signifies that something is designated (Mark 12:31; Rom. 13:9).

NATURAL (Gr. *ψυχικός, psoo-khee-kos'*, 1 Cor. 15:44), a body animated with the principle of animal life.

NAUGHTINESS (Gr. *κακία, kah-ee'-ah*, James 1:21), wickedness, sin, or crime. The modern sense almost entirely confined to the nursery. "So shines a good deed in a naughty world."—Shakespeare.

NAUGHTY (Heb. רַע, *rah*, Jer. 24:2), worthless or good for nothing.

NECROMANCER (Heb. מוּת, *mooth*, Deut. 18:11), a person who professes to hold communication with the dead.

NEESE (Heb. עֲטִישָׁה, *at-ee-shaw'*, Job 41:18; 2 Kings 4:35, A.V., "sneeze"), to sneeze. "His nesinge is like a glisteringe fyre."—Coverdale.

NEPHEW (Gr. *ἔκγονον, ek'-gon-on*, 1 Tim. 5:4), formerly a grandson, or even remote lineal descendant; A. V., "children's children." So also the Lat. *nepos* once had a wider meaning than that of nephew. Hence our modern word nepotism includes quite an extensive circle of relationship. Until the 17th century the word which in our A. V. is indicated by the daughters of children did mean niece, and so Wyclif has it. Our word nepotism still has the early signification.

NEVER (Gr. *οὐδέ, oo-deh'*, Matt. 27:14), never a word, and never so, not, or not at all. The provincialism "nary" is equivalent to "ne'er a."

NITER (Heb. נֶתֶר, *neh-ther'*, Prov. 25:20; Jer. 2:22), soda. Not the saltpeter of commerce of our day, but the alkali which, with acid, causes a strong fermentation.

NOISED (Gr. *ἀκούω, ak-oo'-o*, Mark 2:1), heard by others and through others.

NOISOME (Gr. *βλαβερός, blab-er-os'*, Rev. 16:2; comp. Psa. 91:3; Ezek. 14:15, 21; "hurtful" in 1 Tim. 6:9), in the early translations, was equivalent to noxious or hurtful. So in Plutarch's *Morals* the gods are spoken of as noisome, hurtful, and doing mischief unto men. But in the 17th century it came to mean anything disgusting or offensive.—R. C. T., "On Bible Revision."

NOTABLE (Gr. *ἐπιφανής, ep-if-an-ace'*, Acts 2:20), well known, conspicuous.

NOVICE (Gr. *νεόφυτος, neh-of'-oo-tos*, 1 Tim. 3:6), one newly admitted to the Church or having espoused the faith. It has come in modern phrase to signify one admitted to a religious order or house.

NURSING FATHER (Heb. אֹמֵן, *aw-man'*, Isa. 49:23; Num. 11:12), a foster father, or nourisher; whatever encouraged or promoted. "Idelnes, mother and norisher of all vices."—Shakespeare, "Richard III."

OBEISANCE (Heb. מִשְׁתָּחָוָה, *shaw-khaw'*, Gen. 37:7, etc.), literally, "bowed or prostrated oneself." Wright says, "From the simple meaning of obedience which literally belongs to obeisance, it is applied to denote the act of obedience or homage, the outward symbol of the act." Chaucer uses the word obeisant for obedient.

OBLATION (Heb. קָרְבָּן, *koor-bawn'*, Lev. 7:38, etc.), anything offered or solemnly devoted to God in his worship. Money as well as other sacrifices were intended in the old form. Oblations and alms are synonymous.

OBSERVATION (Gr. *παρατήρησις, par-at-ay'-ray-sis*, Luke 17:20), observation in the sense of ceremony, demonstrative anticipation.

OBSERVE (Gr. *συντηρέω, soon-tay-reh'-o*, Mark 6:20), to hold in respect or reverence. To watch with intense interest. "Aye, and to have better men than himself, by many thousand degrees, to observe him, and stand bare."—Milton.

OCCUPY (Heb. עָשָׂה, *aw-saw'*, Judg. 16:11), to make use of, to employ. "Newe ropes that were never occupied."—Geneva. "Iron with muche *occupying* is worne too naught, with little handling gathereth rust."—*Schoole of Abuse*. R. C. T. says, "He now occupies who has in present possession; but the word involved once the further signification of using, employing; an occupier was a trader or retail dealer." Thus, "He (Eumenes) made as though he had occasion to *occupy* money, and so borrowed a great sum of them."—Plutarch, *Lives*. In Luke 19:13 we have "occupy till I come," in the sense of trade, improvement of property. "Occupiers and shopkeepers."—Pliny.

OCCURRENT (Heb. פֶּגַע, *peh'-gah*, 1 Kings 5:4), an occurrence. "This occurrent fel out in Lactania, the nearest part unto us of Spaine."—Pliny.

ODD (Heb. עֹדֶף, *aw-daf'*, Num. 3:48), overplus, over, remain.

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OFTEN (Gr. *πυκνός, pook-nos'*, 1 Tim. 5:23), frequent. "Often messengers."—Shakespeare, "Richard III."

OINTMENT (Gr. *μύρον, moo'-ron*, John 12:3, etc.), perfume. "The odour of oyntments are more durable than those of flowers."—Bacon.

ONE AND ANOTHER (Heb. אִישׁ, *eesh*, Jer. 36:16), both, each, individually.

OPEN (Gr. *διανοίγω, dee-an-oy'-go*, Luke 24:32), to expound or explain.

OR EVER (Heb. לָא, *law*, Dan. 6:24), before, ere.

ORDAIN (Heb. מְנָה, *men-aw'*, Dan. 2:24), to appoint.

OUCHES (Heb. מִשְׁבְּצָה, *mish-bets-aw'*, Exod. 28:11), rosettes, clasps, setting for gems. "Your brooches, pearls, and ouches."—Shakespeare, "Henry IV."

OUTGOINGS (Heb. תּוֹצָאָה, *to-tsaw-aw'*, Josh. 17:9, 18; the extremes, outermost limit.

(Heb. מוֹצָא, *mo-tsaw'*, Psa. 65:8), exit, rising.

OUTLANDISH (Heb. נָכְרִי, *nok-ree'*, Neh. 13:26), foreign, strange, woman, as opposed to a wife. "All kinds of outlandish wheat."—Pliny.

OUTMOST (Heb. קָצֶה, *kay'-tseh*, Deut. 30:4), uttermost.

OVERCHARGED (Gr. *βαρύνω, bar-oo'-no*, Luke 21:34; 2 Cor. 2:5), overburdened. "No people overcharged with tribute is fit for empire."—Bacon.

OVERLIVE (Heb. אָרַךְ, *aw-rak'*, Josh. 24:31), to outlive, survive. "I love the man so well as I wish he may overlive me."—Bacon.

OVERPASS (Heb. עָבַר, *aw-bar'*, Jer. 5:28), to pass over, neglect.

OVERPLUS (Heb. עֹדֶף, *aw-daf'*, Lev. 25:27), surplus. "Our overplus of shipping we will burn."—Shakespeare.

OVERRUN (Heb. עָבַר, *aw-bar'*, 2 Sam. 18:23), to outrun. "We may outrun by violent swiftness that which we run at, and lose by our *overrunning*."—Shakespeare, "Henry VIII."

OVERSEERS (Gr. *ἐπίσκοπος, ep-is'-kop-os*, Acts 20:28), bishop. See R. V. and Wyclif.

PADDLE (Heb. יָתֵד, *yaw-thade'*, Deut. 23:13), a little spade, a shovel. *Padella* is Italian for frying pan.

PAINED (Gr. *βασανίζω, bas-an-id'-zo*, Rev. 12:2), suffering, in pain, or labor.

PALMA CHRISTI (Heb. קִיקָיוֹן, *kee-kaw-yone'*, Jonah 4:6, marg. R. V.), the castor oil plant.

PALMER WORM (Heb. גָּזָם, *gaw-zawm'*, Joel 1:4), a caterpillar. This worm is still found in some parts of England.

PALSY (Gr. *παραλυτικός, par-al-oo-tee-kos'*, Matt. 4:24; 9:2; Mark 2:3, 4), paralytic. "The palse, and not fear, provokes me."—Shakespeare.

PAPER REED (Heb. עָרָה, *aw-raw'*, Isa. 19:7), a papyrus plant.

PARCEL (Heb. חֶלְקָה, *khel-kaw'*, Gen. 33:19; Josh. 24:32), portion. Still used as a law term.

PASS (Heb. עָבַר, *aw-bar'*, Prov. 8:29), transgress.

(Gr. *ὑπερβάλλω, hoop-er-bal'-lo*, Eph. 3:19; Phil. 4:7), to exceed, surpass. "Do you not see the grasse, how in color they excell the emeralds, euery one striuing to *passe* his fellow, and yet they are all kept of an equall height."—Sidney, *Arcadia*.

PASSAGE (Heb. מַעֲבָרָה, *mah-ab-aw-raw'*, Judg. 12:6; 1 Sam. 13:23; 14:4; Isa. 10:29), a pass over a mountain, or a ford across the river. The passage of Michmash; the passages of Jordan.

PASSENGER (Heb. דֶּרֶךְ, *deh'-rek*, Prov. 9:15; Ezek. 39:11, 14, 15), wayfarer, passer-by.

PASSION (Gr. *ὁμοιοπαθής, hom-oy-op-ath-ace'*, James 5:17), feelings. "Free from gross passion of mirth or anger."—Shakespeare.

(Gr. *πάσχω, pas'-kho*, Acts 1:3), sufferings, the sufferings of Christ. "All the passion of all the martyrs that ever were . . . were not able to remedy our sin."—Latimer.

PATE (Heb. קָדְקֹד, *kod-kode'*, Psa. 7:16), crown of the head; used now mostly in a comic sense.

PATTERN (Gr. *τύπος, too'-pos*, Heb. 9:23). When the A. V. was made pattern not only denoted the thing from which the copy was made, but also the copy which was made from a model.

PEACE (Heb. חָרַשׁ, *khaw-rash'*, Exod. 14:14; Num. 30:4), to keep silence.

(Gr. *σιωπάω, see-o-pah'-o*, Mark 4:39), an interjection used to enforce quiet.

PECULIAR (Heb. סְגֻלָּה, *seg-ool-law'*, Exod. 19:5; Deut. 14:2), used formerly in the sense of ownership, and with a signification of private property; technically the property which a slave or a child was allowed by the master to control. "What exempt or *peculiar* places are within the circuit of your diocese where you have not full jurisdiction as ordinary?"—Parker, *Correspondence*.

PEELED (Heb. מָרַט, *maw-rat'*, Isa. 18:2,7; Ezek. 29:18), stripped of hair, and sometimes of skin also. "As *pyled* as an ape was his skulle."—Chaucer. "*Peel'd* priest, dost thou command me to be shut out?"—Shakespeare. "An old provincial boatman said, 'Brayed nettles is the best cure for a *pilled* skin.'"—Wright.

PEOPLE (Heb. עַם, *am*, Josh. 11:4), a host, multitude. "Much people" used for a great number, and "little people" for a small number. "He is so courageous of himselfe that he is come to the field with little people."—"King Arthur."

(Gr. *λαός, lah-os'*, Rev. 7:9), peoples, races, or tribes.

PERADVENTURE (Heb. פֶּן, *pane*, Gen. 31:31), perhaps.

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PERSECUTE (Heb. רָדַף, *raw-daf'*, Psa. 7:1, 5; 71: 11), to pursue. "Preye ze for hem that pursuen and sclaundren you."—Wyclif. To follow up with hostile intent.

PIETY (Gr. εὐσεβέω, *yoo-seb-eh'-o*, 1 Tim. 5:4). This meant, not so much a religious state, as a relation between relatives, more especially a filial affection. "Yet for his kindnesse and dutifull *pietie* to his father, deserveth commendation."—Livy. Erasmus, "On the Creed," says: "To the loue of God & to the loue of our parentes, is gyuen one commune name in the Latyne, that is to wyte, *pietas*. For *pietas* properly is called the affection or loue towardes God and towardes our parentes, & towardes our countrie, which is as it were a commune parente of many men, lykewyse as God is father of all men."

PILL (Heb. פָּצַל, *paw-tsal'*, Gen. 30:37), to strip off the skin or bark. See PEELED.

PLAGUE (Heb. נֶגַע, *naw-gah'*, Psa. 73:5, 14; 89:23). Its meaning originally was of most serious import, but it has come to mean a mere trifling annoyance. Once a God plagued the victim, now a child plagues.

PLAIN (Heb. תֹּם, *tome*, Gen. 25:27), honest, simple.

PLAT (Heb. חֶלְקָה, *khel-kaw'*, 2 Kings 9:26), a portion of land. The word is akin to the Fr. *plat* and the Gr. πλατίς, which bear the signification "flat." Probably meant a flat small portion of ground.

PLAY (Heb. צָחַק, *tsaw-khak'*, Exod. 32:6), diversion. The old form not confined to children's amusement. As used, 2 Sam. 2:14, in the technical sense it means a sword play, fencing.

PLEAD (Heb. יָכַח, *yaw-kakh'*, Jer. 2:9, 35; Ezek. 17: 20), a legal arguing as in lawsuit, as Job 16:21.

POLL (Heb. גָּלַח, *gaw-lakh'*, 2 Sam. 14:26; Ezek. 44: 20; Mic. 1:16), to cut off the hair of the head. "Their heades be not polled or shaued, but rounded a lytle aboue the eares."—More, *Utopia*.

(Heb. גֻּלְגֹּלֶת, *gul-go'-leth*, Num. 1:2, 18; 3:47; 1 Chron. 23:3, 24), skull; hence, by implication, a head.

POMMEL (Heb. גֻּלָּה, *gool-law'*, 2 Chron. 4:12), applied once to any round, ball-shaped protuberance, but now almost exclusively in reference to a part of the saddle.

PONDER (Gr. συμβάλλω, *soom-bal'-lo*, Luke 2:19), to seriously consider, to weigh in the mind.

PORT (Heb. שַׁעַר, *shah'-ar*, Neh. 2:13; Psa. 9:14), a gate. Bishops' Bible has "Mourne, thou *porte;* weepe, thou citie" (Isa. 14:31).

PORTER (Gr. θυρωρός, *thoo-ro-ros'*, John 10:3), gate keeper.

POSSESS (Heb. יָרַשׁ, *yaw-raysh'*, Num. 13:30). The old signification is to take forcible possession of, not merely to have in keeping. "Remember, first, to possess his books."—Shakespeare.

POST (Heb. רוּץ, *roots*, Job 9:25; Esth. 8:14; 2 Chron. 30:6), swift messenger. It first meant a thing fixed or stationary, then a fixed place, as a military *post* or a designated place on a line of travel, where horses were in waiting, and then the meaning was transferred to the traveler or messenger himself.

POWER (Heb. מַמְשָׁלָה, *mem-shaw-law'*, 2 Chron. 32:9), a military force. "So soon as we had gather'd us a *power* we dallied not."—Heywood.

PREFER (Heb. שָׂגַב, *shaw-naw'*, Esth. 2:9), to promote an individual to honor.

PRESENTLY (Gr. παρίστημι, *par-is'-tay-mee*, Matt. 26:53, etc.), instantly. "There are two infallible touchstones of a true miracle, which alwaies is done—εὐθέως, presently, and τελέως, perfectly."—Fuller, *Church Hist.*

PRESSFAT (Heb. אוּרָה, *poo-raw'*, Hag. 2:16), vat of the olive or wine press.

PREVENT (Heb. קָדַם, *kaw-dam'*, Psa. 18:5; 119:148), to anticipate, to precede.

(Gr. φθάνω, *fthan'-o*, Matt. 17:25; 1 Thess. 4: 15). The word came to have the meaning of hindrance. R. C. T. says: "One may reach a point before another to help or to hinder him there; may anticipate his arrival either with the purpose of keeping it *for* him or *against* him. 'To prevent' has slipped by very gradual degrees, which it would not be difficult to trace, from the sense of keeping *for* to that of keeping *against;* from the sense of arriving first, with the intention of helping, to that of arriving first, with the intention of hindering; and then generally from helping to hindering" (*Gloss. Eng. Words*).

PRICK (Gr. κέντρον, *ken'-tron*, Acts 9:5; 26:14), to spur, goad.

PRIVILY (Heb. צָפַן, *tsaw-fan'*, Psa. 10:8, etc.), secretly, in lurking place.

(Gr. λάθρα, *lath'-rah*, Matt. 1:19.)

PRIVY (Heb. חָדַר, *khaw-dar'*, Ezek. 21:14), informed of a secret matter.

(Gr. συνείδω, *soon-i'-do*, Acts 5:2), cognizant of a secret.

PROGNOSTICATOR (Heb. יָדַע, *yaw-dah'*, Isa. 47:13), relating especially to the weather, a weather prophet. "Let now the astrologers, the starre gasers, and prognosticatours stand up."—Geneva Version.

PROLONG (Heb. מָשַׁךְ, *maw-shak'*, Ezek. 12:25), postpone. "This wedding day perhaps it is but *prolong'd*."—Shakespeare.

PROPER (Heb. סְגֻלָּה, *seg-ool-law'*, 1 Chron. 29:3), Lat. *proprius*, one's own, hence property.

(Gr. ἀστεῖος, *as-ti'-os*, Acts 1:19), peculiarly fit or characteristic.

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PROPHESY (Gr. *προφητεύω, prof-ate-yoo'-o*, 1 Cor. 11:5) meant not only to foretell, but to expound truth. Bacon writes: "First, whether it were not requisite, to renew, that good exercise, which was practiced, in this church, some years; . . . and was commonly called *prophesying*. Which was this; that the ministers, within a precinct, did meet, upon a week day, in some principall town; where there was, some ancient, grand minister, that was president; and an auditory admitted, of gentlemen, or other persons of leysure. Then every minister, successively, beginning with the youngest, did handle one, and the same part, of Scripture, spending, severally, some quarter of an hour, or better, and in the whole, some two hours: and so, the exercise, being begun, and concluded with prayer; and the president, giving a text, for the next meeting, the assembly was dissolved."

PROPHET (Gr. *προφήτης, prof-ay'-tace*, Eph. 4:11), a Christian teacher, under the influence of the Holy Spirit.

PUBLICAN (Gr. *τελώνης, tel-o'-nace*, Matt. 5:46, etc.), one to whom was farmed out the collection of the Roman customs in the time of Christ.

PULSE (Heb. זֵרֹעַ, *zay-raw-ohn'*, Dan. 1:12), a bean, or fruit of a pod, used for food.

PURGE (Gr. *καθαίρω, kath-ah'ee-ro*, John 15:2), to cleanse. Latimer says, "He came into this world with his passion to *purge* our sins." To cleanse away excrescences or excessive growth, as upon a plant.

PURLOIN (Gr. *νοσφίζομαι, nos-fid'-zom-ahee*, Tit. 2:10). *Nosphi* signifies clandestinely, or apart, hence the idea of embezzlement.

PURTENANCE (Heb. קֶרֶב, *keh'-reb*, Exod. 12:9), the intestines or inwards of an animal. Translated elsewhere bowels.

QUAINTLY (Gr. *ἀσφαλίζω, as-fal-id'-zo*, Mark 14:44). The word quaint, which now means odd, antique, curious, once signified skillful, safe, securely. "Whom evere I schal kisse, he it is; holde ye him, and lede ye warli, or *queyntly*."—Wyclif.

QUARREL (Gr. *μομφή, mom-fay'*, Col. 3:13), complaint as in an action at law.

QUATERNION (Gr. *τετράδιον, tet-rad'-ee-on*, Acts 12:4), a squad of four Roman soldiers. Holland's *Livy* makes part of the word stand for a set of three.

QUICK (Gr. *ζάω, dzah'-o*, 2 Tim. 4:1), used in contrast with dead; alive, living.

QUICKEN (Gr. *ζωοποιέω, dzo-op-oy-eh'-o*, 1 Cor. 15:36; Eph. 2:1), to make alive.

QUIET (Heb. שָׁקַט, *shaw-kat'*, Judg. 18:27), at rest. "To incense an angrie bodie when he is *at quiet*."—*French Dict.*

QUIT (Heb. נָקִיא, *naw-kee'*, Josh. 2:20), released. "We are never quit of this debt."—Latimer.

QUIT ONESELF (Gr. *ἀνδρίζομαι, an-drid'-zom-ahee*, 1 Cor. 16:13), in the sense of acquit, behave. "Now quit you well."—Shakespeare.

RANGE (Heb. סְדֶרָה, *sed-ay-raw'*, 2 Kings 11:8), a rank or row, as of soldiers, and of mountains (see Job 39:8).

RAVENING (Gr. *ἁρπαγή, har-pag-ay'*, Luke 11:39), plunder, extortion.

RAW (Heb. חַי, *khah'ee*, 1 Sam. 2:15), alive, active, springing, hence raw.

READY (Gr. *μέλλω, mel'-lo*, Luke 7:2), from a root containing the idea of expectation, and near as to point of time.

REASON (Gr. *ἀρεστός, ar-es-tos'*, Acts 6:6), fit. "It is not reason that we should leave the word of God and serve tables." The word is used in the sense in which we employ the adjective, *reasonable*. Also, as in Rev. 18:19, in the sense of in consequence of.

RECEIPT (Gr. *τελώνιον, tel-o'-nee-on*, Matt. 9:9). The place for the taking of toll is meant, rather than the act of receiving customs.

RECKON (Gr. *λογίζομαι, log-id'-zom-ahee*, Rom. 8:18), to conclude.

RECORD (Gr. *μάρτυς, mar'-toos*, Phil. 1:8), witness.

REFUGE (Heb. מְנוֹסָה, *meh-o-naw'*, Deut. 33:27), habitation, abode.

REFUSE (Heb. מָאַס, *maw-as'*, Psa. 118:22), to reject. (Gr. *ἀποδοκιμάζω, ap-od-ok-ee-mad'-zo*, Matt. 21:42, A. V., "rejected"), disapprove, disallow.

RELEASE (Heb. הַנָּחָה, *han-aw-khaw'*, Esth. 2:18). It meant permission of rest, quiet.

RELIGION (Gr. *θρησκεία, thrace-ki'-ah*, Acts 26:5; James 1:26, 27), a ceremonial observance. R. C. T. says, "Religion once meant, not a service of God, but an order of monkery; and taking the monastic vow was termed going into a 'religion.'"

REPROBATE (Heb. מָאַס, *maw-as'*, Jer. 6:30), cast away, spurn. A. V. marg. has "refuse silver."

REPROOF (Heb. תּוֹכֵחָה, *to-kay-khaw'*, Psa. 38:14), argument, rejoinder. So Job 24:2; Prov. 29:15. "In the reproof of this lies the jest."—Shakespeare.

REPROVE (Heb. יָכַח, *yaw-kakh'*, Job 6:25), refute, disapprove.

REQUIRE (Heb. שָׁאַל, *shaw-al'*, Ezra 7:21; 8:22), to ask for.

REVERENCE (Heb. שָׁחָה, *shaw-khaw'*, Esth. 3:2, etc.), to salute, bow down to.

RID (Heb. נָצַל, *naw-tsal'*, Gen 37:22; Exod. 6:6), to snatch away. "Rydde me and deliver me thorow thy rightuousnesse."—Coverdale, Psa. 71:2.

RINGSTRAKED (Heb. עָקֹד, *aw-kode'*, Gen. 30:35, 39, 40; 31:8, 10, 12). Straked means streaked, or marked with a line or streak.

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RIOT (Gr. *ἀσωτία, as-o-tee'-ah*, Tit. 1:6; 1 Pet. 4:4), excess, dissoluteness in living.

RISING (Heb. שְׂאֵת, *seh-ayth'*, Lev. 13:2, etc.), swelling, a leprous scab.

ROD (Heb. שֵׁבֶט, *shay-bet'*, Psa. 23:4), staff or support, on which one leans.

ROLLER (Heb. חִתּוּל, *khit-tool'*, Ezek. 30:21), a bandage.

ROOM (Gr. *πρωτοκλισία, pro-tok-lis-ee'ah*, Luke 2:7), a place or seat. "They seke after salutations in the market place, & the preferment of the chiefe seate in assembles; and in all feastes, and bankets, the first place or vppermost *roume* of the table."—Erasmus.

SAINT (Heb. חָסִיד, *khaw-seed'*, Psa. 106:16; Dan. 8:13), a holy person, a beloved one. "Nor thou shalt not suffre thy saint to see corrupcion."—Sir Thomas More.

SALUTE (Heb. בָּרַךְ, *baw-rak'*, 2 Kings 4:29), to bow down to the ground; to salute with embrace, kneel in adoration, protracted and elaborate, hence unfavorable for haste.

SAVOUR (Gr. *φρονέω, fron-eh'-o*, Matt. 16:23; 2 Cor.), to think, to have a sentiment, to be of a mind. Latimer quotes Paul thus, "When I was a child I savoured as a child" (1 Cor. 13:11). Also it meant flavor, taste, scent, and in the Hebrew it was used figuratively for reputation.

SCALL (Heb. נֶתֶק, *neh'-thek*, Lev. 13:30), tetter, scurf. "Under thy long locks thou maist have the scall."—Chaucer.

SCARCE (Gr. *μόλις, mol'-is*, Acts 14:18; 27:7), scarcely. "Many warring rapiers are afraid of goose quills and dare scarce come hither."—Shakespeare, "Hamlet."

SCRABBLE (Heb. תָּרַד, *taw-raw'*, 1 Sam. 21:13), scratch, mark. Scrab is a word still in use in the Suffolk dialect, meaning to scratch.

SCRIP (Gr. *πήρα, pay'-rah*, Matt. 10:10), a small bag or wallet. "He on the tender grass would sit, and hearken, even to ecstasy, and in requital ope his leathern scrip."—Milton.

SEAR (Gr. *καυτηριάζω, kow-tay-ree-ad'-zo*, 1 Tim. 4:2), to dry up, cauterize, scorch.

SECURE (Gr. *ποιέω, poy-eh'-o*, Matt. 28:14), a relief from responsibility and care.

SERVITOR (Heb. שָׂרַת, *shaw-rath'*, *to attend*, 2 Kings 4:43), a serving man. "Come, I have heard that fearful commenting is leaden servitor to dull delay."—Shakespeare.

SHAMEFASTNESS (Gr. *αἰδώς, ahee-doce'*, 1 Tim. 2:9), modesty, bashfulness. "Shamefast she was, in maiden's shamefastness."—Chaucer. R. C. T. says shamefacedness was "shamefastness," like steadfastness and steadfast; but the ordinary manifestation of shame being in the face, it has been brought to its present orthography. Early editions of the A. V. had "shamefastness."

SHAPEN (Heb. חִיל, *kheel*, Psa. 51:5), formed, fashioned. "As the births of living creatures at first are ill shapen, so are all innovations which are the births of time."—Bacon, *Essays*.

SHERD (Heb. חֶרֶשׂ, *kheh'-res*, Isa. 30:14; Ezek. 23:34), a shred, fragment.

SHIPMEN (Gr. *ναύτης, now'-tace*, Acts 27:27), sailors.

SHIPPING (Gr. *πλοῖον, ploy'-on*, John 6:24), taking a voyage. "Take, therefore, shipping; post, my lord, to France."—Shakespeare, "Henry VI."

SHOE LATCHET (Heb. שְׂרוֹךְ, *ser-oke'*, Gen. 14:23), the thong or string of a shoe.

SHRED (Heb. פָּלַח, *paw-lakh'*, 2 Kings 4:39), cut to pieces. "Shredding it into countries: and, with topography, mincing it into particular places."—Fuller, *Holy State*.

SHREWD (Heb. חָמָס, *khaw-mawce'*, Gen. 6:11). Wyclif has, "Forsothe the erthe is corrupt before God, and is filled with shrewness." It once meant iniquity, or intense moral evil.

SHROUD (Heb. חֹרֶשׁ, *kho-resh*, Ezek. 31:3), shelter, overhanging shade. Wright says that the covered space on the side of St. Paul's Church, called the shrouds, was to protect the congregation in inclement seasons. "Places underground, as the burrows of wild animals."—Halliwell, *Dict.*

SIEGE (Gr. *θρόνος, thron'-os*). The word once meant a seat; now it is confined to the military idea of a land blockade by an army. In Matt. 25:31, 32, Wyclif has "Thane he schal sitte on the sege of his majestie."

SIGHT (Gr. *ὅρασις, hor'-as-is*, Rev. 4:3), appearance, aspect.

SILLY (Heb. פָּתַהּ, *paw-thaw*, Job 5:2; Hos. 7:11). It once had no bad sense, and meant harmless, inoffensive. Wyclif uses "uncli" for unhappy. "I am an vncli man! who schal delyuer me fro the bodi of this synne?" (Rom. 7:24.)

SIMPLE (Gr. *ακέραιος, ak-er'-ah-yos*, Rom. 16:19), guileless, innocent. R. C. T. says the "simple" is one "without fold;" *sine plica*, not double, without duplicity, as we may imagine Nathanael to have been.

SINCERE (Gr. *ἀδολος, ad'-ol-os*, 1 Pet. 2:2), unadulterated, clear; *sine cera*, without wax, as honey.

SIRS (Gr. *ἀνήρ, an-ayr'*, Acts 7:26), a form of address as we would say "Gentlemen." "Sirs, strive no more."—Shakespeare.

SIT (Gr. *ἀνακείμαι, an-ak-i'-mahee*, Luke 22:27), to recline.

SITH (Heb. אָם, *eem*, Ezek. 35:6), since; corruption of Old English. Latimer has "sithens" and Shakespeare has "sithence."

SLACK (Heb. רָפָה, *raw-faw'*, Josh. 10:6), to slacken or relax. "Slack their duties."—Shakespeare.

SLEIGHT (Gr. *κυβεία, koo-bi'-ah*, Eph. 4:14), artifice, fraud, gambling, associated with the idea of crawling or creeping. "With sleight and manhood stole to Rhesus' tent."—Shakespeare, "Henry VI." The word means literally dice playing or throwing, from *κύβος*, a cube or die.

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Slime (Heb. חֵמָר, *khay-mawr'*, Gen. 11:3), bitumen. "The bitumen of which I speak is in some places in manner of a muddie slime."—Pliny.

Soft (Gr. *μαλακός, mal-ak-os'*, Matt. 11:8), mild-tempered, effeminate; hence Tyndale has (Tit. 3:2), "Be no fighters but soft, showing all meekness to all men."

Sometimes (Gr. *ποτέ, pot-eh'*, Eph. 2:13; 5:8; Col. 1:21; Tit. 3:3), once, once upon a time, in reference to the past. "Thy sometimes brother's wife."—Shakespeare, "Richard III."

Sottish (Heb. סָכַל, *saw-kawl'*, Jer. 4:22), foolish. Fr. *sot*, a fool.

Spicery (Heb. נְכֹאת, *nek'-ohth*, Gen. 37:25), aromatics.

Stagger (Gr. *διακρίνω, dee-ak-ree'-no*, Rom. 4:20), doubt, to waver. Once written "stacker."

Stay (Heb. סָמַךְ, *saw-mak'*, Isa. 26:3), to support. "Good husbandman . . . wont to pitch props and stakes close unto their young plants to stay them up."—Pliny.

Story (Heb. מִדְרָשׁ, *mid-rawsh'*, 2 Chron. 13:22), history. R. V., "commentary." "As many as know story or have any experience."—The Translators to the reader.

Strain (Gr. *διϋλίζω, dee-oo-lid'-zo*, Matt. 23:24), from *hoo-lid'-zo*, to filter. The early versions of Coverdale, Tyndale, and the Geneva had it "strain *out*," not "strain *at*," a gnat.

Straitly (Gr. *απειλή, ap-i-lay'*, Acts 4:17), strictly, severely.

Strawed (Gr. *στρωννύω, strone-noo'-o*, Matt. 21:8), scatter, spread.

Strike (Heb. נָתַן, *naw-than'*, Exod. 12:7), to smear or rub.

Stuff (Heb. כְּלִי, *kel-ee'*, 1 Sam. 10:22; Gen. 31:37), furniture, baggage.

Substance (Gr. *ὑπαρξις, hoop'-arx-is*, Heb. 10:34), property. Wyclif has "a better and a dwellynge substance."

Swaddling band (Heb. חַתָּלָה, *khath-ool-law'*, Job 38:9), swathing cloth.

Tabering (Heb. תָּפַף, *taw-faf'*, Nah. 2:7), to beat or play upon the tambourine.

Table (Gr. *πινακίδιον, pin-ak-id'-ee-on*, Luke 1:63), a writing tablet.

Tablet (Heb. כּוּמָז, *koo-mawz'*, Exod. 35:22). This was not used in the sense of a tablet, but an ornament or necklace.

Tabret (Heb. תֹּף, *tofe*, Gen. 31:27; Job 17:6), a tambourine.

Tache (Heb. קֶרֶס, *keh'-res*, Exod. 26:6), a clasp or fastening, as a buckle.

Tale (Heb. תֹּכֶן, *to'-ken*, Exod. 5:18), a carefully counted number.

Tare (Gr. *σπαράσσω, spar-as'-so*, Mark 9:20), to convulse with epilepsy.

Target (Heb. צִנָּה, *tsin-naw'*, 1 Kings 10:16; 2 Chron. 9:15), a small shield used in war.

Tell (Heb. סָפַר, *saw-far'*, Psa. 48:12), to count, reckon.

Temper (Heb. בָּלַל, *baw-lal'*, Exod. 29:2), to mix or compound. "To temper poisons for her."—Shakespeare.

Temperance (Gr. *εγκράτεια, eng-krat'-i-ah*, Acts 24:25), self-control; not used exclusively, as now, in reference to abstinence from intoxicating drink, but it meant moderation in all things.

Terribleness (Heb. מוֹרָא, *mo-raw'*, Deut. 26:8), dread, terror.

Thank (Gr. *χάρις, khar'-ece*, Luke 6:32), reward.

Thankworthy (Gr. *χάρις, khar'-ece*, 1 Pet. 2:19), deserving thanks.

Thought (Gr. *μεριμνάω, mer-im-nah'-o*, Matt. 6:25), care, concern, or anxiety. Tyndale has it in 1 Cor. 9:9, "Doth God *take thought* for oxen." "Thou art a foole to take thought, for it will not amend thee."—Shakespeare.

Throng (Gr. *θλίβω, thlee'-vo*, Mark 3:9), to crowd. "To fight hand to hand, thy men so pestered behind that one thronged & overlaid an other."—Plutarch.

Throughly (Gr. *διακαθαρίζω, dee-ak-ath-ar-id'-zo*, Matt. 3:12), to cleanse thoroughly, to winnow.

Thyine wood (Gr. *θύινος, thoo'-ee-nos*, Rev. 18:12), a fragrant wood, citron wood.

Tire (Heb. יַעֲטָב, *yaw-tab'*, 2 Kings 9:30), to deck the head. Milton says, "A golden tiar circled his head."

Title (Gr. *τίτλος, tit'-los*, John 19:19), the inscribed charge of crime, for which men were punished, publicly displayed, as, for example, on the cross of such as were crucified.

Tittle (Gr. *κεραία, ker-ah'-yah*, Matt. 5:18; Luke 16:17), something hornlike, the apex of a Hebrew letter. "It is in the Hebrew alphabet that the I, called "yot" or "yod," is the smallest of the letters, and that the tips of the letters afford so natural a figure of speech for the smallest tittle of the law."—Sharpe, *Bible Texts Illus.*

Tormentor (Gr. *βασανιστής, bas-an-is-tace'*, Matt. 18:34), executioner. "When master Latimer stood at the stake, and the tormentors were about to set the fire upon him."—Foxe, *Acts.*

Trafficker (Heb. כְּנַעֲנִי, *ken-ah-an-ee'*, Isa. 23:8), merchant or tradesman.

Unawares (Heb. יָדַע, *yaw-dah'*, Psa. 35:8; Josh. 20:9), unexpectedly.

Unction (Gr. *χρίσμα, khris'-mah*, 1 John 2:20), anointing; still used in the Roman Catholic Church in reference to the sacrament called extreme unction.

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UNDERSETTERS (Heb. כָּתֵף, *kaw-thafe'*, 1 Kings 7:30), supports.

UNICORNS (Heb. רְאֵם, *rame*, Psa. 22:21), wild oxen. See R. V.

UNIMPOSSIBLE (Matt. 17:20; Tyndale, ed. 1611, "unpossible"), impossible.

UNPERFECT (Psa. 139:16; Wyclif, ed. 1611, "unperfit"), imperfect.

UNWASHEN (Gr. ἀνιπτος, *an'-ip-tos*, Matt. 15:20; Mark 7:2), unwashed.

USED (Heb. לִמּוּד, *lim-mood'*, Exod. 21:36), accustomed.

UTTER (Heb. נָגַד, *naw-gad'*, Lev. 5:1), to disclose, to give information.

(Heb. חִיצוֹן, *khee-tsone'*, Ezek. 42:1), outer, outside.

VAIN (Gr. μάταιος, *mat'-ah-yos*, James 1:26), empty, worthless.

VAINGLORY (Gr. κενοδοξία, *ken-od-ox-ee'-ah*, Phil. 2:3), self-conceit, empty glory. Marvin R. Vincent says: "In the Septuagint the word is used to describe the worship of idols as folly. The verb κενοδοξέω is used of following vain conceits about the truth."

VANITY (Gr. ματαιότης, *mat-ah-yot'-ace*, Rom. 8:20), inutility, transientness.

VAUNT (Gr. περπερέυομαι, *per-per-yoo'-om-ahee*, 1 Cor. 13:4), to boast.

VENISON (Heb. צַיִד, *tsay-daw'*, Gen. 27:3), flesh of beasts taken in hunting. Pliny writes of "the venison of elephant's flesh."

VERILY (Gr. ἀμήν, *am-ane'*, John 8:51, etc.), sure, firm, trustworthy.

VERY (Gr. ἀληθῶς, *al-ay-thoce'*, John 7:26), original sense, true, as, "My very friend hath got his mortal hurt in my behalf."—Shakespeare, "Romeo and Juliet."

VESTURE (Heb. לְבוּשׁ, *leb-oosh'*, Gen. 41:42; Psa. 22:18), clothing.

VEX (Gr. ὀχλέω, *okh-leh'-o*, Luke 6:18), to torment, harass. It signified a more serious trouble than its present use suggests.

VIRTUE (Gr. δύναμις, *doo'-nam-is*, Mark 5:30), power, manly strength, might. "Be bold and comforted by our Lord and the power of his might."—Latimer. "The general end of God's external working is the exercise of his most glorious and most abundant *virtue*."—Hooker, *Eccl. Polity*.

VOCATION (Gr. κλῆσις, *klay'-sis*, Eph. 4:1), calling. "We should tarry our vocation till God call us; we should have a calling of God."—Latimer.

VOID (Heb. מְבוּקָה, *meb-oo-kaw'*, Gen. 1:2), empty, waste.

VOYAGE (Gr. πλόος, *plo'-os*, 2 Macc. 5:1). "Any journey was a voyage once, whether by land or sea."—R. C. T.

WARE (Gr. φυλάσσω, *foo-las'-so*, Luke 8:27), past tense of wear. "I am his firstborn son, that was the last that *ware* the imperial diadem of Rome."—Shakespeare.

WARFARE (Gr. στρατεία, *strat-i'-ah*, 1 Cor. 9:7), military service, figurative of apostolic career.

WASHPOT (Heb. סִיר, *see-raw'*, Psa. 60:8; 108:9), a vessel to wash in.

WAX, WAXEN (Gr. γηράσκω, *ghay-ras'-ko*, Heb. 8:13), to grow. "Beholde ye lilies of the feeld, how thei waxen."—Wyclif.

WAYFARING (Heb. אֹרַח, *aw-rakh'*, Judg. 19:17; Isa. 33:8), traveling.

WEALTHY (Heb. רְוָיָה, *rev-aw-yaw'*, Psa. 66:12), rich. The marg. of R. V. has it "abundance."

WENCH (Heb. שִׁפְחָה, *shif-khaw'*, 2 Sam. 17:17), a maid or servant, generally of low birth.

WHETHER (Gr. τις, *tis*, Matt. 21:31), which of the two. "Whether of them twayne did the will of the father?"—Tyn.

WHITED (Gr. κονιάω, *kon-ee-ah'-o*, Matt. 23:27; Mark 9:3), made white, whitened.

WILL (Gr. θέλω, *thel'-o*, Mark 6:25; Rom. 9:16), to wish or desire. "He sent into the city to his friends, to *will* them to come unto him."—Plutarch.

WILL-WORSHIP (Gr. ἐθελοθρησκεία, *eth-el-oth-race-ki'-ah*, Col. 2:23), piety, sanctimony. Wyclif has it "chosen holiness;" Cranmer, "superstition;" Geneva, "voluntarie worshipping."

WIMPLE (Heb. מִטְפַּחַת, *mit-pakh'-ath*, Isa. 3:22), a linen cloth or covering for the neck. "For she had layd her mournfull stole aside, and widow-like sad *wimple* throwne away."—Spenser, "Faerie Queene."

WINK AT (Gr. ὑπερείδω, *hoop-er-i'-do*, Acts 17:30), to connive at or countenance. Literally, to close the eyes.

WINTER (Heb. חָרַף, *khaw-raf'*, Isa. 18:6), to be winter, from a root signifying the crop or harvest gathered; hence, autumn and winter.

WISE (Gr. οὕτως, *hoo'-toce*, Matt. 1:18), on this wise, on this way, like this.

WISH (Gr. εὔχομαι, *yoo'-khom-ahee*, Acts 27:29), to earnestly long for; more emphatic than the common use of the word.

WIT (Heb. יָדַע, *yaw-dah'*, Gen. 24:21), to know. O. E. *witan*.

(Heb. חָכְמָה, *khok-maw'*, Psa. 107:27), understanding, sense, knowledge.

WITCH (Heb. כָּשַׁף, *kaw-shaf'*, Deut. 18:10), wizard, sorcerer. In Acts 8:9 Wyclif has "Symount, a witche."

WITHAL (Gr. ἅμα, *ham'-ah*, Col. 4:3), also, in connection with. It signifies close relationship.

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WITHDRAWN (Heb. נָדַח, *naw-dakh*, Deut. 13:13), drawn away; always transitive in A. V.

WITTINGLY (Heb. שָׂכַל, *saw-kal'*, Gen. 48:14), knowingly, understandingly.

WITTY (Heb. מְזִמָּה, *mez-im-maw'*, Prov. 8:12). The word originally meant not a humorous or smart expression, but skill, ingenuity, cunning.

WOE WORTH (Heb. הָהּ, *haw*, Ezek. 30:2), an expression of despair, as, "Woe be to the day! Ah! Alas!" The opposite state of feeling indicated by "well worth," as by Coverdale, "Well worth the Corinthians, for though they were fallen into abuse about this holy mystery, and about other things, we read not that they spurned against the Holy Spirit."

WORKFELLOW (Gr. συνεργός, *soon-er-gos'*, Rom. 16:21), a fellow-workman, as our modern term coadjutor.

WORSHIP (Gr. δόξα, *dox'-ah*, Luke 14:10), reverence, dignity. "Aye, but give me worship and quietness."—Shakespeare. "If ony man serve me, my fadir schal worschip hym."—Wyclif. "With my body I thee worship."—"Marriage Service."

WORTHY (Gr. ἄξιος, *ax'-ee-os*, Luke 12:48), suitable, deserving, meritorious.

WOT (Heb. יָדַע, *yaw-dah'*, Gen. 21:26), know.

WOULD (Heb. אַחֲלַי, *akh-al-ah'ee*), an exclamation, as "Would God!"

WREST (Heb. נָטָה, *naw-taw'*, Exod. 23:2), to pervert, to twist. "Some there be that labour by *wrestynge* of the Scriptures to pulle themselves from under due obedience."—Lever, *Sermons*.

WROUGHT (Heb. הָלַךְ, *haw-lak'*, Jonah 1:11), to walk or exercise, to go to and fro, restless. "The sea *works* high, and the wind is loud."—Shakespeare. Tholuck says, "To man everything forbidden appears as a desirable blessing; but yet, as it is forbidden, he feels that his freedom is limited, and now his lust rages more violently like the waves against the dike."

YEARN (Heb. כָּמַר, *kaw-mar'*, Gen. 43:30), literally to shrivel as by heat, hence to warm with passion or emotion. "No: for my manly heart doth yearn."—Shakespeare.

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A PRONOUNCING DICTIONARY

OF

PROPER NAMES

EVERY NAME IN THE BIBLE AND APOCRYPHA PRONOUNCED PHONETICALLY

A

Aalar	*A'a-lar*
Aaron	*A'ron*
Aaronites	*A'ron-ites*
Abacuc	*Ab'a-kuk*
Abaddon	*A-bad'don*
Abadias	*Ab'a-di'as*
Abagtha	*A-bag'thah*
Abal	*A'bal*
Abana	*Ab'a-nah*
Abarim	*Ab'a-rim*
Abaron	*Ab'a-ron*
Abba	*Ab'bah*
Abda	*Ab'dah*
Abdeel	*Ab'de-el*
Abdi	*Ab'di*
Abdias	*Ab-dy'as*
Abdiel	*Ab'de-el*
Abdon	*Ab'don*
Abednego	*A-bed'ne-go*
Abel	*A'bel*
Abelbethmaachah	*A'bel-beth-ma'-a-kah*
Abelmaim	*A'bel-ma'im*
Abelmeholah	*A'bel-me-ho'lah*
Abelmizraim	*A'bel-miz'ra-im*
Abelshittim	*A'bel-shit'tim*
Abesan	*Ab'be-san*
Abez	*A'bez*
Abi	*A'by*
Abia	*A-by'a*
Abiah	*A-by'ah*
Abialbon	*A-be-al'bon*
Abiasaph	*A-bi'a-saf*
Abiathar	*A-bi'a-thar*
Abib	*A'bib*
Abida	*A-by'da*
Abidah	*A-bi'dah*
Abidan	*Ab'i-dan*
Abiel	*A'be-el*
Abiezer	*A'be-e'zer*
Abiezrite	*A'be-ez'rite*
Abigail	*Ab'e-gale*
Abihail	*Ab'e-hale*
Abihu	*A-by'hu*
Abihud	*A-by'hud*
Abijah	*A-by'jah*
Abijam	*A-by'jam*
Abilene	*Ab'e-le'ne*
Abimael	*A-bim'a-el*
Abimelech	*A-bim'e-lek*
Abinadab	*A-bin'a-dab*
Abiner	*Ab'i-ner*
Abinoam	*A-bin'o-am*
Abiram	*A-bi'ram*
Abiron	*A-by'ron*
Abisei	*Ab'i-se'i*
Abishag	*Ab'be-shag*
Abishai	*A-bish'a-i*
Abishahar	*Ab-be-shay'har*
Abishalom	*A-bish'a-lom*
Abishua	*A-bish'u-a*
Abishur	*A-by'shur*
Abisum	*Ab'y-sum*
Abital	*Ab'e-tal*
Abitub	*Ab'y-tub*
Abiud	*A-bi'ud*
Abner	*Ab'ner*
Abraham	*A'bra-ham*
Abram	*A'bram*
Abrech	*Ab-rek'*
Absalom	*Ab'sa-lom*
Absalon	*Ab'sa-lon*
Abubus	*A-bu'bus*
Acaron	*Ak'a-ron*
Acatan	*Ak'a-tan*
Accad	*Ak'kad*
Accaron	*Ak'ka-ron*
Accho	*Ak'koh*
Accos	*Ak'kos*
Accoz	*Ak'koz*
Aceldama	*A-sel'da-mah*
Achaia (ya)	*A-kay'yah*
Achaicus	*A-kay'e-kus*
Achan	*A'kan*
Achar	*A'kar*
Achaz	*A'kaz*
Achbor	*Ak'bor*
Achiacharus	*A'ke-ak'a-rus*
Achias	*A-ky'as*
Achim	*A'kim*
Achimelech	*A-kim'e-lek*
Achior	*A'ke-or*
Achish	*A'kish*
Achitob	*Ak'i-tob*
Achitophel	*A-kit'o-fel*
Achmetha	*Ak'me-thah*
Achor	*A'kor*
Achsa	*Ak'sa*
Achsah	*Ak'sah*
Achshaph	*Ak'sha*
Achzib	*Ak'zib*
Acipha	*As'e-fah*
Acitho	*As'e-tho*
Acua	*Ak'u-a*
Acub	*Ak'ub*
Adadah	*Ad'a-dah*
Adadezer	*Ad-ad-e'zer*
Adadrimmon	*Ad-ad-rim'mon*
Adah	*A'dah*
Adaiah	*Ad'a-i'ah*
Adalia	*Ad'a-li'a*
Adam	*Ad'am*
Adamah	*Ad'a-mah*
Adami	*Ad'a-mi*
Adar	*A'dar*
Adasa	*Ad'a-sa*
Adbeel	*Ad'be-el*
Addan	*Ad'dan*
Addar	*Ad'dar*
Addi	*Ad'dy*
Addo	*Ad'do*
Addon	*Ad'don*
Addus	*Ad'dus*
Ader	*A'der*
Adida	*Ad'i-da*
Adiel	*A'de-el*
Adin	*A'din*
Adina	*Ad'i-nah*
Adino	*Ad'i-no* or *A-di'no*
Adinus	*Ad'i-nus*
Adithaim	*Ad'e-tha'im*
Adlai	*Ad'la-i*
Admah	*Ad'mah*
Admatha	*Ad'ma-tha*
Adna	*Ad'nay*
Adnah	*Ad'nah*
Adonibezek	*A-do'ni-be'zek*
Adonican	*A-don'i-kan*
Adonijah	*Ad'o-ni'jah*
Adonikam	*A-don'i-kam*
Adoniram	*Ad-o-ny'ram*
Adonis	*A-do'nis*
Adonizedek	*A-don'i-ze'dek*
Adora	*A-do'ra*
Adoraim	*Ad-o-ray'im*
Adoram	*A-do'ram*
Adramelech	*A-dram'e-lek*
Adrammelech	*A-dram'me-lech*
Adramyttium	*Ad-ra-mit'te-um*

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Adria	*A'dre-ah*
Adriel	*A'dre-el*
Aduel	*A-du'el*
Adullam	*A-dul'lam*
Adullamite	*A-dul'lam-ite*
Adummim	*A-dum'mim*
Aedias	*A'e-di'as*
Æneas (Gr. Αἰνέας)	*A'ne-as*
Ænon	*A'non*
Æon	*A'on*
Æthiopia	*E-the-o'pe-a*
Agaba	*Ag'a-ba*
Agabus	*Ag'a-bus*
Agag	*A'gag*
Agagite	*A'gag-ite*
Agar	*A'gar*
Agarenes	*Ag'a-renez*
Agee	*Ag'e-e*
Aggeus	*Ag-ge'us*
Agrippa	*A-grip'pah*
Agur	*A'gur*
Ahab	*A'hab*
Aharah	*A-har'ah*
Aharhel	*A-har'el*
Ahasai	*A-has'a-i*
Ahasbai	*A-has'ba-i*
Ahasuerus	*A-has-u-e'rus*
Ahava	*A-hay'vah*
Ahaz	*A'haz*
Ahaziah	*A'ha-zi'ah*
Ahban	*Ah'ban*
Aher	*A'her*
Ahi	*A'hy*
Ahiah	*A-hy'ah*
Ahiam	*A-hy'am*
Ahian	*A-hy'an*
Ahiezer	*A-hy-e'zer*
Ahihud	*A-hy'ud*
Ahijah	*A-hy'jah*
Ahikam	*A-hy'kam*
Ahilud	*A-hy'lud*
Ahimaaz	*A-him'a-az*
Ahiman	*A-hy'man*
Ahimelech	*A-him'me-lek*
Ahimoth	*A-he'moth*
Ahinadab	*A-hin'na-dab*
Ahinoam	*A-hin'no-am*
Ahio	*A-hy'o*
Ahira	*A-hy'rah*
Ahiram	*A-hy'ram*
Ahiramites	*A-hy'ram-ites*
Ahisamach	*A-his'a-mak*
Ahishahar	*A-hish'a-har*
Ahishar	*A-hy'shar*
Ahisham	*A-hy'sham*
Ahithophel	*A-hit'o-fel*
Ahitub	*A-hy'tub*
Ahlab	*Ah'lab*
Ahlai	*Ah'lay*
Ahoah	*A-ho'ah*
Ahohite	*A-ho'hite*
Aholah	*A-ho'lah*
Aholiab	*A-ho'le-ab*
Aholibah	*A-ho'le-bah*
Aholibamah	*A'ho-lib'a-mah*
Ahumai	*A-hu'ma-i*
Ahuzam	*A-hew'zam*
Ahuzzath	*A-huz'zath*
Ai	*A'i*
Aiah or Ajah	*A-i'ah*
Aiath	*A-i'ath*
Aija	*A-i'jah*
Aijalon	*A'jal-on*
Aijeleth Shahar	*Aj'e-leth sha'har*
Ain	*A'in*
Airus	*A-i'rus*
Ajah	*A'jah*
Ajalon	*Aj'a-lon*
Akan	*A'kan*
Akkub	*Ak'kub*
Akrabattine	*Ak'ra-bat-ti'ne*
Akrabbim	*A-krab'bim*
Alameth	*Al'e-meth*
Alammelech	*A-lam'me-lek*
Alamoth	*Al'a-moth*
Alcimus	*Al'si-mus*
Alema	*Al'e-ma*
Alemeth	*Al'e-meth*
Alexander	*Al-egz'an-der*
Alexandria	*Al-ex-an'dre-a*
Alexandrians	*Al-ex-an'dre-ans*
Aliah	*A-li'ah*
Alian	*A-li'an*
Allom	*Al'lom*
Allon	*Al'lon*
Allonbachuth	*Al'lon-bak'uth*
Almodad	*Al-mo'dad*
Almon	*Al'mon*
Almondiblathaim	*Al'mon-dib'la-tha'im*
Alnathan	*Al'na-than*
Aloth	*A'loth*
Alpha	*Al'fa*
Alphæus, *or* Alpheus	*Al-fe'us*
Altaneus	*Al'ta-ne'us*
Altaschith	*Al-tas'kith*
Alush	*A'lush*
Alvah	*Al'vah*
Alvan	*Al'van*
Amad	*A'mad*
Amadatha	*A-mad'a-thah*
Amadathus	*A-mad'a-thus*
Amal	*A'mal*
Amalek	*Am'a-lek*
Amalekite	*Am'a-lek-ite*
Amam	*A'mam*
Aman	*A'man*
Amana	*Am-a'nah*
Amariah	*Am-a-ry'ah*
Amarias	*Am'a-ry'as*
Amasa	*Am'a-sa*
Amasai	*A-mas'a-i*
Amashai	*A-mash'a-i*
Amasiah	*Am'a-si'ah*
Amathas	*Am'a-thas*
Amatheis	*Am'a-the'is*
Amathis	*Am'a-this*
Amaziah	*Am'a-zy'ah*
Amedatha	*A-med'a-thah*
Amen	*A'men*
Ami	*A'my*
Amidoi	*Am'i-doi*
Aminadab	*A-min'a-dab*
Amittai	*A-mit'tay*
Amizabad	*A-miz'a-bad*
Ammah	*Am'mah*
Ammedatha	*Am-med'a-thay*
Ammi	*Am'my*
Ammiel	*Am-me-el*
Ammihud	*Am-my'hud*
Amminadab	*Am-min'a-dab*
Amminadib	*Am'min'a-dib*
Ammishaddai	*Am'mi-shad'da-y*
Ammizabad	*Am-miz'a-bad*
Ammon	*Am'mon*
Ammonite	*Am'mon-ite*
Ammonitess	*Am'mon-ite'es*
Amnon	*Am'non*
Amok	*A'mok*
Amon	*A'mon*
Amorite	*Am'o-rite*
Amos	*A'mos*
Amoz	*A'moz*
Amphipolis	*Am-fip'o-lis*
Amplias	*Am'ple-as*
Amram	*Am'ram*
Amramites	*Am'ram-ites*
Amraphel	*Am'ra-fel*
Amzi	*Am'zy*
Anab	*A'nab*
Anael	*An'a-el*
Anah	*A'nah*
Anaharath	*An-a-hay'rath*
Anaiah	*An'a-i'ah*
Anak	*A'nak*
Anakim	*An'a-kim*
Anamim	*An'a-mim*
Anammelech	*A-nam'me-lek*
Anan	*A'nan*
Anani	*A-na'ny*
Ananiah	*An-a-ny'ah*
Ananias	*An-a-ny'as*
Ananiel	*A-nan'i-el*
Anath	*A'nath*
Anathoth	*An'a-thoth*
Andrew (andru)	*An'dru*
Andronicus	*An-dro-ny'kus*
Anem	*A'nem*
Anen	*A'nen*
Aner	*A'ner*
Anethotite	*An'e-thot'ite*
Anetothite	*An'e-tot'ite*
Aniam	*A'ny-am*
Anim	*A'nim*
Anna	*An'nah*
Annaas	*An'na-as*
Annas	*An'nas*
Annuus	*An-nu'us*
Anos	*A'nos*
Antichrist	*An'ty-christ*
Antilibanus	*An'ty-lib'a-nus*
Antioch	*An'ty-ok*
Antiochia	*An'ti-o-ki'a*
Antiochians	*An'ty-o'ki-ans*
Antiochis	*An-ty'o-kis*
Antiochus	*An-ty'o-kus*
Antipas	*An'ty-pas*

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Antipater	*An-tip'a-ter*
Antipatris	*An-tip'a-tris*
Antonia	*An-to'ny-a*
Antothijah	*An'to-thi'jah*
Antothite	*An'toth-ite*
Anub	*A'nub*
Anus	*A'nus*
Apame	*A-pa'me*
Apelles	*A-pel'les*
Apharsachites	*A-far'sak-ites*
Apharsathchites	*A-far'sath-kites*
Apharsites	*A-far'sites*
Aphek	*A'fek*
Aphekah	*A-fe'kah*
Apherema	*A-fer'e-mah*
Apherra	*A-fer'rah*
Aphiah	*A-fi'ah*
Aphik	*A'fik*
Aphrah	*Af'rah*
Aphses	*Af'sees*
Apollonia	*Ap'pol-lo'ne-a*
Apollonius	*Ap'pol-lo'ne-us*
Apollophanes	*Ap'pol-lof'a-nees*
Apollos	*A-pol'las*
Apollyon (or apolyon)	*A-pol'yon*
Appaim	*Ap'pay-im*
Apphia	*Af'e-ah*
Apphus	*Af'fus*
Appii Forum	*Ap'pey fo'rum*
Aquila	*Ak'quil-ah*
Ar	*Ar*
Ara	*A'rah*
Arab (a city)	*A'rab*
Arabah	*Ar'a-bah*
Arabatthane (arabathithane)	*Ar'a-bath-tha'ne*
Arabattine	*Ar'a-bat-ty'ne*
Arabia	*A-ray'be-a*
Arabian	*A-ray'be-an*
Arad	*A'rad*
Aradus	*Ar'a-dus*
Arah	*A'rah*
Aram	*A'ram*
Aramitess	*A'ram-i'tes*
Aramnaharaim	*A'ram-na'hay-ra'im*
Aramzobah	*A'ram-zo'bah*
Aran	*A'ran*
Ararat	*Ar'a-rat*
Ararath	*Ar'a-rath*
Arathes	*A-ra'thes*
Araunah	*A-raw'nah*
Arba	*Ar'bah*
Arbah	*Ar'bah*
Arbathite	*Ar'bath-ite*
Arbattis	*Ar-bat'tis*
Arbela (in Palestine)	*Ar-bee'lah*
Arbite	*Ar'bite*
Arbonai	*Ar-bo'na-i*
Archelaus	*Ar-ke-lay'us*
Archevites	*Ar'ke-vites*
Archi	*Ar'ki*
Archippus	*Ar-kip'pus*
Archite	*Ar'kite*
Arcturus	*Ark-too'rus*
Ard	*Ard*
Ardath	*Ar'dath*
Ardites	*Ard'ites*
Ardon	*Ar'don*
Areli	*A-re'li*
Arelites	*A-re'lites*
Areopagite	*Ar-e-op'a-gite*
Areopagus	*Ar-e-op'a-gus*
Ares	*A'rez*
Aretas	*Ar'e-tas*
Areus	*A-re'us*
Argob	*Ar'gob*
Ariarathes	*A'ry-a-ra'thez*
Aridai	*A-rid'a-i*
Aridatha	*A-rid'a-thah*
Arieh	*A-ry'eh*
Ariel	*A'ry-el*
Arimathæa	*Ar-e-ma-the'ah*
Arimathea	*Ar-e-ma-the'ah*
Arioch	*A're-ok*
Arisai	*A-ris'a-i*
Aristarchus	*Ar-is-tar'kus*
Aristobulus	*Ar-is-to-bew'lus*
Arkite	*Ark'ite*
Armageddon	*Ar'ma-ged'don*
Armenia	*Ar-me'ne-a*
Armoni	*Ar-mo'ni*
Arna	*Ar'nah*
Arnan	*Ar'nan*
Arnon	*Ar'non*
Arod	*A'rod*
Arodi	*Ar'o-dy*
Arodites	*A'rod-ites*
Aroer	*Ar'o-er*
Aroerite	*Ar'o-er-ite*
Arom	*A'rom*
Arpad	*Ar'pad*
Arphad	*Ar'fad*
Arphaxad	*Ar-fax'ad*
Arsaces	*Ar'sa-sez*
Arsareth	*Ar'sa-reth*
Artaxerxes	*Ar-tag-zerk'zez*
Artemas	*Ar'te-mas*
Aruboth	*Ar'u-both*
Arumah	*A-ru'mah*
Arvad	*Ar'vad*
Arvadite	*Ar'vad-ite*
Arza	*Ar'zah*
Asa	*A'sah*
Asadias	*As-a-dy'as*
Asael	*As'a-el*
Asahel	*As'a-hel*
Asahiah	*As'a-hy'ah*
Asaiah	*As'a-y'ah*
Asana	*As'a-nah*
Asaph	*A'saf*
Asarael	*A-sar'a-el*
Asareel	*A-sar'e-el*
Asarelah	*As-a-re'lah*
Asbazareth	*As-baz'a-reth*
Ascalon	*As'ka-lon*
Aseas	*A-se'as*
Asebebia	*A-seb'e-by'ah*
Asebia	*As'e-by'ah*
Asenath	*As'e-nath*
Aser	*A'ser*
Aserer	*A-se'rer*
Ashan	*A'shan*
Ashbea	*Ash'be-ah*
Ashbel	*Ash'bel*
Ashbelites	*Ash'bel-ites*
Ashchenaz	*Ash'ke-naz*
Ashdod	*Ash'dod*
Ashdodites	*Ash'dod-ites*
Ashdothites	*Ash'doth-ites*
Ashdothpisgah	*Ash'doth-pis'gah*
Asher	*Ash'er*
Asherah	*Ash-e'rah*
Asherites	*Ash'er-ites*
Ashima	*Ash'e-mah*
Ashkelon	*Ash'ke-lon*
Ashkenaz	*Ash'ke-naz*
Ashnah	*Ash'nah*
Ashpenaz	*Ash'pe-naz*
Ashriel	*Ash're-el*
Ashtaroth	*Ash'ta-roth*
Ashtemoh	*Ash'te-mo*
Ashterathite	*Ash'te-rath-ite*
Ashteroth Karnaim	*Ash'te-roth-kar'na-im*
Ashtoreth	*Ash'to-reth*
Ashur	*Ash'ur*
Ashurites	*Ash'ur-ites*
Ashvath	*Ash'vath*
Asia	*A'shi-ah*
Asiarchs	*A'si-archs*
Asibias	*As'i-by'as*
Asiel	*A'sy-el*
Asipha	*As'i-fah*
Askelon	*As'ke-lon*
Asmadai	*As'ma-da*
Asmaveth	*As'ma-veth*
Asmodeus	*As'mo-de'us*
Asmoneans (*Josephus*)	*As'mo-ne'ens*
Asnah	*As'nah*
Asnapper	*As-nap'per*
Asochis (*Josephus*)	*A-so'kis*
Asom	*A'som*
Aspatha	*As'pa-thah*
Asphar	*As'phar*
Aspharasus	*As-phar'a-sus*
Asriel	*As're-el*
Asrielites	*As'ri-el-ites*
Assabias	*As'sa-by'as*
Assalimoth	*As-sal'i-moth*
Assanias	*As'sa-ny'as*
Assaremoth	*As'sa-re'moth*
Asshur	*Ash'ur*
Asshurim	*Ash-shu'rim*
Assideans	*As'si-de'ans*
Assir	*As'sir*
Assos	*As'sos*
Assuerus	*As'su-e'rus*
Assur	*As'sur*
Assyria	*As-sir'e-a*
Assyrian	*As-sir'e-an*
Astaroth	*As'ta-roth*
Astath	*As'tath*
Astyages	*As-ty'a-ges*
Asuppim	*A-sup'pim*
Asyncritus	*A-sin'kre-tus*
Atad	*A'tad*

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Atarah	*At'a-rah*
Atargatis	*A-tar'ga-tis*
Ataroth	*At'a-roth*
Atarothadar	*At'a-roth-a'dar*
Atarothaddar	*At'a-roth-ad'dar*
Ater	*A'ter*
Aterezias	*At'e-re-zi'as*
Athach	*A'thak*
Athaiah	*Ath'a-i'ah*
Athaliah	*Ath'a-ly'ah*
Atharias	*Ath'a-ry'as*
Athenians	*A-the'ny-ans*
Athenobius	*Ath'e-no'by-us*
Athens	*Ath'ens*
Athlai	*Ath'lay*
Atipha	*At'i-fa*
Atroth	*At'roth*
Attai	*At'tay*
Attalia	*At'ta-ly'ah*
Attalus	*At'ta-lus*
Attharates (ath-tharateez)	*At-thar'a-tez*
Augia	*Aw'gy-ah*
Augustus	*Aw-gus'tus*
Auranus	*Aw-ray'nus*
Auteas	*Aw-te'as*
Ava	*A'vah*
Avaran	*Av'a-ran*
Avaron	*Av'a-ron*
Aven	*A'ven*
Avim	*A'vim*
Avims	*A'vimz*
Avites	*A'vites*
Avith	*A'vith*
Azael	*Az'a-el*
Azaelus	*Az'a-e'lus*
Azah	*A'zah*
Azal	*A'zal*
Azaliah	*Az-a-ly'ah*
Azaniah	*Az-a-ny'ah*
Azaphion	*A-za'fi-un*
Azara	*Az'a-ra*
Azarael	*A-za'ra-el*
Azareel	*A-za're-el*
Azariah	*Az-a-ry'ah*
Azarias	*Az-a-ry'as*
Azaz	*A'zaz*
Azazel	*A-za'zel*
Azaziah	*Az-a-zy'ah*
Azbazareth	*Az-baz'a-reth*
Azbuk	*Az'buk*
Azekah	*A-ze'kah*
Azel	*A'zel*
Azem	*A'zem*
Azephurith	*Az-ze-few'rith*
Azetas	*A-ze'tas*
Azgad	*Az'gad*
Azia	*A-zy'ah*
Aziel	*A-zy'e-i*
Aziel	*A'zy-el*
Aziza	*A-zy'za*
Azmaveth	*Az-may'veth*
Azmon	*Az'mon*
Aznothtabor	*Az'noth-tay'bor*
Azor	*A'zor*
Azotus	*A-zo'tus*
Azriel	*Az'ry-el*
Azrikam	*Az-ry'kam*
Azubah	*A-zu'bah*
Azur	*A'zur*
Azuran	*A-zu'ran*
Azzah	*Az'zah*
Azzan	*Az'zan*
Azzur	*Az'zur*

B

Baal	*Bay'al*
Baalah	*Bay'al-ah*
Baalath	*Bay'al-ath*
Baalathbeer	*Bay'al-ath-be'er*
Baalberith	*Bay'al-be'rith*
Baale	*Bay'a-lee*
Baalgad	*Bay'al-gad*
Baalhamon	*Bay'al-hah'mon*
Baalhanan	*Bay'al-hah'nan*
Baalhazor	*Bay'al-hah'zor*
Baalhermon	*Bay'al-her-mon*
Baali	*Bay'al-i*
Baalim	*Bay'al-im*
Baalis	*Bay'a-lis*
Baalmeon	*Bay'al-me'on*
Baalpeor	*Bay'al-pe'or*
Baalperazim	*Bay'al-per'a-zim*
Baalshalisha	*Bay'al-shal'-i-shah*
Baaltamar	*Bay'al-ta'mar*
Baalzebub	*Bay'al-ze'boob*
Baalzephon	*Bay'al-ze'fon*
Baana	*Ba'a-nah*
Baanah	*Ba'a-nah*
Baanias	*Ba'a-ny'as*
Baara	*Ba'a-rah*
Baaseiah (-ya)	*Ba'a-se'yah*
Baasha	*Ba'a-shah*
Baasiah	*Ba'a-sy'ah*
Babel	*Ba'bel*
Babi	*Ba'bi*
Babylon	*Bab'e-lon*
Babylonians	*Bab'e-lo'ne-ans*
Babylonish	*Bab'e-lo'nish*
Baca	*Ba'kah*
Bacchides	*Bak'ki-dez*
Bacchus	*Bak'kus*
Bacenor	*Ba-se'nor*
Bacchurus	*Bak-ku'rus*
Bachrites	*Bak'rites*
Bago	*Ba'go*
Bagoas	*Ba-go'as*
Bagoi	*Bag'o-i*
Baharumite	*Ba-ha'rum-ite*
Bahumus	*Ba-hu'mus*
Bahurim	*Ba-hu'rim*
Bajith	*Ba'jith*
Bakbakkar	*Bak-bak'ker*
Bakbuk	*Bak'buk*
Bakbukiah	*Bak'buk-i'ah*
Balaam	*Bay'lam*
Balac	*Bay'lak*
Baladan	*Bal'a-dan*
Balah	*Bay'lah*
Balak	*Bay'lak*
Balamo	*Bal'a-mo*
Balasamus	*Ba-las'a-mus*
Balnuus	*Bal-nu'us*
Balthasar	*Bal-tha'sar*
Bamah	*Ba'mah*
Bamoth	*Ba'moth*
Bamothbaal	*Ba'moth-bay'al*
Ban	*Ban*
Bananias	*Ban'an-i'as*
Banaias	*Ban'a-i'as*
Bani	*Ba'ny*
Banid	*Ba'nid*
Bannaia	*Ban-na'ya*
Bannus	*Ban'nus*
Banuas	*Ban'u-as*
Barabbas	*Ba-rab'bas*
Barachel	*Bar'a-kel*
Barachiah	*Bar'a-ky'ah*
Barachias	*Bar'a-ky'as*
Barak	*Ba'rak*
Barhumite	*Bar-hu'mite*
Bariah	*Ba-ry'ah*
Barjesus	*Bar-je'sus*
Barjona	*Bar-jo'nah*
Barkos	*Bar'kos*
Barnabas	*Bar'na-bas*
Barodis	*Ba-ro'dis*
Barsabas	*Bar'sa-bas*
Bartacus	*Bar'ta-kus*
Bartholomew	*Bar-thol'o-mew*
Bartimæus	*Bar'te-ma'us*
Bartimeus	*Bar'te-me'us*
Baruch	*Bay'ruk*
Barzelai	*Bar-zel'a-i*
Barzillai	*Bar-zil'la-i*
Basaloth	*Bas'a-loth*
Bascama	*Bas'ka-ma*
Bashan	*Ba'shan*
Bashan havoth-jair	*Ba'shan hay'-voth-jay'ir*
Bashemath	*Bash'e-math*
Basilis	*Bas'i-lis*
Baslith	*Bas'lith*
Basmath	*Bas'math*
Bassa	*Bas'sah*
Bastai	*Bas'ta-i*
Bathrabbim	*Bath'rab'bim*
Bathsheba	*Bath'she'bah*
Bathshua	*Bath'shu'ah*
Bathzacharias	*Bath'zak-a-ry'as*
Bavai	*Bav'a-i*
Bazlith	*Baz'lith*
Bazluth	*Baz'luth*
Bealiah	*Be'a-li'ah*
Bealoth	*Be'a-loth*
Bean	*Be'an*
Bebai	*Beb'a-i*
Becher	*Be'ker*
Bechorath	*Be-ko'rath*
Bectileth	*Bek'ti-leth*
Bedad	*Be'dad*
Bedaiah	*Bed'a-i'ah*
Bedan	*Be'dan*
Bedeiah	*Be-de'ya*
Beeliada	*Be'el-i'a-dah*
Beelsarus	*Be-el'sa-rus*
Beeltethmus	*Be'el-teth'mus*
Beelzebub	*Be-el'ze-bub*
Beer	*Be'er*
Beera	*Be-e'rah*

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Beerah	*Be-e'rah*
Beerelim	*Be'er-e'lim*
Beeri	*Be-e'ry*
Beeriahairoi	*Be'er-la-hay'roy*
Beeroth	*Be-e'roth*
Beerothites	*Be-e'roth-ites*
Beersheba	*Be'er-she'bah*
Beeshterah	*Be-esh'te-rah*
Behemoth	*Be'he-moth*
Bekah	*Be'kah*
Bel	*Bel*
Bela	*Be'la*
Belah	*Be'lah*
Belaites	*Be'la-ites*
Belemus	*Bel'e-mus*
Belial	*Be'li-al*
Belmaim	*Bel'ma-im*
Belmen	*Bel'men*
Belshazzar	*Bel-shaz'ar*
Belteshazzar	*Bel-te-shaz'ar*
Ben	*Ben*
Benaiah	*Be-na'yah*
Benammi	*Ben-am'mi*
Beneberak	*Ben'e-be'rak*
Benejaakan	*Ben'e-jay'a-kan*
Benekedem	*Ben'e-ke'dem*
Benhadad	*Ben'ha'dad*
Benhail	*Ben-ha'il*
Benhanan	*Ben'ha'nan*
Beninu	*Ben'e-nu*
Benjamin	*Ben'jay-min*
Benjamite	*Ben'jay-mite*
Beno	*Be'no*
Benoni	*Ben'o'ni*
Bennui	*Ben'nu-i*
Benzoheth	*Ben'zo'heth*
Beon	*Be'on*
Beor	*Be'or*
Bera	*Be'rah*
Berachah	*Ber'a-kah*
Berachiah	*Ber'a-ky'ah*
Berah	*Be'rah*
Beraiah	*Ber'a-i'ah*
Berea (Gr. Βερέα) 1 *Macc.* ix. 4.	*Be're-a*
Berea (Gr. Βεροῖα) 2 *Macc.* xiii. 4; *Acts* xvii. 10, 13, and xx. 4.	*Be-re'ah*
Berechiah	*Ber'e-ki'ah*
Bered	*Be'red*
Beri	*Be'ry*
Beriah	*Be-ry'ah*
Berites	*Be-ry'ites*
Berites	*Be'rites*
Berith	*Be'rith*
Bernice	*Ber-ny'se*
Berodachbaladan	*Be-ro'dack-bal'-a-dan*
Bercea	*Be-re'a*
Beroth	*Be'roth*
Berothah	*Be-ro'thah*
Berothai	*Ber'o-thay*
Berothite	*Be'ro-thite*
Berretho	*Be-re'tho*
Berzelus	*Ber-ze'lus*
Besai	*Be'say*
Besodeiah	*Bes'o-de'ya*
Besor	*Be'sor*
Betah	*Be'tah*
Betane	*Bet'a-ne*
Beten	*Be'ten*
Bethabara	*Beth-ab'a-rah*
Bethanath	*Beth'a'nath*
Bethanoth	*Beth'a'noth*
Bethany	*Beth'a-ny*
Betharabah	*Beth'ar'a-bah*
Betharam	*Beth'a'ram*
Betharbel	*Beth'ar'bel*
Bethaven	*Beth'a'ven*
Bethazmaveth	*Beth'az'ma-veth*
Bethbaalmeon	*Beth'ba'al-me'on*
Bethbarah	*Beth'ba'rah*
Bethbasi	*Beth'ba'si*
Bethbirei	*Beth'bir'e-i*
Bethcar	*Beth'car*
Bethdagon	*Beth'da'gon*
Bethdiblathaim	*Beth'dib'la-tha'im*
Betheden	*Beth'e'den*
Bethel	*Beth'el*
Bethelite	*Beth'el-ite*
Bethemek	*Beth'e'mek*
Bether	*Be'ther*
Bethesda	*Be-thes'dah*
Bethezel	*Beth'e'zel*
Bethgader	*Beth'gay'der*
Bethgamul	*Beth'gay'mul*
Beth-Gilgal	*Beth-gil'gal*
Bethhaccerem	*Beth'hak'se-rem*
Beth-Haggan	*Beth-hag'gan*
Bethharan	*Beth'ha'ran*
Bethhogla	*Beth'hog'la*
Bethhoglah	*Beth'hog'lah*
Bethhoron	*Beth'ho'ron*
Bethjeshimoth	*Beth'jesh'i-moth*
Bethjesimoth	*Beth'jes'i-moth*
Bethlebaoth	*Beth'leb'a-oth*
Bethlehem	*Beth'le-hem*
Bethlehem Ephratah	*Beth'le-hem-ef'-ra-tah*
Bethlehemite	*Beth'le'hem-ite*
Bethlehemjudah	*Beth'le-hem-ju'-dah*
Bethlomon	*Beth-lo'mon*
Bethmaachah	*Beth'may'a-kah*
Bethmarcaboth	*Beth'mar'ka-both*
Bethmeon	*Beth'me'on*
Bethnimrah	*Beth'nim'rah*
Bethoron	*Beth-o'ron*
Bethpalet	*Beth'pa'let*
Bethpazzez	*Beth'paz'zez*
Bethpeor	*Beth'pe'or*
Bethphage	*Beth'fay-je*
Bethphelet	*Beth'fe'let*
Bethrapha	*Beth'ra'fah*
Bethrehob	*Beth're'hob*
Bethsaida	*Beth'say'dah*
Bethsamos	*Beth'sa'mos*
Bethsan	*Beth'san*
Bethshan	*Beth'shan*
Bethshean	*Beth'she'an*
Bethshemesh	*Beth'she'mesh*
Bethshemite	*Beth'she'mite*
Bethshittah	*Beth'shit'tah*
Bethsura	*Beth'su'rah*
Bethtappuah	*Beth'tap'pew-ah*
Bethuel	*Be-thew'el*
Bethul	*Be'thul*
Bethulia	*Beth'u-li'a*
Bethzur	*Beth'zur*
Betolius	*Be-to'ly-us*
Betomasthem	*Bet'o-mas'them*
Betomestham	*Bet'o-mes'tham*
Betonim	*Bet'o-nim*
Beulah	*Bu'lah*
Bezai	*Be'zay*
Bezaleel	*Be-zal'e-el*
Bezek	*Be'zek*
Bezer	*Be'zer*
Bezeth	*Be'zeth*
Biatas	*By'a-tas*
Bichri	*Bik'ry*
Bidkar	*Bid'kar*
Bigtha	*Big'thah*
Bigthan	*Big'than*
Bigthana	*Big'tha-nah*
Bigvai	*Big'va-i*
Bildad	*Bil'dad*
Bileam	*Bil'e-am*
Bilgah	*Bil'gah*
Bilgai	*Bil'gay-i*
Bilha	*Bil'hah*
Bilhah	*Bil'hah*
Bilhan	*Bil'han*
Bilshan	*Bil'shan*
Bimhal	*Bim'hal*
Binea	*Bin'e-ah*
Binnui	*Bin'u-i*
Birsha	*Bir'shah*
Birzavith	*Bir'zay-vith*
Bishlam	*Bish'lam*
Bithiah	*Bi-thy'ah*
Bithron	*Bith'ron*
Bithynia	*Bi-thin'e-a*
Bizjothjah	*Biz-joth'yah*
Biztha	*Biz'tha*
Blastus	*Blas'tus*
Boanerges	*Bo'a-ner'jees*
Boaz	*Bo'az*
Boccas	*Bok'kas*
Bocheru	*Bok'e-ru*
Bochim	*Bo'kim*
Bohan	*Bo'han*
Booz	*Bo'oz*
Borith	*Bo'rith*
Boscath	*Bos'cath*
Bosor	*Bo'sor*
Bosora	*Bos'o-rah*
Bosrah	*Bos'rah*
Bozez	*Bo'zez*
Bozkath	*Boz'kath*
Bozrah	*Boz'rah*
Bukki	*Buk'ki*
Bukkiah	*Buk-ky'ah*
Bul	*Bul*
Bunah	*Bu'nah*

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Bunni	*Bun'ni*
Buz	*Buz*
Buzi	*Bu'zi*
Buzite	*Buz'ite*

C

Cabbon	*Kab'bon*
Cabul	*Kay'bul*
Caddis	*Kad'dis*
Cades	*Ka'dez*
Cadesbarne	*Ka'dez-bar'ne*
Cadesh	*Ka'desh*
Cadmiel	*Kad'me-el*
Cæsar	*Se'zar*
Cæsarea	*Ses'a-re'a*
Cæsarea Philippi	*Ses'a-re'a fil-lip'-pi*
Caiaphas	*Ka'ya-fas*
Cain	*Kain*
Cainan (Καϊνάν)	*Kay'nan*
Calah	*Kay'lah*
Calamolalus	*Kal'a-mol'a-lus*
Calamus	*Kal'a-mus*
Calcol	*Kal'kol*
Caldea	*Kal-de'a*
Caldeans	*Kal-de'anz*
Caldees	*Kal-deez'*
Caleb	*Kay'leb*
Calebephratah	*Kay'leb-ef'ra-tah*
Calitas	*Kal'y-tas*
Callisthenes	*Kal-lis'the-nez*
Calneh	*Kal'neh*
Calno	*Kal'no*
Calphi	*Kal'fy*
Calvary	*Kal'va-re*
Camon	*Kay'mon*
Cana	*Kay'nah*
Canaan (kanan, or kanaan)	*Kay'nan*
Canaanite (-nan, or -naan)	*Kay'nan-ite*
Canaanitess (-nan, or -naan)	*Kay'nan-it-es*
Canaanitish (-nan, or -naan)	*Kay'nan i'tish*
Candace	*Kan-day'se*
Canneh	*Kan'neh*
Canticles	*Kan'te-kels*
Capernaum	*Ka-per'na-um*
Capharsalama	*Kaf'ar-sal'a-mah*
Caphenatha	*Ka-fen'e-tha*
Caphira	*Ka-fy'rah*
Caphthorim	*Kaf'tho-rim*
Caphtor	*Kaf'tor*
Caphtorim	*Kaf'to-rim*
Caphtorims	*Kaf'to-rimz*
Cappadocia (-doshia)	*Kap-pa-do'she-a*
Carabasion	*Kar-a-bay'ze-on*
Carcas	*Kar'kas*
Carchamis	*Kar'ka-mis*
Carchemish	*Kar'ke-mish*
Careah	*Kay-re'ah*
Caria	*Ka'ry-ah*
Carmanians	*Kar-ma'ny-ans*
Carme	*Kar'me*
Carmel	*Kar'mel*
Carmelite	*Kar'mel-ite*
Carmelitess	*Kar'mel-i'tess*
Carmi	*Kar'my*
Carmites	*Kar'mitz*
Carnaim	*Kar'na-im*
Carnion	*Kar'ny-on*
Carphasalama	*Kar'fay-sal'a-ma*
Carpus	*Kar'pus*
Carshena	*Kar'she-nah*
Casiphia	*Ka-sif'i-a*
Casleu	*Kas'lew*
Casluhim	*Kas'lew-him*
Cashea	*Kash'e-a*
Casphon	*Kas'fon*
Casphor	*Kas'for*
Caspis	*Kas'pis*
Castor	*Kas'tor*
Cathua	*Ka-thu'a*
Cedron	*Se'dron*
Ceilan	*Se'lan*
Celosyria	*Sel'o-syr'i-a*
Cenchrea	*Sen'kre-ah*
Cendebeus	*Sen-de-be'us*
Cephas	*Se'fas*
Ceras	*Se'ras*
Cesar	*Se'zar*
Cesarea	*Ses-a-re'ah*
Cesarea Philippi	*Ses-a-re'ah-fil-lip'pi*
Cesil	*Ses'il*
Cetab	*Se'tab*
Chabris	*Ka'bris*
Chadias	*Ka'dy-as*
Chæreas	*Ke're-as*
Chalcol	*Kal'kol*
Chaldea	*Kal-de'ah*
Chaldean	*Kal-de'an*
Chaldees	*Kal-dez'*
Chanaan (kanan or kanaan)	*Ka'na-an*
Chanaanite (kanait, or kanaanit)	*Ka'nan-ite*
Channuneus	*Kan'nu-ne'us*
Chanoch	*Ka'nok*
Charaathalar	*Kar'a ath'a-lar*
Characa	*Kar'a-ka*
Charashim	*Kar'a-shim*
Charasim	*Kar'a-sim*
Charchamis	*Kar'ka-mis*
Charchemis	*Kar'ke-mis*
Charcus	*Kar'kus*
Charea	*Ka're-a*
Charmis	*Kar'mis*
Charran	*Kar'ran.*
Chaseba	*Kas'e-bah*
Chavah	*Ka'vah*
Chebar	*Ke'bar*
Chedorlaomer	*Ked-er-lay-o'mer*
Chelal	*Ke'lal*
Chelcias	*Kel'she-as*
Chellians	*Kel'li-ans*
Chelluh	*Kel'lu*
Chellus	*Kel'lus*
Chelod	*Ke'lod*
Chelub	*Ke'lub*
Chelubai	*Ke-lew'bay*
Chemarims	*Kem'a-rimz*
Chemosh	*Ke'mosh*
Chenaanah	*Ke-nay'a-nah*
Chenani	*Ken'a-ni*
Chenaniah	*Ken-a-ny'ah*
Chepharhaam-monai	*Ke'far-ha-am'o-nay*
Chephirah	*Ke-fi'rah*
Cheran	*Ke'ran*
Chereas	*Ke're-as*
Cherethim	*Ker'eth-im*
Cherethims	*Ker'eth-imz*
Cherethites	*Ker'eth-ites*
Cherith	*Ke'rith*
Cherub (a city)	*Ke'rub*
Cherub	*Cher'ub*
Cherubim	*Cher'u-bim*
Chesalon	*Kes'a-lon*
Chesed	*Ke'sed*
Chesil	*Ke'sil*
Chesulloth	*Ke-sul'loth*
Chethiim	*Ke-thy'im*
Chettiim	*Ket-ty'im*
Chezib	*Ke'zib*
Chidon	*Ky'don*
Chileab	*Kil'e-ab*
Chilion	*Kil'i-on*
Chilmad	*Kil'mad*
Chimham	*Kim'ham*
Chinnereth	*Kin'ne-reth*
Chinneroth	*Kin'ne-roth*
Chios	*Ky'os*
Chisleu	*Kis'lu*
Chislon	*Kis'lon*
Chisloth	*Kis'loth*
Chislothtabor	*Kis'loth-ta'bor*
Chittim	*Kit'tim*
Chiun	*Ky'un*
Chloe	*Klo'e*
Choba	*Ko'bah*
Chobia	*Kob'a-i*
Chorashan	*Ko-ray'shan*
Chorazin	*Ko-ray'zin*
Chosameus	*Kos'a-me'us*
Chozeba	*Ko-ze'bah*
Christ	*Krist*
Christian	*Kris'chan*
Chrysolite	*Kris'o-lite*
Chrysoprasus	*Kri-sop'ra-sus*
Chub	*Kub*
Chun	*Kun*
Chusa	*Kew'sah*
Chushanrishathaim	*Ku'shan-rish-a-tha'im*
Chusi	*Ku'sy*
Chuza	*Ku'za*
Cilicia	*Si'lish'e-a*
Cimah	*Si'mah*
Cinnereth	*Sin'ne-reth*
Cinneroth	*Sin'ne-roth*
Cirama	*Sir'a-mah*
Cis	*Sis*

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Cisai	*Sy'say*
Citims	*Sit'imz*
Clauda	*Klaw'dah*
Claudia	*Klaw'de-a*
Claudius	*Klaw'de-us*
Clement	*Klem'ent*
Cleopas	*Kle'o-pas*
Cleopatra	*Kle'o-pa'tra*
Cleophas	*Kle'o-jas*
Cloe	*Klo'e*
Clopas	*Klo'pas*
Cnidus	*Ny'dus*
Colosyria	*Sel'o-syr'i-ah*
Cola	*Ko'lah*
Colhozeh	*Kol-ho'zeh*
Colius	*Ko'ly-us*
Colosse	*Ko-los'se*
Colossians	*Ko-losh'e-anz*
Conaniah	*Kon'a-ny'ah*
Coniah	*Ko-ny'ah*
Cononiah	*Kon'o-ny'ah*
Coos	*Ko'os*
Corbe	*Kor'be*
Core	*Ko're*
Corinth	*Kor'inth*
Corinthians	*Ko-rinth'e-anz*
Corinthus	*Ko-rin'thus*
Cornelius	*Kor-ne'li-us*
Cos	*Kos*
Cosam	*Ko'sam*
Coutha	*Kow'tha*
Coz	*Koz*
Cozbi	*Koz'by*
Crates	*Kra'tez*
Crescens	*Kres'senz*
Crete	*Kreet*
Cretes	*Kreetz*
Cretians	*Kree'she-anz*
Crispus	*Kris'pus*
Cush	*Kush*
Cushan	*Ku'shan*
Cushanrishathaim	*Ku'shan-rish-a-tha'im*
Cushi	*Ku'shi*
Cuth	*Kuth*
Cutha	*Ku'tha*
Cuthah	*Ku'thah* or *Kuth'ah*
Cyamon	*Sy'a-mon*
Cyprians	*Sip'ri-anz*
Cyprus	*Sy'prus*
Cyrama	*Syr'a-mah*
Cyrene	*Sy-re'ne*
Cyrenian	*Sy-re'ne-an*
Cyrenius	*Sy-re'ne-us*
Cyrus	*Sy'rus*

D

Dabareh	*Dab'a-re*
Dabbasheth	*Dab'ba-sheth*
Daberath	*Dab'e-rath*
Dabria	*Da'bry-ah*
Dacobi	*Da-ko'by*
Daddeus	*Dad-de'us*
Dagon	*Da'gon*
Daisan	*Day'san*
Dalaiah	*Dal'a-y'ah*
Dalmanutha	*Dal'ma-nu'thah*
Dalmatia	*Dal-ma'shi-ah*
Dalphon	*Dal'fon*
Damaris	*Dam'a-ris*
Damascenes	*Dam'a-seens'*
Damascus	*Da-mas'kus*
Dan	*Dan*
Daniel	*Dan'yel*
Danites	*Dan'ites*
Danjaan	*Dan-jay'an*
Dannah	*Dan'na*
Daphne	*Daf'ne*
Dara	*Da'rah*
Darda	*Dar'dah*
Darius	*Da-ry'us*
Darkon	*Dar'kon*
Dathan	*Da'than*
Dathema	*Dath'e-mah*
David	*Da'vid*
Debir	*De'ber*
Debora	*Deb'o-rah*
Deborah	*Deb'o-rah*
Decapolis	*De-kap'o-lis*
Dedan	*De'dan*
Dedanim	*Ded'a-nim*
Dehavites	*De-hay'vites*
Dekar	*De'kar*
Delaiah	*Del'a-i'ah*
Delilah	*De-li'lah*
Delus	*De'lus*
Demas	*De'mas*
Demetrius	*De-me'tri-us*
Demophon	*Dem'o-fon*
Derbe	*Der'be*
Dessau (Gr. Δεσσαού)	*Des'sa-u*
Deuel	*De-yew'el*
Deuteronomy	*Du'ter on'o-my*
Diana	*Dy-a'nah*
Diblaim	*Dib'lay-im*
Diblath	*Dib'lath*
Diblathaim	*Dib'la-tha'im*
Dibon	*Dy'bon*
Dibon Gad	*Dy'bon-gad*
Dibri	*Dib'ry*
Didymus	*Did'e-mus*
Diklah	*Dik'lah*
Dilean	*Dil'e-an*
Dimnah	*Dim'nah*
Dimon	*Dy'mon*
Dimonah	*Dy-mo'nah*
Dinah	*Dy'nah*
Dinaites	*Dy'nay-ites*
Dinhabah	*Din-hay'bah*
Dionysius	*Di'o-nis'i-us*
Diocesarinthius	*Di'os-ko-rin'thy-us*
Diotrephes	*Di-ot're-fez*
Dishan	*Di'shan*
Dishon	*Di'shon*
Dizahab	*Diz'a-hab*
Docus	*Do'kus*
Dodai	*Dod'a-y*
Dodanim	*Dod'a-nim*
Dodavah	*Dod'a-vah*
Dodo	*Do'do*
Doeg	*Do'eg*
Dophkah	*Dof'kah*
Dor	*Dor*
Dora	*Do'rah*
Dorcas	*Dor'kas*
Dorymenes	*Do-rym'e-nez*
Dositheus	*Do-sith'e-us*
Dothaim	*Do'tha-im*
Dothan	*Do'than*
Drusilla	*Dru-sil'lah*
Dumah	*Du'mah*
Dura	*Du'rah*

E

Eanes	*E'a-neez*
Ebal	*E'bal*
Ebed	*E'bed*
Ebedmelech	*E'bed-me'lek*
Ebenezer	*Eb-en-e'zer*
Eber	*E'ber*
Ebiasaph	*E-by'a-saf*
Ebronah	*E-bro'nah*
Ecanus	*E-ka'nus*
Ecbatana	*Ek-bat'a-nah*
Ecbatane	*Ek-bat'a-neh*
Ecclesiastes	*Ek-kle'zi-as'tez*
Ecclesiasticus	*Ek-kle'zi-as'ty-kus*
Ed	*Ed*
Edar	*E'dar*
Eddias	*Ed-dy'as*
Eden	*E'den*
Eder	*E'der*
Edes	*E'dez*
Edna	*Ed'nah*
Edom	*E'dom*
Edomite	*E'dom-ite*
Edrei	*Ed're-i*
Eglah	*Eg'lah*
Eglaim	*Eg'lah-im*
Egion	*Eg'lon*
Egypt	*E'jipt*
Egyptian	*E-jip'shan*
Ehi	*E'hy*
Ehud	*E'hud*
Eker	*E'ker*
Ekrebel	*Ek're-bel*
Ekron	*Ek'ron*
Ekronites	*Ek'ron-its*
Ela	*E'lah*
Eladah	*El'a-dah*
Elah	*E'lah*
Elam	*E'lam*
Elamites	*E'lam-itz*
Elasah	*El'a-sah*
Elath	*E'lath*
Elbethel	*El-beth'el*
Elcia	*El'shi-ah*
Eldaah	*El'day-ah* or *El-day'ah*
Eldad	*El'dad*
Elead	*E'le-ad*
Elealeh	*E'le a'leh*
Eleasa	*E-le'a-sah*
Eleasah	*E-le'a-sah*
Eleazar	*E'le-a'zar*
Eleazurus	*E'le-a-zu'rus*

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El-Elohe-Israel	*El'e-lo'he-iz'-ra-el*
Eleph	*E'lef*
Eleutherus	*E-lu'the-rus*
Eleuzai	*E-lu'za-i*
Elhanan	*El-hay'nan*
Eli	*E'ly*
Eliab	*E-ly'ab*
Eliada	*E-ly'a-dah*
Eliadah	*E-ly'a-dah*
Eliadas	*E-ly'a-das*
Eliadun	*E-ly'a-dun*
Eliah	*E-ly'ah*
Eliahba	*E-ly'ah-bah*
Eliaka	*E-ly'a-kah*
Eliakim	*E-ly'a-kim*
Eliali	*E-ly'a-li*
Eliam	*E-ly'am*
Eliaonias	*E-ly'a-o-ny'as*
Elias	*E-ly'as*
Eliasaph	*E-ly'a-saf*
Eliashib	*E-ly'a-shib*
Eliasib	*E-ly'a-sib*
Eliasis	*E-ly'a-sis*
Eliatha	*E-ly'a-thah*
Eliathah	*E-ly'a-thah*
Elidad	*E-ly'dad*
Eliel	*E'ly-el*
Elienai	*E'ly-e'nay*
Eliezer	*E'ly-e'zer*
Elihaba	*E-ly'ha-bah*
Elihoenai	*El'e-ho-e'nay-i*
Elihoreph	*El'e-ho'ref*
Elihu	*E-ly'hu*
Elijah	*E-ly'jah*
Elika	*El'-i-kah*
Elim	*E'lim*
Elimelech	*E-lim'e-lek*
Elioenai	*E-ly'o-e'na-i*
Elionas	*E-ly-o'nas*
Eliphal	*El'e-fal*
Eliphalat	*E-lif'a-lat*
Eliphaleh	*E-lif'a-leh*
Eliphalet	*E-lif'a-let*
Eliphaz	*El'e-faz*
Elipheleh	*E-lif'e-leh*
Elipheiet	*E-lif'e-let*
Elisabeth	*E-liz'a-beth*
Elisæus	*El-e-say'us*
Eliseus	*El-e-se'us*
Elisha	*E-ly'shah*
Elishah	*E-ly'shah*
Elishama	*E-lish'a-mah*
Elishamah	*E-lish'a-mah*
Elishaphat	*E-lish'a-fat*
Elisheba	*E-lish'e-bah*
Elishua	*El-e-shu'ah*
Elisimus	*E-lis'e-mus*
Eliu	*E-ly'u*
Eliud	*E-ly'ud*
Elizaphan	*E-liz'a-fan*
Elizeus	*El-e-ze'us*
Elizur	*E-ly'zur*
Elkanah	*El'kay-nah*
Elkosh	*El'kosh*
Elkoshite	*El'kosh-ite*
Ellasar	*El'lay-sar*
Elmodam	*El-mo'dam*
Elnaam	*El'nay-am*
Elnathan	*El'nay-than*
Elohim	*El'o-him*
Eloi	*E-lo'i*
Elon	*E'lon*
Elonbethhanan	*E'lon-beth'hay'-nan*
Elonites	*E'lon-its*
Eloth	*E'loth*
Elpaal	*El'pay-al*
Elpalet	*El'pay-let*
Elpayran	*El-pay'ran*
Eltekeh	*El'te-keh*
Eltekon	*El'te-kon*
Eltolad	*El-to'lad*
Elul	*E'lul*
Eluzai	*E-lu'za-i*
Elymais	*El'e-may'is*
Elymas	*El'e-mas*
Elymeans	*El'e-me'anz*
Elzabad	*El'za-bad*
Elzaphan	*El'za-fan*
Emims	*E'mimz*
Emmanuel	*Em-man'u-el*
Emmaus	*Em'ma-us*
Emmer	*Em'mer*
Emmor	*Em'mor*
Enam	*E'nam*
Enan	*E'nan*
Enasibus	*E-nas'e-bus*
Endor	*En'dor*
Eneas	*E'ne-as*
Eneglaim	*En-eg'lay-im*
Enemessar	*En'e-mes'sar*
Enenius	*E-ne'ny-us*
Engaddi	*En-gad'di*
Engannim	*En-gan'nim*
Engedi	*En-ge'di*
Enhaddah	*En-had'dah*
Enhakkore	*En-hak'ko-re*
Enhazor	*En-hay'zor*
Enmishpat	*En-mish'pat*
Enoch	*E'nok*
Enon	*E'non*
Enos	*E'nos*
Enosh	*E'nosh*
Enrimmon	*En-rim'mon*
Enrogel	*En-ro'gel*
Enshemesh	*En-she'mesh*
Entappuah	*En-tap'pew-ah*
Epænetus	*Ep-e-ne'tus*
Epaphras	*Ep'a-fras*
Epaphroditus	*E-paf'ro-dy'tus*
Epenetus	*E-pen'e-tus*
Ephah	*E'fah*
Ephai	*E'fay*
Epher	*E'fer*
Ephesdammim	*E'fes-dam'mim*
Ephesian	*Ef-fe'zhan*
Ephesus	*Ef'fe-sus*
Ephlal	*Ef'lal*
Ephphatha	*Ef'fa-thah*
Ephraim	*E'fra-im*
Ephraimite	*E'fra-im-ite*
Ephrain	*E'fra-in*
Ephratah	*Ef'ra-tah*
Ephrath	*Ef'rath*
Ephrathite	*Ef'rath-ite*
Ephron	*E'fron*
Epicureans	*Ep'e-ku-re'anz*
Epiphanes	*E-pif'a-nez*
Epiphi	*Ep'i-fy*
Er	*Er*
Eran	*E'ran*
Eranites	*E'ran-ites*
Erastus	*E-ras'tus*
Erech	*E'rek*
Eri	*E'ry*
Erites	*E'rites*
Esaias	*Ez-zay'yas*
Esarhaddon	*E'sar-had'don*
Esau	*E'saw*
Esay	*E'zay*
Esdraelom	*Es'dray-e'lom*
Esdraelon	*Es'dray-e'lon*
Esdras	*Ez'dras*
Esdrelom	*Es-dre'lom*
Esdrelon	*Es-dre'lon*
Esebon	*Es'e-bon*
Esebrias	*E-se'bry-as*
Esek	*E'sek*
Eshbaal	*Esh'bay-al*
Eshban	*Esh'ban*
Eshchol	*Esh'kol*
Eshean	*E'she-an*
Eshek	*E'shek*
Eshkalonites	*Esh'kay-lon-ites*
Eshtaol	*Esh'tay-el*
Eshtaulites	*Esh'tay-ul-ites*
Eshtemoa	*Esh'te-mo'ah*
Eshtemoh	*Esh'te-moh*
Eshton	*Esh'ton*
Esli	*Es'ly*
Esora	*E-so'rah*
Esril	*Es'ril*
Esrom	*Es'rom*
Esthaol	*Est'ha-ol*
Esther	*Es'ter*
Etam	*E'tam*
Etham	*E'tham*
Ethan	*E'than*
Ethanim	*Eth'a-nim*
Ethbaal	*Eth'bay-al*
Ether	*E'ther*
Ethiopia	*E'thy-o'py-ah*
Ethiopian	*E'thy-o'py-an*
Ethma	*Eth'mah*
Ethnan	*Eth'nan*
Ethni	*Eth'ny*
Euasibus	*Yew-as'e-bus*
Eubulus	*Yew-bew'lus*
Euergetes	*Yew-er'je-tez*
Eumenes	*Yew'me-nez*
Eunatan	*Yew'nay-tan*
Eunice	*Yew'nis*
Euodias	*Yew-o'dy-as*
Eupator	*Yew'pay-tor*
Euphrates	*Yew'fray'tees*
Eupolemus	*Yew-pol'e-mus*
Euroclydon	*Yew-rok'ly-don*
Eutychus	*Yew'te-kus*
Eve	*Eve*
Evi	*E'vy*

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Evilmerodach	*E'vil-me-ro'dak*
Exodus	*Ex'o-dus*
Ezar	*E'zar*
Ezbai	*Ez'bay-i*
Ezbon	*Ez'bon*
Ezechias	*Ez'e-ky'as*
Ezecias	*Ez'e-sy'as*
Ezekias	*Ez'e-ky'as*
Ezekiel	*E-ze'ky-el*
Ezel	*E'zel*
Ezem	*E'zem*
Ezer	*E'zer*
Ezerias	*Ez'e-ry'as*
Ezias	*E-zy'as*
Eziongaber	*E'zy-on-gay'ber*
Eziongeber	*E'zy-on-gey'ber*
Eznite	*Ez'nite*
Ezra	*Ez'rah*
Ezrahite	*Ez'ra-hite*
Ezri	*Ez'ry*
Ezron	*Ez'ron*

F

Felix	*Fe'lix*
Festus	*Fes'tus*
Fortunatus	*For'tu-nay'tus*

G

Gaal	*Gay'al*
Gaash	*Gay'ash*
Gaba	*Gay'bah*
Gabael	*Gab'a-el*
Gabatha	*Gab'a-thah*
Gabbai	*Gab'ba-i*
Gabbatha	*Gab'ba-thah*
Gabdes	*Gab'des*
Gabrias	*Ga'bry-as*
Gabriel	*Gay'bre-el*
Gad	*Gad*
Gadara	*Gad'a-rah*
Gadarenes	*Gad'a-reens'*
Gaddi	*Gad'dy*
Gaddiel	*Gad'dy-el*
Gadi	*Ga'dy*
Gadite	*Gad'ite*
Gaham	*Gay'ham*
Gahar	*Gay'har*
Gaius	*Gay'yus*
Galaad	*Gal'a-ad*
Galal	*Gay'lal*
Galatia	*Ga-lay'she-ah*
Galatians	*Ga-lay'she-anz*
Galeed	*Gal'e-ed*
Galgala	*Gal'gay-lah*
Galilæan	*Gal'e-le'an*
Galilean	*Gal'e-le'an*
Galilee	*Gal'e-lee*
Gallim	*Gal'lim*
Gallio	*Gal'ly-o*
Gamael	*Gam'a-el*
Gamaliel	*Ga-may'ly-el*
Gammadims	*Gam'may-dims*
Gamul	*Gay'mul*
Gar	*Gar*
Gareb	*Gay'reb*
Garizim	*Gar'e-zim*
Garmite	*Gar'mite*
Gashmu	*Gash'mu*
Gatam	*Gay'tem*
Gath	*Gath*
Gathhepher	*Gath'he'fer*
Gathrimmon	*Gath'rim'mon*
Gaulanitis	*Gau-lan-i'tis*
Gaza	*Gay'zah*
Gazara	*Ga-zay'rah*
Gazathites	*Gay'zath-ites*
Gazer	*Gay'zer*
Gazera	*Ga-ze'rah*
Gazez	*Gay'zez*
Gazites	*Gay'zites*
Gazzam	*Gaz'zam*
Geba	*Ge'bah*
Gebal	*Ge'bal*
Geber	*Ge'ber*
Gebim	*Ge'bim*
Gedaliah	*Ged'a-ly'ah*
Geddur	*Ged'dur*
Gedeon	*Ged'e-on*
Geder	*Ge'der*
Gederah	*Ge-de'rah*
Gederathite	*Ged'e-rath-ite*
Gederite	*Ged'e-rite*
Gederoth	*Ge-de'roth*
Gederothaim	*Ged'dey-ro'th-a'-im*
Gedor	*Ge'dor*
Gehazi	*Ge-hay'zy*
Gehenna	*Ge-hen'nah*
Gelilоth	*Gel'e-loth*
Gemalli	*Ge-mal'ly*
Gemariah	*Gem'a-ry'ah*
Genesareth	*Ge-nes'a-reth*
Genesis	*Jen'e-sis*
Gennesar	*Gen-ne'sar*
Gennesaret	*Gen-nes'a-ret*
Genneus	*Gen-ne'us*
Gentile	*Jen'tyle*
Genubath	*Ge-nu'bath*
Geon	*Ge'on*
Gera	*Ge'rah*
Gerah	*Ge'rah*
Gerar	*Ge'rar*
Gerasa	*Ger'a-sa*
Gerasene	*Ger-a-seen'*
Gergesa	*Ger'ge-sa*
Gergesenes	*Ger'ge-seens'*
Gergesites	*Ger'ge-sites*
Gerizim	*Ger'e-zim*
Gerrhenians	*Ger-re'ny-ans*
Gershom	*Ger'shom*
Gershon	*Ger'shon*
Gershonite	*Ger'shon-ite*
Gerson	*Ger'son*
Gerzites	*Ger'zytes*
Gesem	*Ge'sem*
Gesham	*Ge'sham*
Geshan	*Ge'shan*
Geshem	*Ge'shem*
Geshur	*Ge'shur*
Geshuri	*Gesh'u-ri*
Geshurites	*Gesh'u-rytes*
Gether	*Ge'ther*
Gethsemane	*Geth-sem'a-ne*
Geuel	*Ge-yew'el*
Gezer	*Ge'zer*
Gezrites	*Gez'rytes*
Giah	*Gy'ah*
Gibbar	*Gib'bar*
Gibbethon	*Gib'be-thon*
Gibea	*Gib'e-ah*
Gibeah	*Gib'e-ah*
Gibeath	*Gib'e-ath*
Gibeathite	*Gib'e-ath-ite*
Gibeon	*Gib'e-on*
Gibeonite	*Gib'e-on-ite*
Giblites	*Gib'lytes*
Giddalti	*Gid-dal'ti*
Giddel	*Gid'del*
Gideon	*Gid'e-on*
Gideoni	*Gid'e-o'ni*
Gidom	*Gy'dom*
Gihon	*Gy'hon*
Gilalai	*Gil'a-lay-i*
Gilboa	*Gil-bo'ah*
Gilead	*Gil'e-ad*
Gileadite	*Gil'e-ad-ite*
Gilgal	*Gil'gal*
Giloh	*Gy'loh*
Gilonite	*Gy'lo-nyte*
Gimzo	*Gim'zo*
Ginath	*Gy'nath*
Ginnetho	*Gin'ne-tho*
Ginnethon	*Gin'ne-thon*
Girgashite	*Gir'ga-shyte*
Girgasite	*Gir'ga-syte*
Gispa	*Gis'pa*
Gittahhepher	*Git'tah-he'fer*
Gittaim	*Git'tay-im*
Gittite	*Git'tyte*
Gittith	*Git'tith*
Gizonite	*Gy'zo-nyte*
Gizrites	*Giz'rytes*
Gnidus	*Ni'dus*
Goath	*Go'ath*
Gob	*Gob*
Gog	*Gog*
Golan	*Go'lan*
Golgotha	*Gol'go-thah*
Goliath	*Go-ly'ath*
Gomer	*Go'mer*
Gomorrah	*Go-mor'rah*
Gomorrha	*Go-mor'rah*
Gorgias	*Gor'jy-as*
Gortyna	*Gor-ty'nah*
Goshen	*Go'shen*
Gotholias	*Goth'o-ly'as*
Gothoniel	*Go-thon'y-el*
Gozan	*Go'zan*
Graba	*Gra'bah*
Grecia	*Gre'she-a*
Grecian	*Gre'shan*
Greece	*Grees*
Greek	*Greek*
Greekish	*Greek'ish*
Gudgodah	*Gud'go-dah*
Guni	*Gew'ni*
Gunites	*Gew'nytes*
Gur	*Gur*
Gurbaal	*Gur'bay'al*

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H

Haahashtari	*Hay'a-hash'ta-ri*
Haammonai	*Hay-am'mo-nay*
Habaiah	*Hay-bay'yah*
Habakkuk	*Hab'a-kuk or Hab-bak'uk*
Habaziniah	*Hab'a-zy-ny'ah*
Habbacuc	*Hab'ba-kuk*
Habor	*Hay'bor*
Hachaliah	*Hak'a-ly'ah*
Hachilah	*Hak'e-lah*
Hachmoni	*Hak'mo-ni*
Hachmonite	*Hak'mo-nyte*
Hadad	*Hay'dad*
Hadadezer	*Had'ad-e'zer*
Hadadrimmon	*Hay'dad-rim'-mon*
Hadar	*Hay'dar*
Hadarezer	*Had'ar-e'zer*
Hadashah	*Had'a-shah*
Hadassah	*Ha-das'sah*
Hadattah	*Ha-dat'tah*
Hadid	*Hay'did*
Hadlai	*Had'la-i*
Hadoram	*Ha-do'ram*
Hadrach	*Hay'drak*
Hagab	*Hay'gab*
Hagaba	*Hag'a-bah*
Hagabah	*Hag'a-bah*
Hagar	*Hay'gar*
Hagarenes	*Hay'gar-eens*
Hagerite	*Hay'ger-ite*
Haggai	*Hag'ga-i*
Haggeri	*Hag'ge-ri*
Haggi	*Hag'gi*
Haggiah	*Hag'gy-ah*
Haggites	*Hag'gytes*
Haggith	*Hag'gith*
Hagia	*Hay'gy-ah*
Hai	*Hay'i*
Hakkatan	*Hak'ka-tan*
Hakkoz	*Hak'koz*
Hakupha	*Ha-kew'fa*
Halah	*Hay'lah*
Halak	*Hay'lak*
Halhul	*Hal'hul*
Hali	*Ha'li*
Halicarnassus	*Hal'i-kar-nas'-sus*
Halloesh	*Hal-lo'esh*
Hallohesh	*Hal-lo'hesh*
Halohesh	*Ha-lo'hesh*
Ham	*Ham*
Haman	*Hay'man*
Hamath	*Hay'math*
Hamathite	*Hay'math-ite*
Hamathzobah	*Hay'math-zo'-bah*
Hamital	*Ham'e-tal*
Hammahlekoth	*Ham'mah-le'-koth*
Hammath	*Ham'math*
Hammadatha	*Ham'med-a-thah*
Hammelech	*Ham'me-lek*
Hammoleketh	*Ham-mol'e-keth*
Hammon	*Ham'mon*
Hammothdor	*Ham'moth-dor*
Hammonah	*Ham-mo'nah*
Hamongog	*Hay'mon-gog*
Hamor	*Hay'mor*
Hamoth	*Hay'moth*
Hamuel	*Hay-mew'el*
Hamul	*Hay'mul*
Hamulites	*Hay'mul-ites*
Hamutal	*Hay-mew'tal*
Hanameel	*Hay-nam'e-el*
Hanan	*Hay'nan*
Hananeel	*Hay-nan'e-el*
Hanani	*Hay-nay'ni*
Hananiah	*Han'a-ny'ah*
Hanes	*Hay'nez*
Haniel	*Han'e-el*
Hannah	*Han'nah*
Hannathon	*Han'na-thon*
Hanniel	*Han'ny-el*
Hanoch	*Hay'nok*
Hanochites	*Hay'nok-ites*
Hanun	*Hay'nun*
Hapharaim	*Haf'a-ray'im*
Haphraim	*Haf-ray'im*
Hara	*Hay'rah*
Haradah	*Har'a-dah*
Haran	*Hay'ran*
Hararite	*Hay'ra-ryte*
Harbona	*Har-bo'nah*
Harbonah	*Har-bo'nah*
Hareph	*Hay'ref*
Hareth	*Hay'reth*
Harhaiah	*Har'hay-i'ah*
Harhas	*Har'has*
Harhur	*Har'hur*
Harim	*Hay'rim*
Hariph	*Hay'rif*
Harnepher	*Har'ne-fer*
Harod	*Hay'rod*
Harodite	*Hay'rod-ite*
Haroeh	*Har'o-eh*
Harorite	*Hay'ro-rite*
Harosheth	*Hay-ro'sheth*
Harsha	*Har'shah*
Harum	*Hay'rum*
Harumaph	*Hay-rew'maf*
Haruphite	*Hay-rew'fyte*
Haruz	*Hay'ruz*
Hasadiah	*Has'a-dy'ah*
Hasenuah	*Has'e-new'ah*
Hashabiah	*Hash'a-by'ah*
Hashabnah	*Hay-shab'nah*
Hashabniah	*Hash'ab-ny'ah*
Hashbadana	*Hash-bad'a-nah*
Hashem	*Hay'shem*
Hashmonah	*Hash-mo'nah*
Hashub	*Hay'shub*
Hashubah	*Hay-shew'bah*
Hashum	*Hay'shum*
Hashupha	*Hay-shew'fah*
Hasrah	*Has'rah*
Hassenaah	*Has'se-nay'ah*
Hasshub	*Has'shub*
Hasupha	*Hay'sew'fah*
Hatach	*Hay'tak*
Hathath	*Hay'thath*
Hatipha	*Hay-ty'fah*
Hatita	*Hat'e-tah*
Hattaavah	*Hat-tay'a-vah*
Hatticon	*Hat'ty-kon*
Hattil	*Hat'til*
Hattush	*Hat'tush*
Hauran	*Haw'ran*
Havilah	*Hav'e-lah*
Havothjair	*Hay'voth-jay'ir*
Hazael	*Haz'a-el*
Hazaiah	*Ha-zay'yah*
Hazaraddar	*Hay'zar-ad'dar*
Hazarenan	*Hay'zar-e'nan*
Hazargaddah	*Hay'zar-gad'dah*
Hazarhatticon	*Hay'zar-hat'ty-kon*
Hazarmaveth	*Hay'zar-may'-veth*
Hazarshual	*Hay'zar-shew'al*
Hazarsusah	*Hay'zar-su'sa*
Hazarsusim	*Hay'zar-su'sim*
Hazazontamar	*Haz'a-zon-tay'-mar*
Hazeleiponi	*Haz'e-lel-po'ni*
Hazerim	*Ha-ze'rim*
Hazeroth	*Ha-ze'roth*
Hazezontamar	*Haz'e-zon-tay'-mar*
Haziel	*Hay'zy-el*
Hazo	*Hay'zo*
Hazor	*Hay'zor*
Hazorhadattah	*Hay'zor-ha-dat'-tah*
Hazubah	*Haz'zew-bah*
Hazzurim	*Haz'zew-rim*
Heber	*He'ber*
Heberites	*He'ber-ites*
Hebrew	*He'bru*
Hebrewess	*He'bru-ess*
Hebron	*He'bron*
Hebronites	*He'bron-ites*
Hegai	*Heg'ay-i*
Hege	*He'ge*
Helah	*He'lah*
Helam	*He'lam*
Helbah	*Hel'bah*
Helbon	*Hel'bon*
Helchiah	*Hel-ki'ah*
Helchias	*Hel-ki'as*
Heldai	*Hel'da-i*
Heleb	*He'leb*
Heled	*He'led*
Helek	*He'lek*
Helekites	*He'lek-ites*
Helem	*He'lem*
Heleph	*He'lef*
Helez	*He'lez*
Heli	*He'li*
Helias	*He-ly'as*
Heliodorus	*He'ly-o-do'rus*
Helkai	*Hel'ka-i*
Helkath	*Hel'kath*
Helkathhazzurim	*Hel'kath-haz'zu-rim*
Helkias	*Hel-ky'as*
Helon	*He'lon*
Hemam	*He'mam*
Heman	*He'man*

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Hemath	*He'math*
Hemdan	*Hem'dan*
Hen	*Hen*
Hena	*He'nah*
Henadad	*Hen'a-dad*
Henoch	*He'nok*
Hepher	*He'fer*
Hepherites	*He'fer-ites*
Hephzibah	*Hef'zy-bah*
Hercules	*Her'ku-leez*
Heres	*He'reez*
Heresh	*He'resh*
Hermas	*Her'mas*
Hermes	*Her'meez*
Hermogenes	*Her-mog'e-neez*
Hermon	*Her'mon*
Hermonites	*Her'mon-ites*
Herod	*Her'od*
Herodians	*He-ro'dy-anz*
Herodias	*He-ro'dy-as*
Herodion	*He-ro'dy-on*
Hesed	*He'sed*
Heshbon	*Hesh'bon*
Heshmon	*Hesh'mon*
Hesron	*Hes'ron*
Hesronites	*Hes'ron-ites*
Heth	*Heth*
Hethlon	*Heth'lon*
Hezeki	*Hez'e-ky*
Hezekiah	*Hez'e-ky'ah*
Hezion	*He'zy-on*
Hezir	*He'zir*
Hezrai	*Hez'ra-i*
Hezro	*Hez'ro*
Hezron	*Hez'ron*
Hezronites	*Hez'ron-ites*
Hiddai	*Hid'da-i*
Hiddekel	*Hid'de-kel*
Hiel	*Hy'el*
Hierapolis	*Hy'e-rap'o-lis*
Hiereel	*Hy-er'e-el*
Hieremoth	*Hy-er'e-moth*
Hierielus	*Hy-er're-e'lus*
Hiermas	*Hy-er'mas*
Hieronymus	*Hy'e-ron'y-mus*
Hierusalem	*Hy'e-rew'say-lem*
Higgaion	*Hig-ga'yon*
Hilen	*Hy'len*
Hilkiah	*Hil-ky'ah*
Hillel	*Hil'lel*
Hinnom	*Hin'nom*
Hirah	*Hy'rah*
Hiram	*Hy'ram*
Hircanus	*Her-ka'nus*
Hittite	*Hit'tyte*
Hivite	*Hy'vite*
Hizkiah	*Hiz'ky'ah*
Hizkijah	*Hiz-ky'jah*
Hoba	*Ho'bah*
Hobab	*Ho'bab*
Hobah	*Ho'bah*
Hobaiah	*Ho-bay'yah*
Hod	*Hod*
Hodaiah	*Hod'a-i'ah*
Hodaviah	*Hod'a-vi'ah*
Hodesh	*Ho'desh*
Hodevah	*Ho-de'vah*
Hodiah	*Ho-dy'ah*
Hodijah	*Ho-dy'jah*
Hogiah	*Hog'lah*
Hoham	*Ho'ham*
Holofernes	*Hol'o-fer'neez*
Holon	*Ho'lon*
Homam	*Ho'mam*
Hophni	*Hof'ni*
Hophra	*Hof'rah*
Hor	*Hor*
Horam	*Ho'ram*
Horeb	*Ho'reb*
Horem	*Ho'rem*
Horhagidgad	*Hor'hay-gid'gad*
Hori	*Ho'ri*
Horims	*Ho'rims*
Horite	*Ho'ryte*
Hormah	*Hor'mah*
Horonaim	*Hor'o-nay'im*
Horonite	*Hor'o-nyte*
Hosa	*Ho'sah*
Hosah	*Ho'sah*
Hosea	*Ho-se'ah*
Hoshaiah	*Hosh'a-i'ah*
Hoshama	*Hosh'a-mah*
Hoshea	*Ho-she'ah*
Hotham	*Ho'tham*
Hothan	*Ho'than*
Hothir	*Ho'thir*
Hukkok	*Huk'kok*
Hukok	*Hew'kok*
Hul	*Hul*
Huldah	*Hul'dah*
Humtah	*Hum'tah*
Hupham	*Hew'fam*
Huphamites	*Hew'fam-ites*
Huppah	*Hup'pah*
Huppim	*Hup'pim*
Hur	*Hur*
Hurai	*Hew'ray-i*
Huram	*Hew'ram*
Huri	*Hew'ri*
Hushah	*Hew'shah*
Hushai	*Hew'shay-i*
Husham	*Hew'sham*
Hushathite	*Hew'shath-ite*
Hushim	*Hew'shim*
Huz	*Huz*
Huzoth	*Hew'zoth*
Huzzab	*Huz'zab*
Hydaspes	*Hy-das'peez*
Hymenæus	*Hy'me-ne'us*
Hymeneus	*Hy'me-ne'us*

I

Ibhar	*Ib'har*
Ibleam	*Ib'le-am*
Ibneiah	*Ib-ne'yah*
Ibnijah	*Ib-ny'jah*
Ibri	*Ib'ri*
Ibzan	*Ib'zan*
Ichabod	*Ik'a-bod*
Iconium	*I-ko'ny-um*
Idalah	*I-day'lah*
Idbash	*Id'bash*
Iddo	*Id'do*
Iduel	*Id'u-el*
Idumæa	*Id'u-me'ah*
Idumæans	*Id'u-me'ans*
Idumea	*Id'u-me'ah*
Idumeans	*Id'u-me'ans*
Igal	*I'gal*
Igdaliah	*Ig'da-ly'ah*
Igeal	*Ig'e-al*
Iim	*I'im*
Ijeabarim	*Ij'e-ab'a-rim*
Ijon	*I'jon*
Ikkesh	*Ik'kesh*
Ilai	*I'lay*
Illyricum	*Il-lyr'e-kum*
Imla	*Im'lah*
Imlah	*Im'lah*
Immah	*Im'mah*
Immanuel	*Im'man'u-el*
Immer	*Im'mer*
Imna	*Im'nah*
Imnah	*Im'nah*
Imrah	*Im'rah*
Imri	*Im'ri*
India	*Ind'yah*, or *In'dy-ah*
Indian	*Ind'yan*, or *In'dy-an*
Iphedeiah	*If'e-de'yah*
Ir	*Ir*
Ira	*I'rah*
Irad	*I'rad*
Iram	*I'ram*
Ir-Haheres	*Ir-ha-he'res*
Iri	*I'ri*
Irijah	*I'ry'jah*
Irnahash	*Ir-nay'hash*
Iron	*I'ron*
Irpeel	*Ir'pe-el*
Irshemesh	*Ir'she'mesh*
Iru	*I'rew*
Isaac	*I'zak*
Isaiah	*I-za'yah*
Iscah	*Is'kah*
Iscariot	*Is-kar'e-ot*
Ishael	*Is'da-el*
Ishbah	*Ish'bah*
Ishbak	*Ish'bak*
Ishbibenob	*Ish'by-be'nob*
Ishbosheth	*Ish'bo'sheth*
Ishi	*I'shi*
Ishiah	*I-shy'ah*
Ishijah	*I-shy'jah*
Ishma	*Ish'mah*
Ishmael	*Ish'ma-el*
Ishmaelite	*Ish'ma-el-ite*
Ishmaiah	*Ish'ma-i'ah*, or *Ish-may'yah*
Ishmeelite	*Ish'me-el-ite*
Ishmerai	*Ish'me-ray*
Ishod	*I'shod*
Ishpan	*Ish'pan*
Ishtob	*Ish'tob*
Ishuah	*Ish'u-ah*
Ishuai	*Ish'u-ay*
Ishui	*Ish'u-i*
Ismachiah	*Is'ma-ky'ah*

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Ismael	*Is'ma-el*
Ismaiah	*Is'ma-i'ah*
Ispah	*Is'pah*
Israel	*Iz'ra-el*
Israelite	*Iz'ra-el-ite*
Israelitish	*Iz'ra-el-i'tish*
Issachar	*Is'sa-kar*
Isshiah	*Is-shy'ah*
Istalcurus	*Is'tal-ku'rus*
Isuah	*Is'u-ah*
Isui	*Is'u-i*
Italian	*I-tal'yan*
Italy	*It'a-le*
Ithai	*Ith'a-i*
Ithamar	*Ith'a-mar*
Ithiel	*Ith'e-el*
Ithmah	*Ith'mah*
Ithnan	*Ith'nan*
Ithra	*Ith'rah*
Ithran	*Ith'ran*
Ithream	*Ith're-am*
Ithrite	*Ith'ryte*
Ittahkazin	*It'tah-kay'zin*
Ittai	*It'tay-i*
Iturœa	*It'u-re'ah*
Iturea	*It'u-re'ah*
Ivah	*I'vah*
Izehar	*Iz'e-har*
Izeharites	*Iz'e-har-ites*
Izhar	*Iz'har*
Izharites	*Iz'har-ites*
Izrahiah	*Iz'ray-hy'ah*
Izrahite	*Iz'ray-hyte*
Izreel	*Iz're-el*
Izri	*Iz'ry*

J

Jaakan	*Jay'a-kan*
Jaakobah	*Jay-ak'o-bah*
Jaala	*Jay-a'lah*
Jaalah	*Jay-a'lah*
Jaalam	*Jay-a'lam*
Jaanai	*Jay'a-nay*, or *Jay-a'nay*
Jaareoregim	*Jay-ar'e-or'e-gim*
Jaasau	*Jay'a-saw*
Jaasiel	*Jay-a'se-el*
Jaazaniah	*Jay-az'a-ny'ah*
Jaazer	*Jay-a'zer*
Jaaziah	*Jay'a-zy'ah*
Jaaziel	*Jay-a'zy-el*
Jabal	*Jay'bal*
Jabbok	*Jab'bok*
Jabesh	*Jay'besh*
Jabeshgilead	*Jay'besh-gil'e-ad*
Jabez	*Jay'bez*
Jabin	*Jay'bin*
Jabneel	*Jab'ne-el*
Jabneh	*Jab'neh*
Jachan	*Jay'kan*
Jachin	*Jay'kin*
Jachinites	*Jay'kin-ites*
Jacob	*Jay'kob*
Jacobus	*Jay-ko'bus*
Jada	*Jay'dah*
Jadau	*Ja-day'yew*
Jaddua	*Jad-dew'ah*
Jadon	*Jay'don*
Jael	*Jay'el*
Jagur	*Jay'gur*
Jah	*Jah*
Jahaleiel	*Ja-hal'e-lel*
Jahath	*Jay'hath*
Jahaz	*Jay'haz*
Jahaza	*Ja-hay'zah*
Jahazah	*Ja-hay'zah*
Jahaziah	*Jay'ha-zy'ah*
Jahaziel	*Ja-hay'zy-el*
Jahdai	*Jah'day-i*
Jahdiel	*Jah'dy-el*
Jahdo	*Jah'do*
Jahleel	*Jah'le-el*
Jahleelites	*Jah'le-el-ites*
Jahmai	*Jah'ma-i*
Jahzah	*Jah'zah*
Jahzeel	*Jah'ze-el*
Jahzeelites	*Jah'ze-el-ites*
Jahzerah	*Jah'ze-rah*
Jahziel	*Jah'zy-el*
Jair	*Jay'er*
Jairite	*Jay'e-ryte*
Jairus (Gr. Ἰαΐρος), *Esther* xi, 2.	*Jay'e-rus*
Jairus (Gr. Ἰάειρος), *New Test.*	*Ja-i-rus*
Jakan	*Jay'kan*
Jakeh	*Jay'keh*
Jakim	*Jay'kim*
Jalon	*Jay'lon*
Jambres	*Jam'brees*
Jambri	*Jam'bri*
James	*James*
Jamin	*Ja'min*
Jaminites	*Jay'min-ites*
Jamlech	*Jam'lek*
Jamnia	*Jam-ny'ah*
Jamnites	*Jam'nytes*
Janna	*Jan'nah*
Jannes	*Jan'nez*
Janoah	*Ja-no'ah*
Janohah	*Ja-no'hah*
Janum	*Jay'num*
Japheth	*Jay'feth*
Japhia	*Ja-fy'ah*
Japhlet	*Jaf'let*
Japhleti	*Jaf'le-ti*, or *Jaf-le'ti*
Japho	*Jay'fo*
Jarah	*Jay'rah*
Jareb	*Jay'reb*
Jared	*Jay'red*
Jaresiah	*Jar'e-sy'ah*
Jarha	*Jar'hah*
Jarib	*Jay'rib*
Jarimoth	*Jar'e-moth*
Jarmuth	*Jawr'muth*
Jaroah	*Ja-ro'ah*
Jasael	*Jas'a-el*
Jashen	*Jay'shen*
Jasher	*Jay'sher*
Jashobeam	*Ja-sho'be-am*
Jashub	*Jash'ub*
Jashubilehem	*Jash'u-by-le'hem*
Jashubites	*Jash'yewb-ites*
Jasiel	*Jay'sy-el*
Jason	*Jay'son*
Jasubus	*Ja-sew'bus*
Jatal	*Jay'tal*
Jathniel	*Jath'ny-el*
Jattir	*Jat'ter*
Javan	*Jay'van*
Jazar	*Jay'zar*
Jazer	*Jay'zer*
Jaziel	*Jay'zy-el*
Jaziz	*Jay'ziz*
Jearim	*Je'a-rim*
Jeaterai	*Je-at'e-ray*
Jeberechiah	*Je-ber'e-ky'ah*
Jebus	*Je'bus*
Jebusi	*Je-bew'si*
Jebusite	*Jeb'u-syte*
Jecamiah	*Jek'a-my'ah*
Jecholiah	*Jek'o-ly'ah*
Jechonias	*Jek'o-ny'as*
Jecoliah	*Jek'o-ly'ah*
Jeconiah	*Jek'o-ny'ah*
Jeconias	*Jek'o-ny'as*
Jedaiah	*Je'day-yah*
Jeddu	*Jed'du*
Jedeiah	*Je-de'yah*
Jedeus	*Je-de'us*
Jediael	*Je-dy'a-el*
Jedidah	*Jed'e-daw*
Jedidiah	*Jed'e-dy'ah*
Jediel	*Je'dy-el*
Jeduthun	*Jed'u-thun*
Jeeli	*Je-e'li*
Jeelus	*Je-e'lus*
Jeezer	*Je-e'zer*
Jeezerites	*Je-e'zer-ites*
Jegarsahadutha	*Je'gar-say'ha-dew'thah*
Jehaleel	*Je-hay'le-el*
Jehaleleel	*Je'ha-le'le-el*
Jehaleiel	*Je-hal'e-lel*
Jehdeiah	*Jeh-de'yah*
Jehezekel	*Je-hez'e-kel*
Jehiah	*Je-hy'ah*
Jehiel	*Je-hy'el*
Jehieli	*Je-hy'e-li*
Jehizkiah	*Je'hiz-ky'ah*
Jehoadah	*Je-ho'a-dah*
Jehoaddan	*Je'ho-ad'dan*
Jehoahaz	*Je-ho'a-haz*
Jehoash	*Je-ho'ash*
Jehohanan	*Je'ho-hay'nan*, or *Je-ho'ha-nan*
Jehoiachin	*Je-hoy'a-kin*
Jehoiada	*Je-hoy'a-dah*
Jehoiakim	*Je-hoy'a-kim*
Jehoiarib	*Je-hoy'a-rib*
Jehonadab	*Je-hon'a-dab*
Jehonathan	*Je-hon'a-than*
Jehoram	*Je-ho'ram*
Jehoshabeath	*Je'ho-shab'e-ath*
Jehoshaphat	*Je-hosh'a-fat*
Jehosheba	*Je-hosh'e-bah*

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Jehoshua	*Je-hosh'u-ah*
Jehoshuah	*Je-hosh'u-ah*
JEHOVAH	*Je-ho'vah*
Jehovahjireh	*Je-ho'vah-jy'reh*
Jehovahnissi	*Je-ho'vah-nis'si*
Jehovahshalom	*Je-ho'vah-sha'-lom*
Jehovahsham-mah	*Je-ho'vah-sham'-mah*
Jehovahtsidke-nu	*Je-ho'vah-sid'ke-new*
Jehozabad	*Je-hoz'a-bad*
Jehozadak	*Je-hoz'a-dak*
Jehu	*Je'hew*
Jehubbah	*Je-hub'bah*
Jehucal	*Je'hu-kal*
Jehud	*Je'hud*
Jehudi	*Je-hew'di*
Jehudijah	*Je'hu-dy'jah*
Jehush	*Je'hush*
Jeiel	*Je-i'el*
Jekabzeel	*Je-kab'ze-el*
Jekameam	*Jek'a-me'am*
Jekamiah	*Jek'a-my'ah*
Jekuthiel	*Je-kew'thy-el*
Jemima	*Je-my'mah*, or *Jem'e-mah*
Jemnaan	*Jem'na-an*
Jemuel	*Je-mew'el*
Jephthae	*Jef'tha-e*
Jephthah	*Jef'thah*
Jephunne	*Je-fun'ne*
Jephunneh	*Je-fun'neh*
Jerah	*Je'rah*
Jerahmeel	*Je-raw'me-el*
Jerahmeelites	*Je-raw'me-el-ites*
Jerechus	*Jer'e-kus*
Jered	*Je'red*
Jeremai	*Jer'e-may*
Jeremiah	*Jer'e-my'ah*
Jeremias	*Jer'e-my'as*
Jeremoth	*Jer'e-moth*
Jeremy	*Jer'e-my*
Jeriah	*Je-ri'ah*
Jeribai	*Jer'e-bay*
Jericho	*Jer'e-ko*
Jeriel	*Je'ry-el*
Jerijah	*Je-ry'jah*
Jerimoth	*Jer'e-moth*
Jerioth	*Je'ry-oth*
Jeroboam	*Jer'o-bo'am*
Jeroham	*Jer'o-ham*
Jerubbaal	*Je-rub'ba-al*
Jerubbesheth	*Je-rub'be-sheth*
Jerubesheth	*Je-rub'e-sheth*
Jeruel	*Jer'u-el*
Jerusalem	*Je-roo'sa-lem*
Jerusha	*Je-roo'shah*
Jerushah	*Je-roo'shah*
Jesaiah	*Je-say'yah*
Jeshaiah	*Je-shay'yah*
Jeshanah	*Jesh'a-nah*
Jesharelah	*Je-shar'e-lah*
Jeshebeab	*Je-sheb'e-ab*
Jesher	*Je'sher*
Jeshimon	*Jesh'e-mon*
Jeshishai	*Je-shish'a-i*
Jeshohaiah	*Jesh'o-hay-i'ah*
Jeshua	*Jesh'u-ah*
Jeshuah	*Jesh'u-ah*
Jeshurun	*Jesh'u-run*, or *Jesh-u'run*
Jesiah	*Je-sy'ah*
Jesimiel	*Je-sym'e-el*
Jesse	*Jes'se*
Jessue	*Jes'sew-e*
Jesu	*Je'sew*
Jesui	*Jes'u-i*
Jesuites	*Jes'u-ites*
Jesurun	*Jes'u-run*
JESUS	*Je'zus*
Jether	*Je'ther*
Jetheth	*Je'theth*
Jethlah	*Jeth'lah*
Jethro	*Je'thro*, or *Jeth'ro*
Jetur	*Je'tur*
Jeuel	*Je'u-el*, or *Je-u'el*
Jeush	*Je'ush*
Jeuz	*Je'uz*
Jew	*Ju*
Jewess	*Ju'ess*
Jewish	*Ju'ish*
Jewry	*Ju'ry*
Jezaniah	*Jez'a-ny'ah*
Jezebel	*Jez'e-bel*
Jezelus	*Je-se'lus*
Jezer	*Je'zer*
Jezerites	*Je'zer-ites*
Jeziah	*Je-'sy'ah*
Jeziel	*Je'sy-el*
Jezliah	*Jez-ly'ah*
Jezoar	*Jez'o-ar*
Jezrahiah	*Jez'ra-hy'ah*
Jezreel	*Jez're-el*
Jezreelite	*Jez're-el-ite*
Jezreelitess	*Jez're-el-i'tess*
Jibsam	*Jib'sam*
Jidlaph	*Jid'laf*
Jimna	*Jim'nah*
Jimnah	*Jim'nah*
Jimnites	*Jim'nytes*
Jiphtah	*Jif'tah*
Jiphthahel	*Jif'thah-el*
Joab	*Jo'ab*
Joachaz	*Jo'a-kaz*
Joachim	*Jo'a-kim*
Joacim	*Jo'a-sim*
Joadanus	*Jo'a-day'nus*
Joah	*Jo'ah*
Joahaz	*Jo'a-haz*
Joakim	*Jo'a-kim*
Joanan	*Jo-a'nan*
Joanna	*Jo-an'nah*
Joannan	*Jo-an'nan*
Joarib	*Jo'a-rib*
Joash	*Jo'ash*
Joatham	*Jo'a-tham*
Joazabdus	*Jo'a-zab'dus*
Job	*Jobe*
Jobab	*Jo'bab*
Jochebed	*Jok'e-bed*
Joda	*Jo'dah*
Joed	*Jo'ed*
Joel	*Jo'el*
Joelah	*Jo-e'lah*
Joezer	*Jo-e'zer*
Jogbehah	*Jog'be-haw*
Jogli	*Jog'li*
Joha	*Jo'hah*
Johanan	*Jo-hay'nan*
Johannes	*Jo-han'nez*
John	*Jon*
Joiada	*Joy'a-dah*
Joiakim	*Joy'a-kim*
Joiarib	*Joy'a-rib*
Jokdeam	*Jok'de-am*
Jokim	*Jo'kim*
Jokmeam	*Jok'me-am*
Jokneam	*Jok'ne-am*
Jokshan	*Jok'shan*
Joktan	*Jok'tan*
Joktheel	*Jok'the-el*
Jona	*Jo'nah*
Jonadab	*Jon'a-dab*
Jonah	*Jo'nah*
Jonan	*Jo'nan*
Jonas	*Jo'nas*
Jonathan	*Jon'a-than*
Jonathas	*Jon'a-thas*
Jonathelemre-chokim	*Jo'nath-e'lem-re-ko'kim*
Joppa	*Jop'pah*
Joppe	*Jop'pe*
Jorah	*Jo'rah*
Jorai	*Jo'ra-i*
Joram	*Jo'ram*
Jordan	*Jor'dan*
Joribas	*Jor'e-bas*
Joribus	*Jor'e-bus*
Jorim	*Jo'rim*
Jorkoam	*Jor'ko-am*
Josabad	*Jos'a-bad*
Josaphat	*Jos'a-fat*
Josaphias	*Jos'a-fy'as*
Jose	*Jo'se*
Josedec	*Jos'e-dek*
Josedech	*Jos'e-dek*
Joseph	*Jo'zef*
Josephus	*Jo-se'fus*
Joses	*Jo'sez*
Joshabad	*Josh'a-bad*
Joshah	*Jo'shah*
Joshaphat	*Josh'a-fat*
Joshaviah	*Josh'a-vy'ah*
Joshbekashah	*Josh-bek'a-shaw*
Josheb-Bassebet	*Jo'sheb-bas'se-bet*
Joshua	*Josh'u-ah*
Josiah	*Jo-sy'ah*
Josias	*Jo-sy'as*
Josibiah	*Jos'e-by'ah*
Josiphiah	*Jos'e-fy'ah*
Jotbah	*Jot'bah*
Jotbath	*Jot'bath*
Jotbathah	*Jot'ba-thah*
Jotham	*Jo'tham*
Jozabad	*Joz'a-bad*
Jozachar	*Joz'a-kar*
Jozadak	*Jos'a-dak*

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Jubal	*Jew'bal*
Jucal	*Jew'kal*
Juda	*Jew'dah*
Judæa	*Jew-de'ah*
Judah	*Jew'dah*
Judaism	*Jew'da-izm*
Judas	*Jew'das*
Jude	*Jewd*
Judea	*Jew-de'ah*
Judith	*Jew'dith*
Juel	*Jew'el*
Julia	*Jew'ly-ah*
Julius	*Jew'ly-us*
Junia	*Jew'ny-a*
Jupiter	*Jew'py-ter*
Jushabhesed	*Jew'shab-he'sed*
Justus	*Jus'tus*
Juttah	*Jut'tah*

K

Kabzeel	*Kab'ze-el*
Kades	*Ka'dez*
Kadesh	*Ka'desh*
Kadeshbarnea	*Ka'desh-bar'ne-ah*
Kadmiel	*Kad'my-el*
Kadmonites	*Kad'mon-ites*
Kallai	*Kal'la-i*
Kanah	*Kay'nah*
Kareah	*Ka-re'ah*
Karkaa	*Kar'ka-ah*
Karkor	*Kar'kor*
Karnaim	*Kar'nay-im*
Kartah	*Kar'tah*
Kartan	*Kar'tan*
Kattath	*Kat'tath*
Kedar	*Ke'dar*
Kedemah	*Ked'e-mah*
Kedemoth	*Ked'e-moth*
Keder	*Ke'der*
Kedesh	*Ke'desh*
Kedesh Naphtali	*Ke'desh naf'ta-li*
Kehelathah	*Ke-hel'a-thah*
Keilah	*Ky'lah*
Kelaiah	*Ke-lay'yah*
Kelita	*Kel'e-tah*
Kemuel	*Ke-mu'el*
Kenan	*Ke'nan*
Kenath	*Ke'nath*
Kenaz	*Ke'naz*
Kenezite	*Ken'ez-ite.*
Kenite	*Ken'ite,* or *Ke'-nite*
Kenizzites	*Ken'iz-zites*
Kerenhappuch	*Ker'en-hap'puk*
Kerioth	*Ke'ry-oth*
Keros	*Ke'ros*
Keturah	*Ke-tu'rah*
Kezia	*Ke-zy'ah*
Keziz	*Ke'ziz*
Kibrothhattaavah	*Kib'roth-hat-tay'a-vah*
Kibzaim	*Kib'zay-im*
Kidron	*Kid'ron*
Kinah	*Ky'nah*
Kir	*Kir*
Kirharaseth	*Kir-har'a-seth*
Kirhareseth	*Kir-har'e-seth*
Kirharesh	*Kir-hay'resh*
Kirheres	*Kir-he'res*
Kiriath	*Kir'e-ath*
Kiriathaim	*Kir'e-a-thay'im*
Kiriathiarius	*Kir'e-ath'e-ay'-re-us*
Kirioth	*Kir'e-oth*
Kirjath	*Kir'jath*
Kirjathaim	*Kir'jath-a'im*
Kirjatharba	*Kir'jath-ar'bah*
Kirjatharim	*Kir'jath-a'rim*
Kirjathbaal	*Kir'jath-bay'al*
Kirjathhuzoth	*Kir'jath-hew'-zoth*
Kirjathjearim	*Kir'jath-je'a-rim*
Kirjathsannah	*Kir'jath-san'nah*
Kirjathsepher	*Kir'jath-se'fer*
Kish	*Kish*
Kishi	*Kish'i*
Kishion	*Kish'e-on*
Kishon	*Ky'shon*
Kison	*Ky'son*
Kithlish	*Kith'lish*
Kitron	*Kit'ron*
Kittim	*Kit'tim*
Koa	*Ko'ah*
Kohath	*Ko'hath*
Kohathites	*Ko'hath-ites*
Kolaiah	*Kol-a-i'ah*
Korah	*Ko'rah*
Korahite	*Ko'rah-ite*
Korathites	*Ko'rath-ites*
Kore	*Ko're*
Korhite	*Kor'hite*
Koz	*Koz*
Kushaiah	*Kush-ay'ah*

L

Laadah	*Lay'a-dah*
Laadan	*Lay'a-dan*
Laban	*Lay'ban*
Labana	*Lab'a-nah,* or *La-ba'nah*
Lacedemonians	*Las'e-de-mo'ny-anz*
Lachish	*Lay'kish*
Lacunus	*Lay-ku'nus*
Ladan	*Lay'dan*
Lael	*Lay'el*
Lahad	*Lay'had*
Lahairoi	*La-hay'roy*
Lahman	*Lah'man*
Lahmi	*Lah'mi*
Laish	*Lay'ish*
Lakum	*Lay'kum*
Lamech	*Lay'mek*
Laodicea	*La-od'e-se'ah*
Laodiceans	*La-od'e-se'anz*
Lapidoth	*Lap'e-doth*
Lasea	*La-se'ah*
Lasha	*Lay'shah*
Lasharon	*La-shay'ron*
Lasthenes	*Las'the-nez*
Latin	*Lat'in*
Lazarus	*Laz'a-rus*
Leah	*Le'ah*
Leannoth	*Le-an'oth*
Lebana	*Leb'a-nah*
Lebanah	*Leb'a-nah*
Lebanon	*Leb'a-non*
Lebaoth	*Leb'a-oth*
Lebbæus	*Leb-be'us*
Lebbeus	*Leb-be'us*
Lebonah	*Le-bo'nah*
Lecah	*Le'kah*
Lehabim	*Le'ha-bim*
Lehi	*Le'hi*
Lemuel	*Lem'u-el*
Leshem	*Le'shem*
Lettus	*Let'tus*
Letushim	*Le-tew'shim*
Leummim	*Le-um'mim*
Levi	*Le'vi*
Leviathan	*Le-vy'a-than*
Levis	*Le'vis*
Levite	*Le'vite*
Levitical	*Le-vit'ik-al*
Leviticus	*Le-vit'e-kus*
Libanus	*Lib'a-nus*
Libertines	*Lib'er-tinz*
Libnah	*Lib'nah*
Libni	*Lib'ni*
Libnites	*Lib'nites*
Libya	*Lib'y-ah*
Libyans	*Lib'y-anz*
Lignaloes	*Line-al'oze*
Likhi	*Lik'hi*
Linus	*Ly'nus*
Loammi	*Lo-am'mi*
Lod	*Lod*
Lodebar	*Lo-de'bar*
Lois	*Lo'is*
Loruhamah	*Lo-ru'ha-mah*
Lot	*Lot*
Lotan	*Lo'tan*
Lothasubus	*Loth'a-su'bus*
Lozon	*Lo'zon*
Lubim	*Lew'bim*
Lubims	*Lew'bimz*
Lucas	*Lew'kas*
Lucifer	*Lew'se-fer*
Lucius	*Lew'she-us*
Lud	*Lud*
Ludim	*Lew'dim*
Luhith	*Lew'hith*
Luke	*Luke*
Luz	*Luz*
Lycaonia	*Lik'a-o'ny-ah,* or *Ly-ka-o'ne-a*
Lycca	*Lik'kah*
Lycia	*Lish'e-ah*
Lydda	*Lid'dah*
Lydia	*Lid'e-ah*
Lydians	*Lid'e-anz*
Lysanias	*Ly-say'ne-as*
Lysias	*Lish'e-as*
Lysimachus	*Ly-sim'a-kus*
Lystra	*Lis'trah*

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M

Maacah	*May'a-kah*
Maachah	*May'a-kah*
Maachathi	*May-ak'a-thi*
Maachathite	*May-ak'a-thite*
Maadai	*May-ad'ay*
Maadiah	*May-a-dy'ah*
Maai	*May-a'i*
Maalehacrabbim	*May-al'e-a-krab'bim*
Maanai	*May'a-nay*
Maaneas	*Ma-an'e-as*
Maani	*May'a-ni*
Maarath	*May'a-rath*
Maaseiah	*May'a-se'yah*
Maasai	*May-as'e-ay*
Maasias	*May'a-sy'as*
Maath	*May'ath*
Maaz	*May'az*
Maaziah	*May-a-zy'ah*
Mabdai	*Mab'day-i*
Macalon	*Mak'a-lon*
Maccabæus	*Mak'ka-be'us*
Maccabees	*Mak'ka-bees*
Maccabeus	*Mak'ka-be'us*
Macedonia	*Mas'se-do'ne-ah*
Macedonian	*Mas'se-do'ny-an*
Machærus	*Mak-e'rus*
Machbanai	*Mak'bay-nay*
Machbenah	*Mak'be-nah*
Machi	*May'ki*
Machir	*May'kir*
Machirites	*May'kir-ites*
Machmas	*Mak'mas*
Machnadebai	*Mak'nay-de'bay*
Machpelah	*Mak-pe'lah*
Macron	*May'kron*
Madai	*Mad'a-i*
Madiabun	*Ma-dy'a-bun*
Madiah	*Ma-dy'ah*
Madian	*May'de-an*
Madmannah	*Mad-man'nah*
Madmen	*Mad'men*
Madmenah	*Mad-me'nah*
Madon	*May'don*
Maelus	*Ma-e'lus*
Maghish	*Mag'bish*
Magdala	*Mag'da-lah*
Magdalen	*Mag'da-len*
Magdalene	*Mag-da-le'ne*
Magdiel	*Mag'de-el*
Maged	*May'ged*
Magi	*May'gi*
Magiddo	*Ma-gid'do*
Magog	*May'gog*
Magormissabib	*May'gor-mis'-say-bib*
Magpiash	*Mag'pe-ash*
Mahalah	*Ma-hay'lah*
Mahalaleel	*Ma-hay'lay-le'el*
Mahalath	*May'hay-lath*
Mahali	*May'hay-li*
Mahanaim	*May'hay-nay'im*
Mahanehdan	*May'hay-neh'-dan*
Maharai	*May-har'a-i*
Mahath	*May'hath*
Mahavite	*May'hay-vite*
Mahazioth	*Ma-hay'ze-oth*
Mahershalalhashbaz	*May'her-shal'-al-hash'baz*
Mahlah	*Mah'lah*
Mahli	*Mah'li*
Mahlites	*Mah'lites*
Mahlon	*Mah'lon*
Mahol	*May'hol*
Makaz	*May'kaz*
Maked	*May'ked*
Makheloth	*Mak-he'loth*
Makkedah	*Mak-ke'dah*
Maktesh	*Mak'tesh*
Malachi	*Mal'a-ki*
Malachy	*Mal'a-ki*
Malcham	*Mal'kam*
Malchiah	*Mal ky'ah*
Malchiel	*Mal'ky-el*
Malchielites	*Mal'ky-el-ites*
Malchijah	*Mal-ky'jah*
Malchiram	*Mal-ky'ram*
Malchishua	*Mal'ky-shu'ah*
Malchus	*Mal'kus*
Maleleel	*Ma-le'le-el*
Mallos	*Mal'los*
Mallothi	*Mal'lo-thi*
Malluch	*Mal'luk*
Mamaias	*Ma-may'yas*
Mammon	*Mam'mon*
Mamnitanaimus	*Mam-ny'ta-nay'mus*
Mamre	*Mam're*
Mamuchus	*Ma-mew'kus*
Manaen	*Man'a-en*
Manahath	*Man'a-hath*
Manahethites	*Ma-nay'heth-ites*
Manasseas	*Man'as-se'as*
Manasseh	*Ma-nas'seh*
Manasses	*Ma-nas'sez*
Manassites	*Ma-nas'sites*
Maneh	*May'neh*
Mani	*May'ni*
Manlius	*Man'ly-us*
Manoah	*Ma-no'ah*
Maoch	*May'ok*
Maon	*May'on*
Maonites	*May'on-ites*
Mara	*May'rah*
Marah	*May'rah*
Maralah	*Mar'a-lah*
Maranatha	*Mar'a-nay'thah*
Marcus	*Mar'kus*
Mardocheus	*Mar-do-ke'us*
Maresha	*Ma-re'shah*
Mareshah	*Ma-re'shah*
Marisa	*Mar'e-sah*
Marimoth	*Mar'e-moth*
Mark	*Mark*
Marmoth	*Mar'moth*
Maroth	*May'roth*
Marsena	*Mar'se-nah*
Mars' Hill	*Marz' hil*
Martha	*Mar'thah*
Mary	*May'ry*
Masaloth	*Mas'a-loth*
Maschil	*Mas'kil*
Mash	*Mash*
Mashal	*May'shal*
Masias	*Ma-sy'as*
Masman	*Mas'man*
Maspha	*Mas'fah*
Masrekah	*Mas're-kah*
Massa	*Mas'sah*
Massah	*Mas'sah*
Massias	*Mas-sy'as*
Mathanias	*Math'a-ny'as*
Mathusala	*Ma-thu'sa-lah*
Matred	*May'tred*
Matri	*May'tri*
Mattan	*Mat'tan*
Mattanah	*Mat'ta-nah*
Mattaniah	*Mat'ta-ny'ah*
Mattatha	*Mat'ta-thah*
Mattathah	*Mat'ta-thah*
Mattathias	*Mat'ta-thy'as*
Mattenai	*Mat'te-nay'i*
Matthan	*Mat'than*
Matthanias	*Mat'thay-ny'us*
Matthat	*Mat'that*
Matthelas	*Mat-the'las*
Matthew	*Math'yew*
Matthias	*Mat-thy'as*
Mattithiah	*Mat'ti-thi'ah*
Maziias	*Maz'e-ty'as*
Mazzaroth	*Maz'za-roth*
Meah	*Me'ah*
Meani	*Me-a'ni*
Mearah	*Me-a'rah*
Mebunnai	*Me-bun'nay*
Mecharath	*Mek'e-rath*
Mecherathite	*Mek'e-rath-ite*
Medaba	*Med'a-bah*
Medad	*Me'dad*
Medan	*Me'dan*
Medeba	*Med'e-bah*
Mede	*Meed*
Media	*Me'de-ah*
Median	*Me'de-an*
Meeda	*Me-e'dah*
Megiddo	*Me-gid'do*
Megiddon	*Me-gid'don*
Mehetabeel	*Me-het'a-beel*
Mehetabel	*Me-het'a-bel*
Mehida	*Me-hy'dah*
Mehir	*Me'hir*
Meholah	*Me-ho'lah*
Meholathite	*Me-hol'ath-ite*
Mehujael	*Me-hew'ja-el*
Mehuman	*Me-hew'man*
Mehunim	*Me-hew'nim*
Mehunims	*Me-hew'nimz*
Mejarkon	*Me-jar'kon*
Mekonah	*Mek'o-nah*
Melatiah	*Mel'a-ty'ah*
Melchi	*Mel'ki*
Melchiah	*Mel-ky'ah*
Melchias	*Mel-ky'as*
Melchiel	*Mel'ky-el*
Melchisedec	*Mel-kis'e-dek*
Melchizedek	*Mel-kis'e-dek*
Melchishua	*Mel'ky-shu'ah*
Melea	*Me'le-a*

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Melech	*Me'lek*
Melicu	*Mel'e-kew*
Melita	*Mel'e-tah*
Melzar	*Mel'zar*
Memmius	*Mem'me-us*
Memphis	*Mem'fis*
Memucan	*Me-mew'kan*
Menahem	*Men'a-hem*
Menan	*Me'nan*
Mene	*Me'ne*
Menelaus	*Men'e-lay'us*
Menestheus	*Me-nes'the-us*
Meonenim	*Me-on'e-nim*
Meonothai	*Me-on'o-thay*
Mephaath	*Mef'a-ath*
Mephibosheth	*Me-fib'o-sheth*
Merab	*Me'rab*
Meraiah	*Mer'a-i'ah*
Meraioth	*Me-ray'yoth*
Meran	*Me'ran*
Merari	*Me-ray'ri*
Merarites	*Mer'a-rites*
Merathaim	*Mer'a-thay'im*
Mercurius	*Mer-kew're-us*
Mered	*Me'red*
Meremoth	*Mer'e-moth*
Meres	*Me'rez*
Meribah	*Mer'e-bah*
Meribah Kadesh	*Mer'e-bah Kay'-desh*
Meribbaal	*Mer'ib-bay'al*
Merodachbaladan	*Me-ro'dak-bal'a-dan*
Merom	*Me'rom*
Meronothite	*Me-ron'o-thite*
Meroz	*Me'roz*
Meruth	*Me'ruth*
Mesech	*Me'sek*
Mesha	*Me'shah*
Meshach	*Me'shak*
Meshech	*Me'shek*
Meshelemiah	*Me-shel'e-my'ah*
Meshezabeel	*Me-shez'a beel*
Meshezabel	*Me-shez'a-bel*
Meshillemith	*Me-shil'le-mith*
Meshillemoth	*Me-shil'le-moth*
Meshobab	*Me-sho'bab*
Meshullam	*Me-shul'lam*
Meshullemeth	*Me-shul'le-meth*
Mesobaite	*Mes'o-bay'ite*
Mesopotamia	*Mes'o-po-tay'-me-ah*
Messiah	*Mes-sy'ah*
Messias	*Mes-sy'as*
Meterus	*Me-te'rus*
Methegammah	*Me'theg-am'mah*
Methoar	*Meth'o-ar*
Methusael	*Me-thew'sa-el*
Methuselah	*Me-thew'se-lah*
Meuuim	*Me-yew'nim*
Mezabah	*Mez'a-hab*
Miamin	*My'a-min*
Mibhar	*Mib'har*
Mibsam	*Mib'sam*
Mibzar	*Mib'zar*
Micah	*My'kah*
Micaiah	*My-kay'yah*
Micha	*My'kah*
Michael	*My'ka-el*
Michah	*My'kah*
Michaiah	*My-kay'yah*
Michal	*My'kal*
Micheas	*My-ke'as*
Michmas	*Mik'mas*
Michmash	*Mik'mash*
Michmethah	*Mik'me-thah*
Michri	*Mik'ri*
Michtam	*Mik'tam*
Middin	*Mid'din*
Midian	*Mid'e-an*
Midianite	*Mid'e-an-ite*
Midianitish	*Mid'e-an-i'tish*
Migdalel	*Mig'dal-el*
Migdalgad	*Mig'dal-gad*
Migdol	*Mig'dol*
Migron	*Mig'ron*
Mijamin	*Mij'a-min*
Mikloth	*Mik'loth*
Mikneiah	*Mik-ne'yah*
Milalai	*Mil'a-lay'i*
Milcah	*Mil'kah*
Milcom	*Mil'kom*
Miletum	*Mi-le'tum*
Miletus	*Mi-le'tus*
Millo	*Mil'lo*
Miniamin	*Mi-ny'a-min*
Minni	*Min'ni*
Minnith	*Min'nith*
Miphkad	*Mif'kad*
Miriam	*Mir'e-am*
Mirma	*Mir'mah*
Misael	*Mis'a-el*
Misgab	*Mis'gab*
Mishael	*Mish'a-el*
Mishai	*My'shal*
Misham	*My'sham*
Misheal	*My'she-al*
Mishma	*Mish'mah*
Mishmannah	*Mish-man'nah*
Mishraites	*Mish'ra-ites*
Mispar	*Mis'par*
Mispereth	*Mis'pe-reth*
Misrephothmaim	*Mis're-foth-may'im*
Missabib	*Mis'sa-bib*
Mithcah	*Mith'kah*
Mithnite	*Mith'nite*
Mithredath	*Mith're-dath*
Mithridates	*Mith'ry-day'tes*
Mitylene	*Mit'e-le'ne*
Mizar	*My'zar*
Mizpah	*Mis'pah*
Mizpar	*Mis'par*
Mizpeh	*Mis'peh*
Mizraim	*Mis'ra-im*
Mizzah	*Mis'zah*
Mnason	*Nay'son*
Moab	*Mo'ab*
Moabite	*Mo'ab-ite*
Moabitess	*Mo'ab-i'tes*
Moabitish	*Mo'ab-i'tish*
Moadiah	*Mo'a-dy'ah*
Mochmur	*Mok'mur*
Modin	*Mo'din*
Moeth	*Mo'eth*
Moladah	*Mol'a-dah*
Molech	*Mo'lek*
Moli	*Mo'li*
Molid	*Mo'lid*
Moloch	*Mo'lok*
Momdis	*Mom'dis*
Moosias	*Mo'o-sy'as*
Morasthite	*Mo'ras-thite*
Mordecai	*Mor'de-kay*
Moreh	*Mo'reh*
Moreshethgath	*Mor'esh-eth-gath*
Moriah	*Mo-ry'ah*
Morians	*Mo'ry-anz*
Mosera	*Mo-se'rah*
Moseroth	*Mo-se'roth*
Moses	*Mo'zez*
Mosollam	*Mo-sol'lam*
Mosollamon	*Mo-sol'lay-mon*
Moza	*Mo'zah*
Mozah	*Mo'zah*
Muppim	*Mup'pim*
Mushi	*Mew'shi*
Mushites	*Mew'shites*
Muthlabben	*Muth-lab'ben*
Myndus	*Min'dus*
Myra	*My'rah*
Mysia	*Mish'e-ah*

N

Naam	*Nay'am*
Naamah	*Nay'a-mah*
Naaman	*Nay'a-man*
Naamathite	*Nay'a-ma-thite*
Naamites	*Nay'a-mites*
Naarah	*Nay'a-rah*
Naarai	*Nay'a-ray*
Naaran	*Nay'a-ran*
Naarath	*Nay'a-rath*
Naashon	*Na-ash'on*
Naasson	*Na-as'son*
Naathus	*Nay'a-thus*
Nabal	*Nay'bal*
Nabarias	*Nab'a-ry'as*
Nabatheans	*Nab'a-the'anz*
Nabathites	*Nay'bath-ites*
Naboth	*Nay'both*
Nabuchodonosor	*Nab'u-ko-don'o-sor*
Nachon	*Nay'kon*
Nachor	*Nay'kor*
Nadab	*Nay'dab*
Nadabatha	*Na-dab'a-thah*
Nagge	*Nag'ge*
Nahalal	*Nay'ha-lal*
Nahaliel	*Na-hay'le-el*
Nahallal	*Na-hal'lal*
Nahalol	*Nay'ha-lol*
Naham	*Nay'ham*
Nahamani	*Na-ham'a-ni*
Naharai	*Na-har'a-i*
Naharaim	*Nay'ha-ray'im*
Nahari	*Nay'ha-ri*
Nahash	*Nay'hash*
Nahath	*Nay'hath*
Nahbi	*Nah'bi*
Nahor	*Nay'hor*

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Nahshon	*Nah'shon*
Nahum	*Nay'hum*
Naidus	*Nay'e-dus*
Nain	*Nay'in*
Naioth	*Nay'yoth*
Nanea	*Na-ne'ah*
Naomi	*Na-o'mi*
Naphish	*Nay'fish*
Naphisi	*Naf'e-si*
Naphtali	*Naf'ta-li*
Naphthar	*Naf'thar*
Naphtuhim	*Naf'tu-him*
Narcissus	*Nar-sis'sus*
Nasbas	*Nas'bas*
Nashon	*Nay'shon*
Nasith	*Nay'sith*
Nasor	*Nay'sor*
Nathan	*Nay'than*
Nathanael	*Na-than'a-el*
Nathanias	*Nath'a-ny'as*
Nathanmelech	*Nay'than-me'lek*
Naum	*Nay'um*
Nave	*Nay've*
Nazarene	*Naz'a-reen*
Nazareth	*Naz'a-reth*
Nazarite	*Naz'a-rite*
Neah	*Ne'ah*
Neapolis	*Ne-ap'o-lis*
Neariah	*Ne'a-ry'ah*
Nebai	*Neb'a-i*
Nebaioth	*Ne-bay'yoth*
Nebajoth	*Ne-bay'joth*
Neballat	*Ne-bal'lat*
Nebat	*Ne'bat*
Nebo	*Ne'bo*
Nebuchadnezzar	*Neb'yew-kad-nez'zar*
Nebuchadrezzar	*Neb'yew-kad-rez'zar*
Nebushasban	*Neb'yew-shas'-ban*
Nebuzaradan	*Neb'yew-zar-a'-dan*
Necho	*Ne'ko*
Necodan	*Ne-ko'dan*
Nedabiah	*Ned'a-by'ah*
Neemias	*Ne'e-my'as*
Neginoth	*Neg'e-noth*
Nehelamite	*Ne-hel'a-mite*
Nehemiah	*Ne'he-my'ah*
Nehemias	*Ne'he-my'as*
Nehiloth	*Ne'he-loth*
Nehum	*Ne'hum*
Nehushta	*Ne-hush'tah*
Nehushtan	*Ne-hush'tan*
Neiel	*Ne'e-el*
Nekeb	*Ne'keb*
Nekoda	*Ne-ko'dah*
Nemuel	*Ne-mew'el*
Nemuelites	*Ne-mew'el-ites*
Nepheg	*Ne'feg*
Nephi	*Ne'fi*
Nephis	*Ne'fis*
Nephish	*Ne'fish*
Nephishesim	*Ne-fish'e-sim*
Nephthali	*Nef'tha-li*
Nephthalim	*Nef'tha-lim*
Nephtoah	*Nef'to-ah*
Nephusim	*Ne-few'sim*
Nephtali	*Nep'tha-li*
Nepthalim	*Nep'tha-lim*
Ner	*Ner*
Nereus	*Ne're-us*
Nergal	*Ner'gal*
Nergalsharezer	*Ner'gal-sha-re'-zer*
Neri	*Ne'ri*
Neriah	*Ne-ry'ah*
Nerias	*Ne-ry'as*
Nero	*Ne'ro*
Nethaneel	*Ne-than'e-el*
Nethaniah	*Neth'a-ny'ah*
Nethinims	*Neth'e-nims*
Netophah	*Ne-to'fah*
Netophathi	*Ne-tof'a-thi*
Netophathite	*Ne-tof'a-thite*
Neziah	*Ne-zy'ah*
Nezib	*Ne'zib*
Nibhaz	*Nib'haz*
Nibshan	*Nib'shan*
Nicanor	*Ny-kay'nor*
Nicodemus	*Nik'o-de'mus*
Nicolaitans	*Nik-a-lay'e-tanz*
Nicolas	*Nik'o-las*
Nicopolis	*Ny-kop'o-lis*
Niger	*Ny'jer*
Nimrah	*Nim'rah*
Nimrim	*Nim'rim*
Nimrod	*Nim'rod*
Nimshi	*Nim'shi*
Nineve	*Nin'e-ve*
Nineveh	*Nin'ne-veh*
Ninevites	*Nin'e-vites*
Nisan	*Ny'san*
Nisroch	*Nis'rok*
No	*No*
Noadiah	*No'a-dy'ah*
Noah	*No'ah*
Noamon	*No-a'mon*
Nob	*Nob*
Nobah	*No'bah*
Nod	*Nod*
Nodab	*No'dab*
Noe	*No'e*
Noeba	*No-e'bah*
Noga	*No'ga*
Nogah	*No'gah*
Nohah	*No'hah*
Nomades	*Nom'a-dez*
Non	*Non*
Noph	*Nof*
Nophah	*No'fah*
Numenius	*New-me'ne-us*
Nun	*Nun*
Nymphas	*Nim'fas*

O

Obadiah	*O'ba-dy'ah*
Obal	*O'bal*
Obdia	*Ob-dy'ah*
Obed	*O'bed*
Obededom	*O'bed-e'dom*
Obeth	*O'beth*
Obil	*O'bil*
Oboth	*O'both*
Ochiel	*O'ke-el*
Ocidelus	*Os'e-de'lus*
Ocina	*Os'e-nah*
Ocran	*Ok'ran*
Oded	*O'ded*
Odollam	*O-dol'lam*
Odonarkes	*Od'o-nar'keez*
Og	*Og*
Ohad	*O'had*
Ohel	*O'hel*
Olamus	*Ol'a-mus*
Olivet	*Ol'e-vet*
Olofernes	*Ol'o-fer'neez*
Olympas	*O-lim'pas*
Olympius	*O-lim'pe-us*
Omaerus	*Om'a-e'rus*
Omar	*O'mar*
Omega	*O'me-ga* or *O-me'gah*
Omri	*Om'ri*
On	*Oh*
Onam	*O'nam*
Onan	*O'nan*
Onesimus	*O-nes'e-mus*
Onesiphorus	*On'e-sif'o-rus*
Oniares	*O-ny'a-reez*
Onias	*O-ny'as*
Ono	*O'no*
Onus	*O'nus*
Ophel	*O'fel*
Ophir	*O'fir*
Ophni	*Of'ni*
Ophrah	*Of'rah*
Oreb	*O'reb*
Oren	*O'ren*
Orion	*O-ry'on*
Ornan	*Or'nan*
Orpah	*Or'pah*
Orthosias	*Or'tho-sy'as*
Osaias	*O-zay'yas*
Osea	*O-ze'ah*
Oseas	*O-ze'as*
Osee	*O'zee*
Oshea	*O-she'ah* or *O'she-ah*
Othni	*Oth'ni*
Othniel	*Oth'ny-el*
Othonias	*Oth'o-ny'as*
Ox	*Ox*
Ozem	*O'zem*
Ozias	*O-zy'as*
Oziel	*O'zy-el*
Ozni	*Oz'ni*
Oznites	*Oz'nites*
Ozora	*O-zo'rah*

P

Paarai	*Pay'a-ray*
Padan	*Pay'dan*
Padanaram	*Pay'dan-a'ram*
Padon	*Pay'don*
Pagiel	*Pay'ge-el*
Pahathmoab	*Pay'hath-mo'ab*
Pai	*Pay'i*
Palal	*Pay'lal*
Palestina	*Pal'es-ty'nah*

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Palestine	*Pal'es-tyne*
Pallu	*Pal'lew*
Palluites	*Pal'lew-ites*
Palti	*Pal'ty*
Paltiel	*Pal'te-el*
Paltite	*Pal'tite*
Pamphylia	*Pam-fil'e-ah*
Pannag	*Pan'nag*
Paphos	*Pay'fos*
Paradise	*Par'a-dise*
Parah	*Pay'rah*
Paran	*Pay'ran*
Parbar	*Par'bar*
Parmashta	*Par-mash'tah*
Parmenas	*Par'me-nas*
Parnach	*Par'nak*
Parosh	*Pay'rosh*
Parshandatha	*Par-shan'da-thah*
Parthians	*Par'the-anz*
Paruah	*Par'oo-ah*
Parvaim	*Par-vay'im*
Pasach	*Pay'sak*
Pasdammim	*Pas-dam'mim*
Paseah	*Pa-se'ah*
Pashur	*Pash'ur*
Patara	*Pat'a-rah*
Patheus	*Pa-the'us*
Pathros	*Path'ros*
Pathrusim	*Path-rew'sim*
Patmos	*Pat'mos*
Patrobas	*Pat'ro-bas*
Patrocius	*Pa-tro'klus*
Pau	*Pay'yew*
Paul	*Pawl*
Paulus	*Paw'lus*
Pe (Ps. cxix)	*Pee*
Pedahel	*Ped'a-hel*
Pedahzur	*Pe-dah'zur*
Pedaiah	*Pe-dey'yah*
Pekah	*Pe'kah*
Pekahiah	*Pek'a-hy'ah*
Pekod	*Pe'kod*
Pelaiah	*Pel'a-i'ah*
Pelaliah	*Pel'a-ly'ch*
Pelatiah	*Pel'a-ty'ah*
Peleg	*Pe'leg*
Pelet	*Pe'let*
Peleth	*Pe'leth*
Pelethites	*Pe'leth-ites*
Pelias	*Pe-ly'as*
Pelonite	*Pel'o-nite*
Peniel	*Pe-ny'el*
Peninnah	*Pe-nin'nah*
Pentapolis	*Pen-tap'o-lis*
Penuel	*Pe-new'el*
Peor	*Pe'or*
Perazim	*Per'a-zim*
Peres	*Pe'res*
Peresh	*Pe'resh*
Perez	*Pe'rez*
Perezuzza	*Pe'rez-uz'zah*
Perezuzzah	*Pe'rez-uz'zah*
Perga	*Per'gah*
Pergamos	*Per'ga-mos*
Perida	*Pe-ry'dah*
Perizzite	*Per'iz-zite*
Permenas	*Per'me-nas*
Persepolis	*Per-sep'o-lis*
Perseus	*Per'se-us*
Persia	*Per'she-ah*
Persian	*Per'she-an*
Persis	*Per'sis*
Peruda	*Pe-rew'dah*
Peter	*Pe'ter*
Pethahiah	*Peth'a-hy'ah*
Pethor	*Pe'thor*
Pethuel	*Pe-thew'el*
Peulthai	*Pe-ul'thay*
Phaath Moab	*Fay'ath-mo'ab*
Phacareth	*Fak'a-reth*
Phaisur	*Fay'sur*
Phaldaius	*Fal-day'yus*
Phaleas	*Fal-le'as*
Phalec	*Fa'lek*
Phaleg	*Fa'leg*
Phallu	*Fal'lew*
Phalti	*Fal'ti*
Phaltiel	*Fal'te-el*
Phanuel	*Fa-new'el*
Pharacim	*Far'a-sim*
Pharaoh.	*Fay'ro* or *Fay'-ra-o*
Pharaoh-hophra (faro *or* farao)	*Fay'ro-hof'ra* or *Fay'ra-o*
Pharaoh-necho (faro *or* farao)	*Fay'ro-ne'koh* or *Fay'ra-o*
Pharathoni	*Far'a-tho'ni*
Phares	*Fa'reez*
Pharez	*Fa'rez*
Pharira	*Fa-ry'ra*
Pharisee	*Far'e-see*
Pharosh	*Fa'rosh*
Pharpar	*Far'par*
Pharzites	*Far'zites*
Phaseah	*Fa-se'ah* or *Fay'se-ah*
Phaselis	*Fa-se'lis*
Phasiron	*Fas'e-ron*
Phassaron	*Fas'sa-ron*
Phebe	*Fe'be*
Phenice	*Fe-ny'se*
Phenicia	*Fe-nish'e-ah*
Pheresites	*Fer'e-sites*
Pherezite	*Fer'e-zite*
Phibeseth	*Fy-be'seth* or *Fib'e-seth*
Phichol	*Fy'kol*
Philadelphia	*Fil'a-del'fe-ah*
Philarches	*Fe-lar'kees*
Philemon	*Fy-le'mon*
Philetus	*Fy-le'tus*
Philip	*Fil'ip*
Philippi	*Fil-lip'pi*
Philippians	*Fil-lip'pe-anz*
Philistia	*Fe-lis'te-ah*
Philistim	*Fe-lis'tim*
Philistine	*Fe-lis'teen*
Philologus	*Fe-lol'o-gus*
Philometor	*Fil'o-me'tor*
Phineas	*Fin'e-as*
Phinees	*Fin'e-es*
Phinehas	*Fin'e-has*
Phison	*Fy'son*
Phlegon	*Fle'gon*
Phoros	*Fo'ros*
Phrygia	*Fridj'e-ah*
Phrygian	*Fridj'e-an*
Phud	*Fud*
Phurah	*Few'rah*
Phurim	*Few'rim*
Phut	*Fut* (as nut)
Phuvah	*Few'vah*
Phygellus	*Fe-jel'lus*
Physon	*Fy'son*
Pibeseth	*Py-be'seth*
Pihahiroth	*Py'ha-hy'roth*
Pilate	*Py'lat*
Pildash	*Pil'dash*
Pileha	*Pil'a-hah*
Pileser	*Py-le'zer*
Pilneser	*Pil-ne'zer*
Piletha	*Pil'e-thah*
Piltai	*Pil'tay*
Pinon	*Py'non*
Pira	*Py'rah*
Piram	*Py'ram*
Pirathon	*Pir'a-thon*
Pirathonite	*Pir'a-thon-ite*
Pisgah	*Piz'gah*
Pisidia	*Py sid'e-ah*
Pison	*Py'son*
Pispah	*Pis'pah*
Pithom	*Py'thom*
Pithon	*Py'thon*
Pleiades	*Ple'ya-dees*
Pochereth	*Pok'e-reth*
Pollux	*Pol'lux*
Pontius Pilate	*Pon'she-us py'lat*
Pontus	*Pon'tus*
Poratha	*Por'a-thah*
Porcius	*Por'she-us*
Portius Festus	*Por'she-us fes'-tus*
Posidonius	*Pos'e-do'ne-us*
Potiphar	*Pot'i-far*
Potipherah	*Po tif'e-rah*
Prisca	*Pris'ka*
Priscilla	*Pris-sil'lah*
Prochorus	*Prok'o-rus*
Ptolemais	*Tol'e-may'is*
Ptolemee	*Tol'e-mee*
Ptolemeus	*Tol'e-me'us*
Pua	*Pew'ah*
Puah	*Pew'ah*
Publius	*Pub'le-us*
Pudens	*Pew'denz*
Puhites	*Pew'hites*
Pul	*Pul* (as dull)
Punites	*Pew'nites*
Punon	*Pew'non*
Pur	*Pur* (as fur)
Purim	*Pew'rim*
Put	*Put* (as nut)
Puteoli	*Pew-te'o-li*
Putiel	*Pew'te-el*
Pygarg	*Pi'garg*

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Q

Quartus	*Quar'tus*
Quaternion	*Qua-ter'ne-on*
Quintus Memmius	*Quin'tus mem'-mo-us*

R

Raamah	*Ray'a-mah*
Raamiah	*Ray'a-my'ah*
Raamses	*Ra-am'seez*
Rabbah	*Rab'bah*
Rabbath	*Rab'bath*
Rabbi	*Rab'bi*
Rabbith	*Rab'bith*
Rabboni	*Rab-bo'ni*
Rabmag	*Rab'mag*
Rabsaces	*Rab'sa-seez*
Rabsaris	*Rab'sa-ris*
Rabshakeh	*Rab'sha-kee*
Raca	*Ray'ka*
Racha	*Ray'kah*
Rachab	*Ray'kab*
Rachal	*Ray'kal*
Rachel	*Ray'chel*
Raddai	*Rad'da-i*
Ragau	*Ray'gaw*
Rages	*Ray'geez*
Ragua	*Rag'yew-ah*
Raguel	*Ra-gew'el*
Rahab	*Ray'hab*
Raham	*Ray'ham*
Rahel	*Ray'hel*
Rakem	*Ray'kem*
Rakkath	*Rak'kath*
Rakkon	*Rak'kon*
Ram	*Ram*
Rama	*Ray'mah*
Ramah	*Ray'mah*
Ramath	*Ray'math*
Ramathaim	*Ray'math-a'im*
Ramathaim-Zophim	*Ray'math-a'im-zo'fim*
Ramathem	*Ram'a-them*
Ramathite	*Ray'math-ite*
Ramathlehi	*Ray'math-le'hi*
Ramathmizpeh	*Ray'math-miz'-pah*
Rameses	*Ra-me'siz*
Ramiah	*Ra-my'ah*
Ramoth	*Ray'moth*
Ramoth-gilead	*Ray'moth-gil'-e-ad*
Rapha	*Ray'fah*
Raphael	*Ray'fa-el*
Raphaim	*Raf'a-im*
Raphon	*Ray'fon*
Raphu	*Ray'few*
Rasses	*Ras'seez*
Rathumus	*Ra-thew'mus*
Razis	*Ray'zis*
Reaia	*Re'a-i'ah*
Reaiah	*Re'a-i'ah*
Reba	*Re'bah*
Rebecca	*Re-bek'kah*
Rebekah	*Re-bek'ah*
Rechab	*Re'kab*
Rechabites	*Re'kab-ites* or *Rek'ah-bites*
Rechah	*Re'kah*
Reelaiah	*Re'el-a'yah*
Reelius	*Re-el'e-us*
Reesaias	*Re-e-say'yas*
Regem	*Re'gem*
Regemmelech	*Re'gem-me'lek*
Rehabiah	*Re'ha-by'ah*
Rehob	*Re'hob*
Rehoboam	*Re'ho-bo'am*
Rehoboth	*Re-ho'both*
Rehu	*Re'hew*
Rehum	*Re'hum*
Rei	*Re'i*
Rekem	*Re'kem*
Remaliah	*Rem'a-ly'ah*
Remeth	*Re'meth*
Remmon	*Rem'mon*
Remmonmethoar	*Rem'mon-meth'-o-ar*
Remphan	*Rem'fan*
Rephael	*Re'fa-el*
Rephah	*Re'fah*
Rephaiah	*Ref'a-i'ah*
Rephaim	*Ref'a-im*
Rephaims	*Ref'a-ims*
Rephidim	*Ref'i-dim*
Resen	*Re'sen*
Resheph	*Re'shef*
Reu	*Re'yew*
Reuben	*Ru'ben*
Reubenites	*Ru'ben-ites*
Reuel	*Re-yew'el*
Reumah	*Ru'mah*
Rezeph	*Re'zef*
Rezia	*Re-zy'ah*
Rezin	*Re'zin*
Rezon	*Re'zon*
Rhegium	*Re'je-um*
Rhesa	*Re'sah*
Rhoda	*Ro'dah*
Rhodes	*Rodz*
Rhodocus	*Rod'o-kus*
Rhodus	*Ro'dus*
Ribai	*Ry'bay*
Riblah	*Rib'lah*
Rimmon	*Rim'mon*
Rimmon-methoar	*Rim'mon-meth'-o-ar*
Rimmonparaz	*Rim'mon-pay'-reez*
Rinnah	*Rin'nah*
Riphath	*Ry'fath*
Rissah	*Ris'sah*
Rithmah	*Rith'mah*
Rizpah	*Riz'pah*
Roboam	*Rob'o-am*
Rodanim	*Rod'a-nim*
Rogelim	*Ro-ge'lim*
Rohgah	*Ro'gah*
Roimus	*Ro'e-mus*
Romamtiezer	*Ro-mam'te-e'zer*
Roman	*Ro'man*
Rome	*Rome*
Rosh	*Rosh*
Rufus	*Rew'fus*
Ruhamah	*Rew'ha-mah*
Rumah	*Rew'mah*
Ruth	*Rewth*

S

Sabachthani	*Say'bak-thay'ni*
Sabaoth	*Sab'a-oth* or *Sa-bay'oth*
Sabeans	*Sa-be'anz*
Sabat	*Say'bat*
Sabateas	*Sab'a-te'as*
Sabateus	*Sab'a-te'us*
Sabatus	*Sab'a-tus*
Sabban	*Sab'ban*
Sabbatheus	*Sab'ba-the'us*
Sabbeus	*Sab-be'us*
Sabdi	*Sab'di*
Sabeans	*Sa-be'anz*
Sabi	*Say'bi*
Sabie	*Say'be-e*
Sabta	*Sab'tah*
Sabtah	*Sab'tah*
Sabtecha	*Sab'te-kah*
Sabtechah	*Sab'te-kah*
Sacar	*Say'kar*
Sadamias	*Sad'a-my'as*
Sadas	*Say'das*
Saddeus	*Sad-de'us*
Sadduc	*Sad'duk*
Sadducees	*Sad'dew-seez*
Sadoc	*Say'dok*
Sahadutha	*Say'ha-dew'thah*
Sala	*Say'lah*
Salah	*Say'lah*
Salamis	*Sal'a-mis*
Salasadai	*Sal'a-sad'a-i*
Salathiel	*Sa-lay'the-el*
Salcah	*Sal'kah*
Salchah	*Sal'kah*
Salem	*Say'lem*
Salim	*Say'lim*
Sallai	*Sal'la-i*
Sallu	*Sal'lew*
Sallum	*Sal'lum*
Sallumus	*Sal-lew'mus*
Salma	*Sal'mah*
Salmah	*Sal'mah*
Salmanasar	*Sal'man-a'sar*
Salmon	*Sal'mon*
Salmone	*Sal-mo'ne*
Salom	*Say'lom*
Salome	*Sa-lo'me*
Salu	*Say'lew*
Salum	*Say'lum*
Samael	*Sam'a-el*
Samaias	*Sa-may'yas*
Samaria	*Sa-may're-ah*
Samaritan	*Sa-mar'e-tan*
Samatus	*Sam'a-tus*
Sameius	*Sa-me'yus*
Samgarnebo	*Sam'gar-ne'bo*
Sami	*Say'mi*
Samis	*Say'mis*
Samiah	*Sam'lah*
Sammus	*Sam'mus*
Samos	*Say'mos*

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Samothracia	*Sam'o-thray'she-ah*
Sampsames	*Samp'sa-meez*
Samson	*Sam'son*
Samuel	*Sam'yew-el*
Sanabassar	*San'a-bas'sar*
Sanabassarus	*San'a-bas'sa-rus*
Sanacib	*San'a-sib*
Sanballat	*San-bal'lat*
Sansannah	*San-san'nah*
Saph	*Saf*
Saphat	*Say'fat*
Saphatias	*Saf'a-ty'as*
Sapheth	*Say'feth*
Saphir	*Saf'fir*
Sapphira	*Saf-fy'rah*
Sara	*Say'rah*
Sarabias	*Sar'a-by'as*
Sarah	*Say'rah*
Sarai	*Say'ray*
Saraia	*Sar'a-i'ah*
Saraiah	*Sar'a-i'ah*
Saraias	*Sa-ray'yas*
Saramel	*Sar'a-mel*
Saraph	*Say'raf*
Sarchedonus	*Sar-ked'o-nus*
Sardeus	*Sar-de'us*
Sardis	*Sar'dis*
Sardites	*Sar'dites*
Sarea	*Say're-ah*
Sarepta	*Sa-rep'tah*
Sargon	*Sar'gon*
Sarid	*Say'rid*
Saron	*Say'ron*
Sarothie	*Sa-ro'the*
Sarsechim	*Sar-se'kim*
Saruch	*Say'ruk*
Satan	*Say'tan*
Sathrabuzanes	*Sath'ra-bew-zay'neez*
Satyr	*Say'ter*
Saul	*Sawl*
Savaran	*Sav'a-ran*
Savias	*Say've-as*
Saviour	*Sav'yer*
Sceva	*Se'vah*
Scythian	*Sith'e-an*
Scythopolis	*Sy-thop'o-lis*
Scythopolitans	*Sith'o pol'e-tanz*
Seba	*Se'bah*
Sebat	*Se'bat*
Secacah	*Sek'a-kah*
Sechenias	*Sek'e-ny'as*
Sechu	*Se'kew*
Secundus	*Se-kun'dus*
Sedecias	*Sed'e-sy'as*
Segub	*Se'gub*
Seir	*Se'ir*
Seirath	*Se'e-rath*
Sela	*Se'lah*
Selah	*Se'lah*
Selahammahlekoth	*Se'la-ham'mah-le'koth*
Seled	*Se'led*
Selemia	*Sel'e-my'ah*
Selemias	*Sel'e-my'as*
Seleucia	*Se-lu'she-ah*, or *Sel'u-si'a*
Seleucus	*Se-lu'kus*
Sem	*Sem*
Semachiah	*Sem'a-ky'ah*
Semaiah	*Sem'a-i'ah*
Semei	*Sem'e-i*
Semellius	*Se-mel'le-us*
Semis	*Se'mis*
Senaah	*Se-nay'ah*
Seneh	*Se'neh*
Senir	*Se'nir*
Sennacherib	*Sen-nak'e-rib*, or *Sen'na-kee'rib*
Senuah	*Se-new'ah*
Seorim	*Se-o'rim*
Sephar	*Se'far*
Sepharad	*Sef'a-rad*
Sepharvaim	*Sef'ar-vay'im*
Sepharvites	*Se'far-vites*
Sephela	*Se-fe'lah*
Serah	*Se'rah*
Seraiah	*Ser'a-i'ah*
Sered	*Se'red*
Sergius	*Ser'ge-us*
Seron	*Se'ron*
Serug	*Se'rug*
Sesis	*Se'sis*
Sesthel	*Ses'thel*
Seth	*Seth*
Sethur	*Se'thur*
Shaalabbin	*Shay'al-ab'bin*
Shaalbim	*Sha-al'bim*
Shaalbonite	*Sha-al'bo-nite*
Shaaph	*Shay'af*
Shaaraim	*Shay'a-ray'im*
Shaashgaz	*Sha-ash'gaz*
Shabbethai	*Shab-beth'a-i*
Shachia	*Shak'e-ah*
Shaddai	*Shad'da-i*
Shadrach	*Shay'drak*
Shage	*Shay'ge*
Shahar	*Shay'har*
Shaharaim	*Shay'ha-ray'im*
Shahazimah	*Sha-haz'e-mah*
Shahazimath	*Sha-haz'e-math*
Shalem	*Shay'lem*
Shalim	*Shay'lim*
Shalisha	*Shal'e-shah*
Shallecheth	*Shal'le-keth*
Shallum	*Shal'lum*
Shallun	*Shal'lun*
Shalmai	*Shal'ma-i*
Shalman	*Shal'man*
Shalmaneser	*Shal'ma-ne'zer*
Shama	*Shay'mah*
Shamariah	*Sham'a-ry'ah*
Shamed	*Shay'med*
Shamer	*Shay'mer*
Shamgar	*Sham'gar*
Shamhuth	*Sham'huth*
Shamir	*Shay'mir*
Shamma	*Sham'mah*
Shammah	*Sham'mah*
Shammai	*Sham'ma-i*
Shammoth	*Sham'moth*
Shammua	*Sham-mew'ah*
Shammuah	*Sham-mew'ah*
Shamsherai	*Sham'she-ray'i*
Shapen	*Shay'pen*
Shapham	*Shay'fam*
Shaphan	*Shay'fan*
Shaphat	*Shay'fat*
Shapher	*Shay'fer*
Sharai	*Shar'a-i*
Sharaim	*Shar'a-im*
Sharar	*Shay'rar*
Sharezer	*Sha-re'zer*
Sharon	*Shair'on*
Sharonite	*Shair'on-ite*
Sharuhen	*Sha-rew'hen*
Shashai	*Shash'a-i*
Shashak	*Shay'shak*
Shaul	*Shay'ul*
Shaulites	*Shay'ul-ites*
Shaveh	*Shay'veh*
Shaveh Kiriathaim	*Shay'veh Ker'i-a-thay'im*
Shavsha	*Shav'shah*
Sheal	*She'al*
Shealtiel	*She-al'te-el*
Sheariah	*She'a-ry'ah*
Shearjashub	*She'ar-jay'shub*
Sheba	*She'ba*
Shebah	*She'bah*
Shebam	*She'bam*
Shebaniah	*Sheb'a-ny'ah*
Shebarim	*Sheb'a-rim*
Sheber	*She'ber*
Shebna	*Sheb'nah*
Shebuel	*Sheb'yew-el*
Shecaniah	*Shek'a-ny'ah*
Shechaniah	*Shek'a-ny'ah*
Shechem	*She'kem*
Shechemites	*She'kem-ites*
Shedeur	*Shed'e-ur*
Sheharіah	*She'ha-ry'ah*
Shelah	*She'lah*
Shelanites	*She'lan-ites*
Shelemiah	*Shel'e-my'ah*
Sheleph	*She'lef*
Shelesh	*She'lesh*
Shelomi	*Shel'o-mi*
Shelomith	*Shel'o-mith*
Shelomoth	*Shel'o-moth*
Shelumiel	*She-lew'me-el*
Shem	*Shem*
Shema	*She'mah*
Shemaah	*She-may'ah*
Shemaiah	*Shem'a-i'ah*
Shemariah	*Shem'a-ry'ah*
Shemeber	*Shem'e-ber*
Shemer	*She'mer*
Shemida	*She-my'dah*
Shemidah	*She-my'dah*
Shemidaites	*She-my'da-ites*
Sheminith	*Shem'e-nith*
Shemiramoth	*She-mir'a-moth*
Shemuel	*She-mew'el*
Shen	*Shen*
Shenazar	*She-nay'zar*
Shenir	*She'nir*
Shepham	*She'fam*
Shephathiah	*Shef'a-thy'ah*

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Shephatiah	*Shef'a-ty'ah*
Shephelah	*Shef'e-lah*
Shephi	*She'fi*
Shepho	*She'fo*
Shephuphan	*She-few'fan*
Sherah	*She'rah*
Sherebiah	*Sher'e-by'ah*
Shereah	*She'reah*
Sherezer	*She-re'zer*
Sheshach	*She'shak*
Sheshai	*She'shay*
Sheshan	*She'shan*
Sheshbazzar	*Shesh-baz'zar*
Sheth	*Sheth*
Shethar	*She'thar*
Shetharboznai	*She'thar-boz'na-i*
Sheva	*She'vah*
Shibboleth	*Shib'bo-leth*
Shibmah	*Shib'mah*
Shicron	*Shy'kron*
Shiggaion	*Shig-gay'yon*
Shigionoth	*Shi-gy'o-noth*
Shihon	*Shy'hon*
Shihor	*Shy'hor*
Shihorlibnath	*Shy'hor-lib'nath*
Shilhi	*Shil'hi*
Shilhim	*Shil'him*
Shillem	*Shil'lem*
Shillemites	*Shil'lem-ites*
Shilo	*Shy'loh*
Shiloah	*Shi-lo'ah*
Shiloh	*Shy'loh*
Shiloni	*Shi-lo'ni*
Shilonite	*Shy'lo-nite*, or *Shi-lo'nite*
Shilshah	*Shil'shah*
Shimea	*Shim'e-ah*
Shimeah	*Shim'e-ah*
Shimeam	*Shim'e-am*
Shimeath	*Shim'e-ath*
Shimeathites	*Shim'e-ath-ites*
Shimei	*Shim'e-i*
Shimeon	*Shim'e-on*
Shimhi	*Shim'hi*
Shimi	*Shy'mi*
Shimites	*Shim'ites*
Shimma	*Shim'mah*
Shimon	*Shy'mon*
Shimrath	*Shim'rath*
Shimri	*Shim'ri*
Shimrith	*Shim'rith*
Shimrom	*Shim'rom*
Shimron	*Shim'ron*
Shimronites	*Shim'ron-ites*
Shimronmeron	*Shim'ron-me'ron*
Shimshai	*Shim'shay*
Shinab	*Shy'nab*
Shinar	*Shy'nar*
Shion	*Shy'on*
Shiphi	*Shy'fi*
Shiphmite	*Shif'mite*
Shiphrah	*Shif'rah*
Shiphtan	*Shif'tan*
Shisha	*Shy'shah*
Shishak	*Shy'shak*
Shitrai	*Shit'ra-i*
Shittim	*Shit'tim*
Shiza	*Shy'za*
Shoa	*Sho'ah*
Shoah	*Sho'ah*
Shobab	*Sho'bab*
Shobach	*Sho'bak*
Shobai	*Sho'ba-i*
Shobal	*Sho'bal*
Shobek	*Sho'bek*
Shobi	*Sho'bi*
Shocho	*Sho'ko*
Shochoh	*Sho'koh*
Shoco	*Sho'ko*
Shoham	*Sho'ham*
Shomer	*Sho'mer*
Shophach	*Sho'fak*
Shophan	*Sho'fan*
Shoshannim	*Sho-shan'nim*
Shoshannim-eduth	*Sho-shan'nim-e'duth*
Shua	*Shu'ah*
Shuah	*Shu'ah*
Shual	*Shu'al*
Shubael	*Shu'ba-el*
Shuham	*Shu'ham*
Shuhamites	*Shu'ham-ites*
Shuhite	*Shu'hite*
Shulamite	*Shu'lam-ite*
Shumathites	*Shu'math-ites*
Shunammite	*Shu'nam-mite*
Shunem	*Shu'nem*
Shuni	*Shu'ny*
Shunites	*Shu'nites*
Shupham	*Shu'fam*
Shuphamites	*Shu'fam-ites*
Shuppim	*Shup'pim*
Shur	*Sher*
Shushan	*Shu'shan*
Shushaneduth	*Shu'shan e'duth*
Shuthalhites	*Shu'thal-hites*
Shuthelah	*Shu'the-lah*
Sia	*Sy'ah*
Siaha	*Sy'a-hah*
Siba	*Sy'bah*
Sibbecai	*Sib'be-kay*
Sibbechai	*Sib'be-kay*
Sibboleth	*Sib'bo-leth*
Sibmah	*Sib'mah*
Sibraim	*Sib'ra-im*
Sichem	*Sy'kem*
Sicyon	*Sish'e-on*
Siddim	*Sid'dim*
Side	*Sy'de*
Sidon	*Sy'don*
Sidonians	*Sy-do'ne-ans*
Sigionoth	*Se-gy'o-noth*
Sihon	*Sy'hon*
Sihor	*Sy'hor*
Silas	*Sy'las*
Silla	*Sil'lah*
Siloah	*Si-lo'ah*
Siloam	*Si-lo'am*
Siloe	*Si-lo'e*, or *Sil'o-e*
Silvanus	*Sil-vay'nus*
Simalcue	*Sy'mal-kew'e*
Simeon	*Sim'e-on*
Simeonites	*Sim'e-on-ites*
Simon	*Sy'mon*
Simri	*Sim'ri*
Sin	*Sin*
Sina	*Sy'nah*
Sinai	*Sy'nay*
Sinim	*Sy'nim*
Sinite	*Sin'ite*
Sion	*Sy'on*
Siphmoth	*Sif'moth*
Sippai	*Sip'pay*
Sirach	*Sy'rak*
Sirah	*Sy'rah*
Sirion	*Sir'e-on*
Sisamai	*Si-sam'a-i*
Sisera	*Sis'e-rah*
Sisinnes	*Si-sin'neez*
Sitnah	*Sit'nah*
Sivan	*Sy'van*
Smyrna	*Smir'nah*
So	*So*
Socho	*So'ko*
Sochoh	*So'koh*
Socoh	*So'koh*
Sodi	*So'di*
Sodom	*Sod'om*
Sodoma	*Sod'o-mah*
Sodomites	*Sod'om-ites*
Sodomitish	*Sod'om-i'tish*
Solomon	*Sol'o-mon*
Sopater	*Sop'a-ter*
Sophereth	*Sof'e-reth*
Sophonias	*Sof'o-ny'as*
Sorek	*So'rek*
Sosipater	*So-sip'a-ter*
Sosthenes	*Sos'the-neez*
Sostratus	*Sos'tra-tus*
Sotai	*So'ta-i*
Spain	*Spane*
Sparta	*Spar'tah*
Stachys	*Stay'kis*
Stephanas	*Stef'a-nas*
Stephen	*Ste'vn*
Stoics	*Sto'iks*
Suah	*Su'ah*
Suba	*Su'bah*
Subai	*Su'ba-i*
Succoth	*Suk'koth*
Succoth-benoth	*Suk'koth-be'noth*
Suchathites	*Su'kath-ites*
Sud	*Sud*
Sudias	*Su'de-as*
Sukkiims	*Suk'ke-ims*
Suph	*Suf*
Suphah	*Suf'ah*
Sur	*Sur* (as fur)
Susa	*Su'sah*
Susanchites	*Su'san-kites*
Susanna	*Su-zan'nah*
Susi	*Su'si*
Sychar	*Sy'kar*
Sychem	*Sy'kem*
Sychemite	*Sy'kem-ite*
Syelus	*Sy-e'lus*
Syene	*Sy-e'ne*
Syntiche	*Sin'te-ke*
Syracuse	*Sir'a-kuse*
Syria	*Sir'e-ah*

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Syriamaachah	*Sir'e-a-may'a-kah*
Syriac	*Sir'e-ak*
Syrian	*Sir'e-an*
Syrion	*Sir'e-on*
Syrophenician	*Sy'ro-fe-nish'e-an*

T

Taanach	*Tay'a-nak*
Taanath-shiloh	*Tay'a-nath-shy'-loh*
Tabaoth	*Tab'a-oth*
Tabbaoth	*Tab'ba-oth*
Tabbath	*Tab'bath*
Tabeal	*Tay'be-al*
Tabeel	*Tay'be-el*
Tabellius	*Ta-bel'ly-us*
Taberah	*Tab'e-rah*
Tabitha	*Tab'e-thah*
Tabor	*Ta'bor*
Tabrimon	*Tab'ry-mon*
Tachmonite	*Tak'mo-nyte*
Tadmor	*Tad'mor*
Tahan	*Tay'han*
Tahanites	*Tay'han-ites*
Tahapanes	*Ta-hap'a-neez*
Tahath	*Tay'hath*
Tahpanhes	*Tah'pan-hees*
Tahpenes	*Tah'pe-neez*
Tahrea	*Tah're-ah*
Tahtimhodshi	*Tah'tim-hod'shi*
Talithacumi	*Tal'e-thah-ku'-mi*
Talmai	*Tal'may*
Talmon	*Tal'mon*
Talsas	*Tal'sas*
Tamah	*Tay'mah*
Tamar	*Tay'mar*
Tammuz	*Tam'muz*
Tanach	*Tay'nak*
Tanhumeth	*Tan'hew-meth*
Tanis	*Tay'nis*
Taphath	*Tay'fath*
Taphnes	*Taf'neez*
Taphon	*Tay'fon*
Tappuah	*Tap'pu-ah*
Tarah	*Tay'rah*
Taralah	*Tar'a-lah*
Tarea	*Tay're-ah*
Tarpelites	*Tar'pel-ites*
Tarshis	*Tar'shis*
Tarshish	*Tar'shish*
Tarsus	*Tar'sus*
Tartak	*Tar'tak*
Tartan	*Tar'tan*
Tatnai	*Tat'na-i*
Tebah	*Te'bah*
Tebaliah	*Teb'a-ly'ah*
Tebeth	*Te'beth*
Tehaphnehes	*Te-haf'ne-heez*
Tehinnah	*Te-hin'nah*
Tekel	*Te'kel*
Tekoa	*Te-ko'ah*
Tekoah	*Te-ko'ah*
Tekoite	*Te-ko'ite*
Telabib	*Tel'a-bib*
Telah	*Te'lah*
Telaim	*Tel'a-im*
Telassar	*Te-las'sar*
Telem	*Te'lem*
Telharesha	*Tel-har'e-shah*
Telharsa	*Tel-har'sah*
Telmela	*Tel-me'lah*
Telmelah	*Tel-me'lah*
Tema	*Te'mah*
Teman	*Te'man*
Temani	*Tem'a-ni*
Temanite	*Te'man-ite*
Temeni	*Tem'e-ni*
Terah	*Te'rah*
Teraphim	*Ter'a-fim*
Teresh	*Te'resh*
Tertius	*Ter'shy-us*
Tertullus	*Ter-tul'lus*
Teta	*Te'tah*
Thaddæus	*Thad-de'us*
Thaddeus	*Thad-de'us*, or *Thad'de-us*
Thahash	*Thay'hash*
Thamah	*Thay'mah*
Thamar	*Thay'mar*
Thamnatha	*Tham'na-thah*
Thara	*Thay'rah*
Tharra	*Thar'rah*
Tharshish	*Thar'shish*
Tharsus	*Thar'sus*
Thassi	*Thas'si*
Thebes	*Thebes*
Thebez	*The'bez*
Thecoe	*The-ko'e*
Thelasar	*The-lay'sar*
Thelersas	*The-ler'sas*
Theman	*The'man*
Theocanus	*The-ok'a-nus*
Theodotus	*The-od'o-tus*
Theophilus	*The-of'e-lus*
Theras	*The'ras*
Thermeleth	*Ther'me-leth*
Thessalonians	*Thes'sa-lo'ny-ans*
Thessalonica	*Thes'sa-lo-ny'ka*
Theudas	*Thu'das*
Thimnathah	*Thim'na-thah*
Thisbe	*This'be*
Thomas	*Tom'as*
Thomoi	*Tom'o-i*
Thracia	*Thray'shy-ah*
Thraseas	*Thra-se'as*
Thummim	*Thum'mim*
Thyatira	*Thy'a-ty'rah*
Tiberias	*Ty-be'ry-as*
Tiberius	*Ty-be'ry-us*
Tibhath	*Tib'hath*
Tibni	*Tib'ni*
Tidal	*Ty'dal*
Tiglath-pileser	*Tig'lath-py-le'-zer*
Tigris	*Ty'gris*
Tikvah	*Tik'vah*
Tikvath	*Tik'vath*
Tilgathpilneser	*Til'gath-pil-nee'zer*
Tilon	*Ty'lon*
Timæus	*Ty-me'us*
Timeus	*Ty-me'us*
Timna	*Tim'nah*
Timnah	*Tim'nah*
Timnath	*Tim'nath*
Timnathah	*Tim'na-thah*
Timnathheres	*Tim'nath-he'reez*
Timnathserah	*Tim'nath-se'rah*
Timnite	*Tim'nyte*
Timon	*Ty'mon*
Timotheus	*Ty-mo'the-us*
Timothy	*Tym'o-thy*
Tiphsah	*Tif'sah*
Tiras	*Ty'ras*
Tirathites	*Ti'rath-ites*
Tirhakah	*Tur'ha-kah*
Tirhanah	*Tur'ha-nah*
Tiria	*Tur'e-ah*
Tirshatha	*Tur'sha-thah*
Tirzah	*Tur'zah*
Tishbite	*Tish'byte*
Titans	*Ty'tans*
Titus	*Ty'tus*
Tizite	*Ty'zite*
Toah	*To'ah*
Tob	*Tob*
Tobadonijah	*Tob'ad-o-ny'jah*
Tobiah	*To-by'ah*
Tobias	*To-by'as*
Tobie	*To'be*
Tobiel	*To'by-el*
Tobijah	*To-by'jah*
Tobit	*To'bit*
Tochen	*To'ken*
Togarmah	*To-gar'mah*
Tohu	*To'hew*
Toi	*To'i*
Tola	*To'lah*
Tolad	*To'lad*
Tolaites	*To'la-ites*
Tolbanes	*Tol'ba-neez*
Tophel	*To'fel*
Tophet	*To'fet*
Topheth	*To'feth*
Tou	*To'u*
Trachonitis	*Trak'o-ny'tis*
Tripolis	*Trip'o-lis*
Troas	*Tro'as*
Trogyllium	*Tro-jyl'ly-um*
Trophimus	*Trof'e-mus*
Tryphena	*Try-fe'nah*
Tryphon	*Try'fon*
Tryphosa	*Try-fo'sah*
Tubal	*Tu'bal*
Tubalcain	*Tu'bal-kain*
Tubieni	*Tu'by-e'ni*
Tychicus	*Tyk'e-kus*
Tyrannus	*Ty-ran'nus*
Tyre	*Ty'er*
Tyrians	*Tyr'e-ans*
Tyrus	*Ty'rus*

U

Ucal	*Yew'kal*
Uel	*Yew'el*
Ulai	*Yew'la-i*
Ulam	*Yew'lam*

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Ulla	*Ul'lah*
Ummah	*Um'mah*
Unni	*Un'ni*
Upharsin	*Yew-far'sin*
Uphaz	*Yew'faz*
Ur	*Ur*
Urbane	*Ur'bane*
Uri	*Yew'ri*
Uriah	*Yew-ry'ah*
Urias	*Yew-ry'as*
Uriel	*Yew'ry-el*
Urijah	*Yew-ry'jah*
Urim	*Yew'rim*
Uta	*Yew'tah*
Uthai	*Yew'tha-i*
Uthi	*Yew'thi*
Uz	*Uz*
Uzai	*Yew'za-i*
Uzal	*Yew'zal*
Uzza	*Uz'zah*
Uzzah	*Uz'zah*
Uzzensherah	*Uz'zen-she'rah*
Uzzi	*Uz'zi*
Uzzia	*Uz-zy'ah*
Uzziah	*Uz-zy'ah*
Uzziel	*Uz-zi'el*
Uzzielites	*Uz-zy'el-ites*

V

Vajezatha	*Va-jez'a-thah*
Vaniah	*Va-ny'ah*
Vashni	*Vash'ni*
Vashti	*Vash'ti*
Vophsi	*Vof'si*

X

Xanthicus	*Zan'thy-kus*

Z

Zaanaim	*Zay'a-nay'im*
Zaanan	*Zay'a-nan*
Zaanannim	*Zay'a-nan'nim*
Zaavan	*Zay'a-van*
Zabad	*Zay'bad*
Zabadæans	*Zab'a-de'ans*
Zabadaias	*Zab'a-day'yas*
Zabadeans	*Zab'a-de'ans*
Zabbai	*Zab'bay*
Zabbud	*Zab'bud*
Zabdeus	*Zab-de'us*
Zabdi	*Zab'di*
Zabdiel	*Zab'dy-el*
Zabud	*Zay'bud*
Zabulon	*Zab'u-lon*
Zaccai	*Zak'ka-i*
Zacchæus	*Zak-ke'us*
Zaccheus	*Zak-ke'us*
Zacchur	*Zak'kur*
Zaccur	*Zak'kur*
Zachariah	*Zak'a-ry'ah*
Zacharias	*Zak'a-ry'as*
Zachary	*Zak'a-ry*
Zacher	*Zay'ker*
Zadok	*Zay'dok*
Zaham	*Zay'ham*
Zair	*Zay'er*
Zalaph	*Zay'laf*
Zalmon	*Zal'mon*
Zalmonah	*Zal-mo'nah*
Zalmunna	*Zal-mun'nah*
Zambis	*Zam'bis*
Zambri	*Zam'bri*
Zamoth	*Zay'moth*
Zamzummims	*Zam-zum'mims*
Zanoah	*Za-no'ah*
Zaphnathpaaneah	*Zaf'nath-pay'a-ne'ah*
Zaphon	*Za'fon*
Zara	*Za'rah*
Zaraces	*Zar'a-sez*
Zarah	*Zay'rah*
Zaraias	*Zar'-a-i'as*
Zareah	*Zay're-ah*
Zareathites	*Zay're-ath-ites*
Zared	*Zay'red*
Zarephath	*Zar'e-fath*
Zaretan	*Zar'e-tan*
Zarethsharar	*Zay'reth-shay'-har*
Zarhites	*Zar'hytes*
Zartanah	*Zar'ta-nah*
Zarthan	*Zar'than*
Zathoe	*Zath'o-e*
Zatthu	*Zat'thew*
Zathui	*Za-thew'i*
Zattu	*Zat'tu*
Zavan	*Zay'van*
Zaza	*Zay'zah*
Zebadiah	*Zeb'a-dy'ah*
Zebah	*Ze'bah*
Zebaim	*Ze-bay'im*
Zebedee	*Zeb'be-dee*
Zebina	*Ze-by'nah*
Zeboiim	*Ze-boy'im*
Zeboim	*Ze-bo'im*
Zebudah	*Ze-bew'dah*
Zebul	*Ze'bul*
Zebulonites	*Zeb'u-lon-ites*
Zebulun	*Zeb'u-lun*
Zebulunite	*Zeb'u-lun-ite*
Zechariah	*Zek'a-ry'ah*
Zedad	*Ze'dad*
Zedechias	*Zed'e-ky'as*
Zedekiah	*Zed'e-ky'ah*
Zeeb	*Ze'eb*
Zelah	*Ze'lah*
Zelek	*Ze'lek*
Zelophehad	*Ze-lo'fe-had*
Zelotes	*Ze-lo'teez*
Zelzah	*Zel'zah*
Zemaraim	*Zem'a-ray'im*
Zemarite	*Zem'a-rite*
Zemira	*Ze-my'ra*
Zenan	*Ze'nan*
Zenas	*Ze'nas*
Zephaniah	*Zef'a-ny'ah*
Zephath	*Ze'fath*
Zephathah	*Zef'a-thah*
Zephi	*Ze'fi*
Zepho	*Ze'fo*
Zephon	*Ze'fon*
Zephonites	*Zef'on-ites*
Zer	*Zer*
Zerah	*Ze'rah*
Zerahiah	*Zer'a-hy'ah*
Zeraiah	*Zer'a-i'ah*
Zered	*Ze'red*
Zereda	*Zer'e-dah*
Zeredathah	*Ze-red'a-thah*
Zererath	*Zer'e-rath*
Zeresh	*Ze'resh*
Zereth	*Ze'reth*
Zeri	*Ze'ri*
Zeror	*Ze'ror*
Zeruah	*Ze-ru'ah*
Zerubbabel	*Ze-rub'ba-bel*
Zeruiah	*Zer'u-i'ah*
Zetham	*Ze'tham*
Zethan	*Ze'than*
Zethar	*Ze'thar*
Zia	*Zy'ah*
Ziba	*Zy'bah*
Zibeon	*Zib'e-on*
Zibia	*Zib'e-ah*
Zibiah	*Zib'e-ah*
Zichri	*Zik'ri*
Ziddim	*Zid'dim*
Zidkijah	*Zid-ky'jah*
Zidon	*Zy'don*
Zidonians	*Zy-do'ne-ans*
Zif	*Zif*
Ziha	*Zy'hah*
Zikiag	*Zik'lag*
Zillah	*Zil'lah*
Zilpah	*Zil'pah*
Zilthai	*Zil'thay*
Zimmah	*Zim'mah*
Zimran	*Zim'ran*
Zimri	*Zim'ri*
Zin	*Zin*
Zina	*Zy'nah*
Zion	*Zy'on*
Zior	*Zy'or*
Ziph	*Zif*
Ziphah	*Zy'fah*
Ziphims	*Zif'ims*
Ziphion	*Zif'e-on*
Ziphites	*Zif'ites*
Ziphron	*Zy'fron*
Zippor	*Zip'por*
Zipporah	*Zip-po'rah*
Zithri	*Zith'ri*
Ziz	*Ziz*
Ziza	*Zy'zah*
Zizah	*Zy'sah*
Zoan	*Zo'an*
Zoar	*Zo'ar*
Zoba	*Zo'bah*
Zobah	*Zo'bah*
Zobebah	*Zo-be'bah*
Zohar	*Zo'har*
Zoheleth	*Zo'he-leth*
Zoheth	*Zo'heth*
Zophah	*Zo'fah*
Zophai	*Zo'fay*
Zophar	*Zo'far*
Zophim	*Zo'fim*
Zorah	*Zo'rah*
Zorathites	*Zo'rath-ites*
Zoreah	*Zo're-ah*

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Zorites	*Zo'rites*	Zuph	*Zuf*	Zurishaddai	*Zu'ry-shad'da-i*
Zorobabel	*Zo-rob'a-bel*	Zur	*Zur*	Zuzims	*Zu'zimz*
Zuar	*Zu'ar*	Zuriel	*Zu're-el*		

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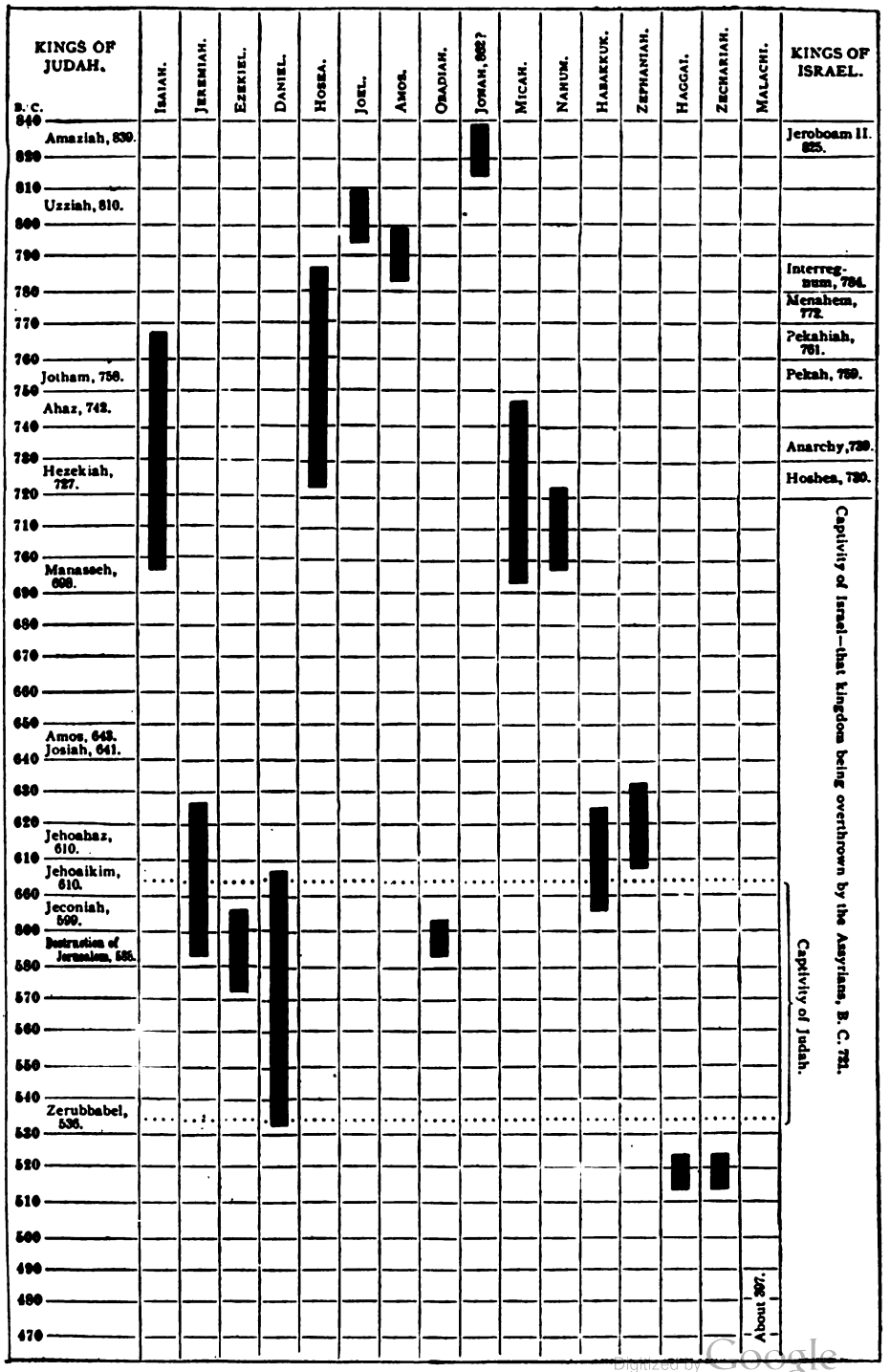
TABULAR VIEW OF THE PROPHETS,

SHOWING THE PERIODS DURING WHICH IT IS SUPPOSED THEIR PROPHECIES WERE DELIVERED.



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THE PUBLIC LIFE OF CHRIST

BY

CYRUS J. KEPHART, A. M., D. D.

Revised 1910

The object in presenting this work to the public is not to attempt to settle disputed questions in Chronology or Geography, but to give an objective representation of what seems, after careful investigation, to be the probable order of the recorded events of the Savior's Public Life, and call attention to the principal points of dispute.

"And this is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ."

John 17: 3 (A. R. V.)

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OUTLINE OF THE PUBLIC LIFE OF JESUS CHRIST, WITH SCRIPTURE REFERENCES

The number at the head of each paragraph relates to a corresponding number in a circle in the accompanying Chart. Each paragraph in the outline contains the full statement of the events that occurred at the time represented by the corresponding circle in the Chart.

THE FIRST PUBLIC YEAR, A.D. 27.

	MATTHEW.	MARK.	LUKE.	JOHN.
1. Came from Nazareth in Galilee.....	3: 13 ..	..	..	..
Baptized.....	3: 14, 15..	1: 9 ..	3: 21	..
Holy Ghost descended in form of a Dove; Voice from Heaven, "This is My Beloved Son.".....	3: 16, 17..	1: 10, 11..	3: 22	.. 1: 32, 33
On date, see Andrews, page 21-25.				
2. The Temptation in the Wilderness, and at the Temple in Jerusalem; time 40 days.....	4: 1-11..	1: 12, 13..	4: 1-13..	
Meanwhile, John Baptist received a Deputation of Priests and Levites from Jerusalem.....	..	..	..	1: 19-28
3. Jesus returns from Temptation; is twice announced by John Baptist as "The Lamb of God." Secured two Disciples, John and Andrew; Andrew afterward brought Peter...	..	..	.	1: 29-42
Started to Galilee; on the way secured two more Disciples, Philip and Nathanael.....	..	..	..	1: 43-51
4. Attended a Wedding with his Disciples; Made Wine of Water; First Miracle.....	..	..	..	2: 1-11
5. Came to Capernaum, remained a few days, and started to Jerusalem to Passover.....	..	..	..	2: 12, 13
6. Cleansed the Temple; Justified himself; Performed a number of Miracles; Taught Nicodemus.....	..	..	..	2: 14 TO 3: 21
Date of Feast, April 11-17.				
Taught and Baptized in Judea.....	..	..	..	3: 22
Left Judea.....	..	..	..	4: 1-3
7. Conversed with Samaritan Woman, announcing to her *His Messiahship;* Remained two days; many believed.	..	..	..	4: 4-42
Departed and came into Galilee; Received gladly.....	..	..	..	4: 43-45
Disciples here probably depart for a time to their homes.				
See Andrews, pp. 178-188.				
8. At Cana healed Nobleman's Son at Capernaum. Second Galilean Miracle.....	..	..	..	4: 46-54

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SECOND PUBLIC YEAR, A.D. 28.

	MATTHEW.	MARK.	LUKE.	JOHN.
The beginning of this year Jesus seems to have spent in retirement, at some place in Galilee, probably Cana. *See Andrews, pp. 178, 187, 188; Geikie, 378.*				
9. *At Passover, healed Impotent Man at Bethesda on Sabbath; Called himself *The Son of God;* Pharisees angry. *Date of Passover this year, March 30 to April 5.*	..	..	..	5: 1-47
Learned of the Imprisonment of John the Baptist, and withdrew to Galilee. *See Andrews, 178-189.*	4: 12..	1: 14, 15..	4: 14, 15..	
10. †In Synagogue read Scripture, preached, was rejected; people sought to kill him.	..	..	4: 16-30..	
11. Chose Capernaum as his home.	4: 13-17..	..	4: 31, 32..	
Gathered his former disciples;	4: 18-22..	1: 16-20..	..	..
Draught of Fishes.	..	..	5: 1-11 ..	
Healed Demoniac.	..	1: 21-28..	4: 33-37..	
Healed Peter's Mother-in-Law and many others.	8: 14-17..	1: 29-34..	4: 38-41..	
Went out early to pray; Sought by Simon.	..	1: 35-37..	5: 16 ..	
Preached in Neighboring Towns; Healed.	4: 23-25..	1: 38, 39..	4: 42-44..	
Possibly during this Journey healed a certain Leper.	8: 2-4 ..	1: 40-45..	5: 12-15..	
12. Multitudes Gather; Healed many sick; cured a Paralytic let through a roof; Forgave Sins; Pharisees Angry.	9: 2-8 ..	2: 1-12 ..	5: 17-26..	
Taught at Seaside.	..	2: 13 ..	..	..
Called Levi—Matthew.	9: 9 ..	2: 14 ..	5: 27, 28..	
Defended Disciples for Plucking Corn on Sabbath.	12: 1:8 ..	2: 23-28 ..	6: 1-5 ..	
On another Sabbath healed a Withered Hand; Pharisees and Herodians conspire against Him.	12: 9-14 ..	3: 1-6 ..	6: 6-11 ..	
Withdrew to Seashore and Taught Multitudes gathered from Distant Places; Healed Many.	12: 15-21..	3: 7-12 ..	..	..
Afterwards spent all night on a Mountain in Prayer.	..	..	6: 12 ..	
13. The Twelve Chosen.	..	3: 13-19..	6: 13-16..	
Followed by Sermon on the Mount. On Identity of Sermons as Reported by Matthew and Luke. *See Andrews, pages 269-273.*	Chs. 5, 6, 7.	..	6: 17-49..	
14. Healed Centurion's Servant.	8: 5-13..	..	7: 1-10 ..	
His Friends become alarmed.	..	3: 20,21..	..	

*It is greatly disputed whether this was the Passover, or some other of the Jewish feasts. Its name is not given. Favoring Passover are Andrews, Lightfoot, Grotius, Robinson, Greswell, Gardner, Wordsworth, Weitbrecht. If this was Passover, our Lord's ministry quite surely covered three years and three months; if some other feast, it may have covered only two years and three months.

†Some good authorities consider No. 22 below identical with this.

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	MATTHEW.	MARK.	LUKE.	JOHN.
15. Raised Widow's Son, very shortly after No. 14.	..	..	7: 11-17	..
16. Received Deputation of Disciples from John Baptist, inquiring respecting his Messiahship	11: 1-19	..	7: 18-35	..
Upbraided Cities	11: 20-30	..	..	..
17 Dined with Simon, a Pharisee; Anointed; Reproved his Host; Spoke Parable of Two Debtors. First Recorded Parable	..	..	7: 36-50	..
Visited a number of Cities and Villages, Preaching, accompanied by Disciples and Certain Women	..	..	8: 1-3	..
18. Healed one Possessed; Spoke of Blasphemy and Signs	12: 22-45	3: 22-30	..	..
Told Who are his Mother, Sisters and Brother	12: 46-50	3: 31-35	8: 19-21	..
At Seaside, spoke in Parables: "The Sower," "Tares," "Mustard Seed," "Leaven," "Hid Treasure," "Goodly Pearl," "Draw Net," "Seed Growing Secretly;" probably not all in one day	13: 1-52	4: 1-34	8: 4-18	..
Spoke of Following Him	8: 18-22	..	9: 57-60	..
19. Crossed Sea of Galilee; Slept on the Way; Aroused and Stilled the Storm	8: 23-27	4: 35-41	8: 22-25	..
20. In Gergesa Healed two Demoniacs; Swine Destroyed; Asked to Depart;	8: 28-34	5: 1-20	8: 29-39	..
Returned to Capernaum	9: 1 ..	5: 21 ..	..	..
21. Surrounded by Multitudes	..	5: 21 ..	..	..
*Attended Feast at Home of Levi	9: 10-18	2: 15-22	5: 29-39	..
During the Feast Asked to Heal the Daughter of Jairus	9: 18, 19	5: 22-24	8: 41, 42	..
On the way to the House of Jairus Healed a Woman with Issue of Blood, who touched his Garment	9: 20-22	5: 25-34	8: 43-48	..
Raised Jairus' Daughter	9: 23-26	5: 35-43	8: 49-56	..
Returning Healed two Blind and a Dumb Possessed	9: 27-35	..	..	..

THIRD PUBLIC YEAR, A. D. 29.

22. Came to Nazareth, and taught in Synagogue on the Sabbath; Rejected; Marvelled. See Note on No. 10	13: 53-58	6: 1-6 ..	..	..
23. Leaving Nazareth He was followed by Multitudes; Taught in Villages	9: 35-38	..	..	..
On the way sent out the Twelve	10: 1-42	6: 7-13	9: 1-6	..
About this time John Baptist was Beheaded	14: 3-12	6: 17-29	..	..
Herod desires to see Jesus	14: 1, 2	6: 14-16	9: 7-9	..
24. Probably met the Twelve at Capernaum, on their Return	..	6: 30 ..	9: 10 ..	..
Retired to near Bethsaida	14: 13 ..	6: 31, 32 ..	9: 10 ..	6 · 1-4

*Some very good Authorities put Levi's Feast in Connection with No. 12.

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	MATTHEW	MARK.	LUKE.	JOHN.
25. Met Multitudes, possibly on way to Passover; Healed Sick; Fed 5000...	14: 14-21..	6: 33-44..	9: 11-17..	6: 5-14
The people desired to make Jesus King.....	..		..	6: 15
Sent the people away; Retired to Pray.....	14: 22,23..	6: 45, 46..	..	6: 15-17
Date of Passover this year, April 17-24; Jesus as it seems did not attend.				
In the night walked on water to Disciples; rescued Peter.....	14: 24-33..	6: 47-52..	..	6: 18-21
Landed at Gennesaret.....	14: 34 ..	6: 53 ..	..	
26. Many healed by touching hem of His Garment.....	14: 35, 36.	6: 54-56..	..	
27. Came to Capernaum, where he met multitudes who had followed Him from Bethsaida.....	..	..	..	6: 22-25
Preached in Synagogue of the "Bread of Life;" many forsake; the Twelve continue faithful.....	..	..	..	6: 26-71
Criticised for allowing eating with unwashed hands.....	15: 1-20..	7: 1-23..	..	
28. Withdrew to Phœnicia; healed Gentile maiden in answer to great faith.	15: 21-28..	7: 24-30..	..	
The return journey was made probably *via* Northern and Eastern route; some claim *via* Western and Southern route.				
29. On an unknown Mountain east of Sea of Galilee, healed many, especially one Deaf and Dumb.....	15: 29-31..	7: 31-37..	..	
Fed 4000.....	15: 32-38..	8: 1-9 ..	..	
Returned to Capernaum *via* Magdala.....	15: 39 ..	8: 10 ..	..	
30. Pharisees and Sadducees Demand a Sign; Will give no Sign but Jonas.	16: 1-4 ..	8: 11, 12..	..	
Crossed Sea; On way Spoke of Leaven of Pharisees and Sadducees	16: 5-12..	8: 13-21 .	..	
31. Healed Blind Man by Degrees.....	..	8: 22-26..	..	
32. On way to Cæsarea Philippi asked Disciples, "Whom do Men say that I am?" Peter's Confession.....	16: 13-20..	8: 27-30..	9: 18-22..	
Spoke of his Death and Resurrection, and of Following him.....	16: 21-28..	8: 31-9: 1..	9: 23-27..	
33.*The Transfiguration; Witnessed by Peter, James and John, and Moses and Elias.....	17: 1-13..	9: 2-13..	9: 28-36..	
At foot of Mountain healed a Lunatic child.....	17: 14-21..	9: 14-29..	9: 37-45..	
After Transfiguration, passed through Galilee, teaching Disciples Concerning his Death.....	17: 22, 23..	9: 30-32..	..	
Having crossed Jordan, probably near its Sources, came to Capernaum.....	17: 24 ..	9: 33 ..	..	

*The place of the Transfiguration probably Mt. Hermon; so Andrews, Lightfoot, Porter, Stanley, Lichtenstein, Ritter, Edersheim.

Andrews, in his revised version of "Life of Our Lord," puts the journey to Cæsarea Philippi and the Transfiguration between Nos. 35 and 36 below. Edersheim gives the order as here expressed. The author prefers this order.

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	MATTHEW.	MARK.	LUKE.	JOHN.
34. Paid Tax with Stater found in Fish's mouth	17: 24-27	..	..	..
Spoke of "Who is Greatest?" "Offenses," "Forgiveness," Parable of "Lost Sheep" and "Unmerciful Servant."	18: 1-35	9: 33-50	9: 46-50	..
*Leaving Capernaum, went secretly to Jerusalem to Feast of Tabernacles	..	..	..	7:2-10
35. Sought for at Feast by Jews; Came Late; Taught in Temple; Many Believed; Arrest Discussed and Attempted; Nicodemus Defends; Adulteress Brought (?) Stoning Attempted; Healed Blind Man on Sabbath; Spoke Parable of "Good Shepherd;" Jews Divided	..	..	..	7: 11 TO 10: 21
Date of Feast, October 11-18.				
36. Leaving Galilee, started to Jerusalem, sending Messengers in Advance to Announce His Coming; Rejected by Samaritans	..	..	9: 51-56	..
37. On Borders of Galilee and Samaria, Healed ten Lepers. (Some place this after No. 45.)	..	..	17: 11-19	..
Spoke of "Following" Him	..	..	9: 61-62	..
Sent out the Seventy	..	..	10: 1-24	..
Jesus followed through Peræa, Preaching and Healing	19: 1, 2	10: 1	..	..
38. Replying to a Lawyer, spoke Parable of "Good Samaritan."	..	..	10: 25-37	..
Afterwards Parable of "Friend at Midnight."	..	..	11: 1-13	..
39.†Healed a Dumb Possessed; was Blessed by a Woman; Rebuked a Pharisee; Spoke of Leaven; also, Parable of "Rich Fool."	..	..	11: 14 TO 12: 59	..

*The order of the events of the Savior's life from this point to the beginning of Passion Week, is quite uncertain in some respects. Of some main facts we are quite certain, viz: 1. His attendance at the Feast of Tabernacles; 2. His presence at the Feast of Dedication; 3. His spending some time in the region of Bethabara across the Jordan; 4. His return to Bethany to raise Lazarus; 5. His withdrawal to Ephraim; 6. His final journey to Jerusalem *via* Jericho. But just what occurred in the several intervening periods, is quite uncertain.

Whether Jesus returned to Galilee after Tabernacles, cannot be definitely determined. We have no record of such return, but we have record of a journey to Jerusalem, evidently from Galilee, at this period of his life, that does not seem to agree with the record of the journey to the Feast of Tabernacles as given by John. Compare John 7:2-10, with Luke 9:51 and following. The one to Tabernacles is evidently a private journey, made "in secret," while that given by Luke was just as evidently a public, pre-announced journey.

Accepting the two journey theory, as many of the best authors hold, we have to determine what occurred between the two journeys, and what between the other definitely determined events above named. The Chart gives the arrangement that to the author seems most satisfactory; but this, too, is open to criticism. Edersheim identifies the journey represented by Number 36–40 with the journey to Tabernacles. Favoring the arrangement given here are Andrews, Alford, Caspari, and Greswell.

†Some authors identify this miracle with that named in Matt. 12: 22-30. See Andrews, p. 287.

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	MATTHEW.	MARK.	LUKE.	JOHN.
40. On Sabbath, spoke Parable of "Barren Fig tree," and Repeated "Mustard Seed" and "Leaven"; Healed an Infirm Woman; Rebuked Hypocrisy	..	..	13: 1-21	..
Replied to the Question, "Are there Few that be Saved?"				
Warned against Herod	..	..	13: 22-35	..
41. At Feast of Dedication; in Answer to the Demand of the Jews, announced His Messiahship; Jews sought to Arrest Him	..	..	..	10: 22-39
Visited the Home of Mary and Martha at Bethany	..	..	10: 38-42	..
Withdrew to Bethabara	..	..	..	10: 40
Date of Feast, December 20-27.				

LAST FOUR MONTHS OF HIS LIFE, JAN.-APRIL, A. D. 30.

42. Multitudes came to Him at Bethabara, of whom many Believe	..	..	..	10: 41, 42
43. Feasted with a Chief Pharisee on the Sabbath; Healed Dropsy; Spoke Parable of "Great Supper."	..	..	14: 1-24	..
44. Spoke of Self-Denial, and the Parables: "Lost Sheep," "Lost Piece of Silver," "Prodigal Son," "Unjust Steward," "Rich Man and Lazarus;" of Offenses, Forgiveness, Faith; of the Kingdom of God; Parables: "Unjust Judge," "Pharisee and Publican"	..	..	14: 25 TO 17: 10; 17: 20 TO 18: 14	..
Called to Heal Lazarus	..	..	..	11: 1-16
45. Raised Lazarus to Life; Many Jews Believe; Pharisees Enraged; Jesus withdrew to Ephraim	..	..	..	11: 17-54
46. Lived Some Weeks in Seclusion with His Disciples; Jews seek Him.	..	..	..	11: 54-57
Leaving Ephraim he journeyed toward Jerusalem; on the Way Spoke of Divorce	19: 3-12	10: 2-12	..	..
Blessed Little Children and Replied to a Rich Young Ruler	19: 13-30	10: 13-31	18: 15-30	..
Spoke Parable of "Laborers in Vineyard"	20: 1-16	..	..	..
Announced to the Twelve the near Approach of His Death, and His Resurrection	20: 17-19	10: 32-34	18: 31-34	..
Replied to the Request of the Mother of James and John	20: 20-28	10: 35-45	..	..
47. Healed Two Blind Men	20: 29-34	10: 46-52	18: 35-43	..
Stayed All Night with Zaccheus	..	..	19: 1-10	..
Leaving Jericho, Spoke Parable of "Pounds."	..	..	19: 11-28	..
Quite Surely went to Bethany same day.				
48. Probably Stayed all night with Lazarus, Mary, and Martha. (Andrews, 422, 423.)				

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	MATTHEW.	MARK.	LUKE.	JOHN.
49. Supped with Simon a Leper; Anointed by Mary	26: 6-13	14: 3-9		12: 1-9
Jews Conspire to put Lazarus to Death				12: 10-11
50. Rode Triumphantly into the City, Weeping on the Way	21: 1-11	11: 1-10	19: 29-44	12: 12-19
After Entering and Looking about in the Temple He Returned to Bethany		11: 11		
51. Stayed All Night		11: 11, 12		
52. Came Early to City; On the Way Cursed a Fig-tree	21: 18, 19	11: 12-14		
Cleansed the Temple	21: 12, 13	11: 15-18	19: 45-48	
"Hosanna to the Son of David"	21: 14-16			
Returned to Bethany	21: 17			
53. Stayed All Night	21: 17			
54. Returning to the City, Noticed Fig-tree Withered	21: 20-22	11: 20-26		
Spoke Parables: "Two Sons," "Wicked Husbandman," "Marriage of King's Son"	21: 23-22: 14	11: 27 TO 12: 12	20: 1-19	
Spoke of Tribute, Resurrection	22: 15-33	12: 13-27	20: 19-40	
Chief Commandment	22: 34-40	12: 28-34		
Messiah	22: 41-46	12: 35-37	20: 41-44	
Warned against Scribes	23: 1-39	12: 38-40	20: 45-47	
Widow's Mite		12: 41-44	21: 1-4	
Greeks Desire to See Jesus; Teaches; Many Rulers Believe				12: 20-50
On Olivet. Spoke of Temple			21: 5-36	
And of Events till His Return, including "Ten Virgins" and "Talents,"	Chs. 24, 25	13: 1-37		
And of His Betrayal	26: 1-5			
55. Returned to Bethany and Stayed All Night			21: 37, 38	
Probably on this Evening Judas Bargained to Betray Jesus	26: 14-16	14: 10, 11	22: 1-6	
Remained in Bethany all day Wednesday, as it seems.				
On Thursday Sent Peter and John to Prepare the Passover	26: 17-19	14: 12-16	22: 7-13	
In the Evening came to the City	26: 20	14: 17	22: 14	
56. Strife for Precedence			22: 24-30	
Jesus Washes the Disciples' Feet				13: 1-20
Pointed Out the Traitor	26: 21-25	14: 18-21	22: 21-23	13: 21-29
Judas Went Out				13: 30
Lord's Supper Instituted	26: 26-29	14: 22-25	22: 15-20	13: 31-35
Peter Warned; Swords Produced	26: 31-35		22: 31-38	13: 36-38
Spoke of Comforter, Abiding, Persecution, etc				Chs. 14, 15, 16
Intercessory Prayer				17
Went to Gethsemane	26: 30	14: 26-31	22: 39	18: 1
57. Agony in Gethsemane	26: 36-46	14: 32-42	22: 40-46	
Arrest	26: 47-56	14: 43-52	22: 47-53	18: 2-12
Taken Before Annas				18: 13
Taken to Caiaphas	26: 57	14: 53	22: 54	18: 14, 15
Preliminary Examination Before Sanhedrin, 1.00 or 2.00 A. M.	26: 58-66	14: 54-64		18: 18-24
During this time occurred Peter's Denial	26: 69-75	14: 66-72	22: 55-62	18: 15-17 & 25-27

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	MATTHEW.	MARK.	LUKE.	JOHN.
Left for some time in the Hands of the Soldiers and Mob; Ridiculed, Insulted, Spit Upon, Smitten	26: 67-68	14: 65	22: 63-65	
At Day-break Formally Condemned by the Sanhedrin	27: 1	15: 1	22: 66-71	
Bound and Led to Pilate	27: 2	15: 1	23: 1	
First Trial Before Pilate	27: 11-14	15: 2-5	23: 2-5	18: 28-35
Taken to Herod	..	..	23: 6-11	..
Brought Again to Pilate	..	..	23: 11, 12	..
Jews Demand Release of Barabbas	27: 15-23	15: 6-14	23: 13-23	18: 39, 40
Jesus Condemned, Scourged Abused	27: 24-30	15: 15-20	23: 24, 25	19: 1-5
Pilate Seeks Again to Release	..	..	..	19: 5-16
Jesus Led to Crucifixion	27: 31-33	15: 20-22	23: 26-32	19: 16, 17
58. Crucified about 9.00 A.M.	27: 34-38	15: 23-28	23: 33	19: 18-22
"Father, Forgive Them."	..	..	23: 34	..
Soldiers Divide Garments	..	..	23: 34	19: 23, 24
Reviled by Multitudes	27: 39-44	15: 29-32	23: 35-37	..
"This day Shalt Thou be with Me"	..	..	23: 38-43	..
"Woman, Behold Thy Son; Son, Behold Thy Mother."	..	..	..	19: 25-27
Three Hours Darkness	27: 45	15: 33	23: 44, 45	..
"My God! My God! Why Hast Thou forsaken me?"	27: 26, 47	15: 34, 35	..	..
"I Thirst."	..	..	..	19: 28, 29
"It is finished."	27: 48, 49	15: 36	..	19: 30
"Father, into Thy Hands I Commend my Spirit."	..	..	23: 46	..
Jesus Dies	27: 50	15: 37	23: 46-49	19: 30
Veil of Temple Rent, Earthquake, Graves Opened	27: 51-53	15: 38-41	..	..
Jesus' Side Pierced	..	..	..	19: 31-37
Body Removed and Buried	27: 57-61	15: 42-47	23: 50-56	19: 38-42
During the Sabbath the Body lay in the Tomb. At the close of the Sabbath the Jews set a Watch	27: 62-66	..	..	..
59. Rose from Tomb in the Early Morning; Angels appeared	28: 1-4	..	..	..
Women coming and seeing the Tomb empty, returned to tell the Disciples	28: 5-8	16: 1-11	24: 1-11	20: 1, 2
Peter and John come	..	..	24: 12	20: 3-10
Jesus appeared (first) to Mary	..	..	..	20: 11-18
Appeared to other Women	28: 9, 10	..	..	..
60. Appeared to Two Disciples on the way to Emmaus	..	16: 12, 13	24: 13-35	..
Later appeared to Peter; place not known	..	..	24: 34	..
61. Appeared and ate with Disciples in the Evening; Breathed upon Them the Holy Ghost	..	16: 14	24: 36-48	20: 19-23
Thomas absent, doubts	..	..	..	20: 24, 25
62. Appeared to Disciples a week later, and showing Hands and Feet, convinced Thomas	..	..	..	20: 26-29
63. Appeared at Early Dawn, after Disciples had spent a Fruitless night Fishing; Great Draught of Fishes; Peter pledges Love	..	..	..	21: 1-25

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	MATTHEW.	MARK.	LUKE.	JOHN.
64. Appeared to Disciples on a Mountain of Galilee; Spoke Great Commission..... This appearance was probably identical with that named in I. Cor. 15:86.	28: 16-20	16: 15-18	..	..
65. Led His Disciples out to Bethany, and Ascended to Heaven on Friday, May 18th.....		16: 19	24: 49-53	Acts. 1: 4-12

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SCRIPTURE INDEX.

Note.—The references are to the numbers at head of paragraphs, and in the circles in the Chart.

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APPENDIX.

PALESTINE.

DESCRIPTION.

Latitude, 31° 5′ to 33° 25′ N. Longitude, 34° 30′ to 36° 00′ E. Mean annual average of temperature, 66.5°. Average temperature of January—coldest month—49.4°. Average temperature of August—warmest month—79.3°. Average rainfall—36.5 inches. Seasons: 1. Seed-time, October-December; 2. Winter, December-February; 3. Cold, February-April; 4. Harvest, April-June; 5. Heat, June-August; 6. Summer, August-October. Snow falls nearly every winter. Fruits and agricultural products, same as in temperate and warmer climates.

CONQUESTS.

By Israel under Joshua, B. C. 1451-1425; Northern part, by Sargon of Assyria, B. C. 721; Southern part, by Nebuchadnezzar, B. C. 606; all, by Cyrus of Persia, B. C. 536; by Alexander the Great, B. C. 332; by Pompey of Rome, B. C. 63; Rebellion suppressed and Jerusalem destroyed by Titus of Rome, A. D. 70; Conquered by Mohammedans, A. D. 637; by Crusaders, A. D. 1099; by Mohammedans again, A. D. 1187; by Turks, A. D. 1517, who still hold.

AREAS.

Palestine Proper, 35 miles (av.) by 130 miles. Dead Sea, 10 miles by 46 miles. Sea of Galilee, 8 miles by 15 miles.

ELEVATIONS ABOVE SEA LEVEL.

Mt. of Beatitudes—Kurun Hattin—1200 feet. Mt. Carmel, 1750 feet. Mt. Ebal, 3075 feet. Mt. Gerizim, 2849 feet. Mt. Gilboa, 1715 feet. Mt. Hermon, 9000 feet. Jerusalem, 2528 feet. Mt. Nebo, 2670 feet. Mt. Olivet, 2665 feet. Mt. Tabor, 2000 feet. Table Lands east of Jordan, 3000 feet.

DEPRESSIONS BELOW THE SEA LEVEL.

Dead Sea, 1300 feet. Sea of Galilee, 682 feet.

DISTANCES, APPROXIMATELY, IN MILES.

Jerusalem to Bethany, 1.5. Jerusalem to Bethabara, 25. Jerusalem to Bethlehem, 6. Jerusalem to Capernaum, *via* Peræa, 100. Jerusalem to Capernaum, *via* Jericho and Jordan Valley, 85. Jerusalem to Capernaum, *via* Samaria and Nazareth, 85. Jerusalem to Cæsarea, 50. Jerusalem to Emmaus, 7.5. Jerusalem to Ephraim, 8. Jerusalem to Hebron, 18. Jerusalem to Jericho, 15. Jerusalem to Joppa, 30. Capernaum to Cana, 17. Capernaum to Cæsarea Philippi, 30. Capernaum to Nazareth, 25. Capernaum to Tyre, 25. Capernaum to Mt. of Beatitudes, 7. Sea of Galilee to Dead Sea, direct, 60. Sea of Galilee to Dead Sea by the course of the Jordan, 200. Temple to Gethsemane, 300 yards.

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RULERS OF PALESTINE DURING NEW TESTAMENT TIMES. (1)

NAME.	TITLE.	DOMINION.	PERIOD.
Augustus Cæsar	Emperor	Roman Empire	B. C. 30-A. D. 14.
Tiberius Cæsar	Emperor	Roman Empire	A. D. 14-A. D. 37
Caius Caligula	Emperor	Roman Empire	A. D. 37-A. D. 41.
Claudius	Emperor	Roman Empire	A. D. 41-A. D. 54.
Nero	Emperor	Roman Empire	A. D. 54-A. D. 68.
Herod the Great	*King	All Palestine	B. C. 47-B. C. 4.
Archelaus	†Tetrarch	Judea and Samaria	B. C. 4-A. D. 6.
Coponius	Procurator	Judea and Samaria	A. D. 6-A. D. 9.
Marcus Ambivius	Procurator	Judea and Samaria	A. D. 9-A. D. 12.
Annius Rufus	Procurator	Judea and Samaria	A. D. 12-A. D. 15.
Valerius Gratus	Procurator	Judea and Samaria	A. D. 15-A. D. 26.
Pontius Pilate	Procurator	Judea and Samaria	A. D. 26-A. D. 36.
Marcellus	Procurator	Judea and Samaria	A. D. 36-A. D. 37.
Marullus	Procurator	Judea and Samaria	A. D. 37-A. D. 40.
Publius Petronius	Procurator	Judea and Samaria	A. D. 40-A. D. 42.
Herod Antipas	†‡Tetrarch	Galilee and Peræa	B. C. 4-A. D. 38.
Herod Philip	†Tetrarch	Bashan District	B. C. 4-A. D. 34.
Herod Agrippa I.	King	Bashan and Syria	A. D. 37-A. D. 44.
Herod Agrippa I.	King	Galilee and Peræa	A. D. 38-A. D. 44.
Herod Agrippa I.	‡King	All Palestine	A. D. 41-A. D. 44.
Herod Agrippa II.	¶King	Bashan and Abilene	A. D. 52-A. D. 70.
Cuspius Fadus	Procurator	Judea and Samaria	A. D. 44 (?)-A.D.46.
Tiberius Alexandre	Procurator	Judea and Samaria	A. D. 47-A. D. 49.
Ventidius Cumanus	Procurator	Judea and Samaria	A. D. 49-A. D. 53.
A. Claudius Felix	Procurator	Judea and Samaria	A. D. 53-A. D. 55.
Portius Festus	Procurator	Judea and Samaria	A. D. 55-A. D. 62.
Albinus	Procurator	Judea and Samaria	A. D. 62-A. D. 64.
Gessius Florus	Procurator	Judea and Samaria	A. D. 64-A. D. 65.

(1) During all of New Testament times, Palestine was a dependency of the Roman Empire. *Slew the Innocents. †Son of Herod the Great. ‡Slew John the Baptist. ‡Grandson of Herod the Great. Slew the Apostle James. ¶Great-grandson of Herod the Great. The Herod before whom Paul made his defense, Acts XXVI.

EXPLANATION OF THE CHART.

THE COLORED CIRCLES REPRESENT THE RECORDED EVENTS. — THE **NUMBER** IN EACH CIRCLE RELATES TO A CORRESPONDING NUMBER IN THE ACCOMPANYING OUTLINE AND INDEXES.—THE **COLORED CONNECTING BAND** REPRESENTS THE JOURNEYS OF JESUS.—**CHRONOLOGY** IS SHOWN AT THE TOP OF THE CHART.

GEOGRAPHICAL LOCATION OF EVENTS IS SHOWN: 1ST. AS TO THE NORTH AND SOUTH, SAME AS ON A MAP.—2D. AS TO THE PARTICULAR PROVINCE OF PALESTINE IN WHICH THE EVENT OR JOURNEY OCCURRED, BY THE COLOR OF THE CIRCLES OR OF THE CONNECTING BAND; THAT IS, **RED** SIGNIFIES JUDEA; **YELLOW**, SAMARIA; **BLUE**, GALILEE; **PURPLE**, PHŒNICIA; **BROWN**, PHILIP'S TETRARCHY; **GREEN**, PERÆA.—A SHORT **RED LINE** CONNECTED WITH A CIRCLE OR CONNECTING BAND, SIGNIFIES A MIRACLE; IF REPEATED, A GROUP OF MIRACLES.—A SHORT **BLUE LINE** IN CONNECTION WITH A CIRCLE OR CONNECTING BAND, SIGNIFIES A PARABLE, EACH SEPARATE LINE REPRESENTING A PARABLE.—GROUPS OF **BLUE SPOTS** REPRESENT MULTITUDES AS MENTIONED IN GOSPELS.—GROUPS OF **RED SPOTS** REPRESENT BELIEVERS SECURED, AS MENTIONED IN GOSPELS.—THE **INTERROGATION POINT** IN CONNECTION WITH ANY EVENT SIGNIFIES THAT THE CHRONOLOGY IS IN QUESTION.—**TITLES IN RED** AND **LARGE CIRCLES**, MARK IMPORTANT EVENTS.

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